# Saheeh Bukhari

## 3

Hadees 2560 - 3775

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بسم الله الرحمان الرحيم

# 50: Kitab-ul-Mukaatabi (Makaatib Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْمُكَاتَبِ

## Baab: Ghulam Par Tohmat Lagaane Ka Gunah

Wazaahat: Aksar nuskho'n mein ye baab maujood hai. Nasfi aur Abu Zar ki riwayat mein ye baab mazkoor nahi hai, jo-ke raajeh hai, kyou'nke yahaa'n is ka mahel[1] nahi hai.[2]

## Baab 1: Makaatib, Uski Iqsaat Aur Saal Baad Ek Qist Ki Adaaegi Ka Bayan

Irshad-e-Baari Ta'ala hai:

Aur Jo Laundi Ghulam Tum Se Makaatib Ki Darkhwaast Kare'n Agar Tum Un Mein Khair O Salaah Mehsoos Karo To Unse Makaatibat Ka Muaamala Kar Lo Aur (Apne) Us Maal Se Taaoon Bhi Karo Jo Allah Ta'ala Ne Umhe'n De Rakha Hai.[3]

Hazrat Ibne Juraij kehte hain ke maine Hazrat Ataa se poocha: Agar mujhe ilm ho ke ghulam ke paas maal maujood hai to kya mujhe usse makaatibat ka muaamala karna zaroori hai? Unho'n ne jawab diya: Main to usey zaroori khayaal karta hoo'n. Amr bin Dinar kehte hain ke maine Ataa se kaha: Kya aap is silsile mein kisi se koi riwayat bhi bayan karte hain? To unho'n ne nahi mein jawaab diya. Phir unhe'n yaad aaya to kaha ke Sireen ne Hazrat Anas ﷺ se makaatibat ki darkhwaast ki, jabke wo ahle sarwat the. To Hazrat Anas ﷺ ne unki darkhwaast ko mustarad kar diya. Wo Hazrat Umar ﷺ ke paas gae to unho'n ne Hazrat Anas ﷺ se kaha: Tum usse makaatibat ka muaamala karo, lekin wo na maane. Hazrat Umar ﷺ ne unko apna durrah maara aur aap ye aayat-e-karima padh rahe the: "Agar Tum Apne Ghulamo'n Mein Khair-o-Salaah Dekho To Unse Makaatibat Karlo".[4] Chunache Anas ﷺ ne Sireen se makaatibat ka muaamala kar liya.

Faaeda: Agar kisi ka ghulam ya laundi apne aaqa se aazaadi haasil karne ke liye makaatibat ka muaamala karna chaahe aur us mein itni ahliyat ho, ke wo muaamale ko ba-khoobi poora karega to aaqa ke liye zaroori hai ke wo usse ye muaamala karke usey aazaad karde. Balke Quran-e-Kareem ne maaliko'n ko mazeed kaha ke wo apne maal se uska ta-aawoon (تَعَاوُن) bhi kare'n, usey maal-e-zakat se bhi kuch na kuch diya jaa sakta hai. Daur-e-haazir mein agarche ghulami ka silsila khatam ho chuka hai, taaham naa-haq masaaeb-o-aalaam mein giraftaar hone waale musalman mard-aurat aaj bhi haq rakhte hain ke unki aazaadi ke liye unka bhar-poor ta-aawoon (تَعَاوُن) kiya jaae.

[2560] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Barirah ﷺ unki khidmat mein haazir huee'n aur wo unse makaatibat ke muaamale mein ta-aawoon (تَعَاوُن) talab karti thee'n. Unke zimme 5 oqiya chaandi thi, jo unho'n ne makaatibat ke silsile mein 5 saal mein adaa karni thi. Hazrat Ayesha ﷺ ko Hazrat Barirah ﷺ ke aazaad karaane mein dilchaspi paida ho gai to unho'n ne usse farmaya: Agar main tumhari iqsaat yak-musht adaa kar du'n to kya tumhare aaqa tumhe'n mere haath bech de'nge. Phir main tumhe'n aazaad kar du'ngi aur teri waala bhi mere liye hogi? Hazrat Barirah ﷺ apne aaqaao'n ke paas gaee'n, unke saamne ye muaamala pesh kiya to unho'n ne kaha: Nahi. Albatta us soorat mein qubool kar sakte hain ke walaa[5] hamaare paas rahe. Hazrat Ayesha ﷺ ne farmaya ke main Rasool Allah ﷺ ki khidmat mein haazir hue aur aap se ye waaqea arz kiya to aap ne farmaya: "*Usey khareed*

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[1] T: (مَحَل) Mauqa, waqt, jagah [Rekhta]

[2] Irshaad us Saari: V5 P577

[3] Surah an Noor: 33

[4] Surah an Noor: 33

[5] T: Walaa us taalluq ko kehte hain ke jo aazaad-karda ghulam aur uski aazaad-kuninda ke darmiyan qaaem ho, jab aazaad-karda ghulam faut ho jaae to uska waaris uska aazaad-kuninda hoga, ya uske deegar wurasa? Daur-e-jaahiliyyat mein log is taalluq ko bechna aur kisi ko hiba karna jaaez khayaal karte the. Rasool Allah ﷺ ne usse manaa farmaya kyou'nke walaa nasab ki tarah hai jo kisi taur par bhi zaael nahi ho sakta, uske mutaalliq kisi ko ikhtelaaf nahi
Note: Ye tafseel SB H2535 ke faaeda se li gai hai. [RSB]

*kar aazaad kar do, walaa usi ke liye hoti hai jo aazaad kare*". Phir Rasool Allah ﷺ ne khade ho kar logo'n se khitaab farmaya: "*Logo'n ka kya haal hai, wo aisi sharte'n lagaate hain jo Allah ki kitaab mein nahi hain? Jo shakhs aisi sharte'n lagaae jo (jis ki asal) Allah ki kitaab mein na ho to wo shart baatil hogi. Allah Ta'ala ki aaed-karda shart hi ziyaada saheeh aur ziyaada mazboot hai*".[6]

## Baab 2: Makaatib Se Kaunsi Sharaaet Jaaez Hain? Aur Jis Ne Koi Aisi Shart Lagaai Jo (jiski asal) Kitabullah Mein Nahi (to uska hukum?)

Is baab mein Hazrat Ibne Umar رضي الله عنه ki ek (1) riwayat bhi hai, jo wo Nabi ﷺ se bayan karte hain.

[2561] Hazrat Ayesha رضي الله عنها se riwayat hai ke Hazrat Barirah رضي الله عنها unke paas apne muaamala-e-makaatibat mein ta-aawoon (تَعَاوُن) lene ke liye haazir huee'n. Abhi tak unho'n ne apne badal-e-kitaabat se kuch bhi adaa nahi kiya tha. Hazrat Ayesha رضي الله عنها ne unse farmaya: Tum apne maalikaan ke paas jaao, agar wo pasand kare'n ke badal-e-kitaabat ki tamaam (baaqi maandah) raqam main yak-musht adaa kar du'n aur tumhari walaa mere saath qaaem ho to main aisa kar sakti hoo'n. Hazrat Barirah رضي الله عنها ne jab ye soorat apne maalikaan ke saamne rakhi to unho'n ne usey maanne se inkaar kar diya, aur kaha: Agar wo tumhare saath sawaab ki niyyat se aisa karna chaahti hain to bila-shubha kare'n, lekin teri walaa hamaare liye hogi. Hazrat Ayesha رضي الله عنها ne iska zikr Rasool Allah ﷺ se kiya to aap ne farmaya: "*Tu khareed kar usey aazaad karde, walaa to usi ka haq hai jo aazaad karta hai*". Raawi ka bayaan hai ke phir Rasool Allah ﷺ ne logo'n se khitaab kiya aur farmaya: "*Logo'n ka ajeeb haal hai, wo aisi sharte'n lagaate hain jin ki koi asal kitabullah mein nahi hai? Jis ne aisi shart lagaai jo (yaane jiski asal) kitabullah mein na ho wo usse kuch faaeda nahi uthaa sakta, agarche aisi sau (100) sharte'n hi kyou'n na lagaa le. Allah Ta'ala ki shart hi mabni-bar-haq aur ziyaada mazboot hai*".[7]

Faaeda: "Jo sharaaet Allah ki kitaab mein nahi hain", Haafiz Ibne Hajar رحمه الله ne Imam Ibne Khuzaima رحمه الله ke hawaale se iska mafhoom in alfaaz mein bayan kiya hai ke Allah ke hukum se uska jawaaz ya wujoob saabit na ho, ye matlab hargiz nahi hai ke jo shart Allah ki kitaab mein mazkoor na ho uska lagaana baatil hai, kyou'nke bae mein kafaalat ki shart hoti hai, kabhi qeemat mein ye shart hoti hai, yaane is qism ke rupiye ho'nge ya itni muddat mein adaa kiye jaae'nge, ye sharte'n saheeh hain, agarche Allah ki kitaab mein unka zikr nahi.[8]

[2562] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai, unho'n ne farmaya ke Ummul Momineen Hazrat Ayesha رضي الله عنها ne ek (1) laundi khareed kar usey aazaad karna chaaha to uske maalikaan ne kaha: Wo us shart par usey kahreed sakti hain ke uski walaa ke ham khud maalik ho'nge. Rasool Allah ﷺ ne farmaya: Ye shart tumhe'n khareedne se nahi rok sakti, kyou'nke walaa ka maalik to wohi hai jo aazaad kare.[9]

## Baab 3: Makaatib Ka Madad Maangna Aur Logo'n Se Sawaal Karna

[2563] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne kaha ke Hazrat Barirah رضي الله عنها aaee'n aur kehne lagee'n: Maine apne aaqaao'n se 9 uqiye chaandi par makaatibat ka muaamala kiya hai. Mujhe har saal ek (1) oqiya adaa karna hoga, lehaaza aap meri madad kare'n. Hazrat Ayesha رضي الله عنها ne farmaya: Agar tere maalik pasand kare'n to main unhe'n ye raqam yak-musht adaa karke tujhe aazaad kar du'n (to) main aisa kar sakti hoo'n. Lekin teri walaa mere liye hogi. Chunache Hazrat Barirah رضي الله عنها apne aaqaao'n ke paas gaee''n to unho'n ne is soorat se saaf inkaar kar diya, magar ye ke walaa unke liye ho. Rasool Allah ﷺ ne ye waaqea suna to mujhse dariyaaft kiya, chunache maine aap ko muttale kiya to aap ne farmaya: "*Tum usey le kar aazaad kar do aur unke liye walaa ki shart karlo. Walaa to usi ki hoti hai jo aazaad karta hai*". Hazrat Ayesha رضي الله عنها farmati hain ke uske baad Rasool Allah ﷺ ne logo'n se khitaab kiya, Allah ki hamd-o-sana ki, phir farmaya: "*Amma Ba'd! Tum mein se kuch logo'n ka ajeeb haal hai, ke wo aisi sharte'n lagaate ho jin ki koi asal Allah ki kitaab mein nahi hai? Jis shart ki asal Allah ki kitaab mein na ho, wo baatil hai, agarche aisi sau (100) sharte'n hi kyou'n na ho'n. Allah ka faisla hi bar-haq aur Allah ki shart hi mazboot hai. Tum mein se kuch*

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[6] راجع: 456
[7] راجع: 456
[8] Fath-ul-Baari: V5 P232
[9] راجع: 2156

*logo'n ka ajeeb haal hai. Wo kehte hain: Aye falaa'n! Tu aazaad kar, lekin walaa mere liye hogi. Walaa ka maalik to wohi hai jo aazaad kare*".[10]

## Baab 4: Makaatib Agar Raazi Ho to Usey Farokht Karna

Hazrat Ayesha ﵂ farmati hain ke makaatib ghulam hi rahega, jab tak uske zimme koi shae baaqi hai.

Hazrat Zaid bin Saabit ﵁ farmate hain: Jab tak us par ek (1) dirham bhi baaqi hai wo ghulam hai.

Hazrat Ibne Umar ﵄ ka irshad hai: Wo ghulam hi hai agar zinda rahe, ya mar jaae, ya koi jurm kare, jab tak uske zimme koi cheez baaqi hai.

[2564] Hazrat Umrah bin Abdur Rahman se riwayat hai ke Hazrat Barirah ﵂ Ummul Momineen Hazrat Ayesha ﵂ se madad lene ke liye haazir huee'n to unho'n ne farmaya: Agar tere maalik ye pasand kare'n ke main tera badal-e-kitaabat unhe'n yak-musht adaa kar du'n aur tujhe aazaad kar du'n to main aisa kar sakti hoo'n. Hazrat Barirah ﵂ ne iska zikr apne aaqaao'n se kiya to unho'n ne kaha ke ham walaa se kisi soorat bhi dast-bardaar[11] nahi ho'nge.

Imam Maalik ne Yahya se bayan kiya ke Umrah ne kaha: Hazrat Ayesha ﵂ ne iska zikr Rasool Allah ﷺ se kiya to aap ne farmaya: "*Tu usey khareed kar aazaad karde, walaa to usi ki hogi jisne aazaad kiya hai*".[12]

## Baab 5: Jab Makaatib Kisi Se Kahe: Tu Mujhe Khareed Kar Aazaad Karde Aur Wo Usey Aazaad Karne Ke Liye Khareed Le (to jaaez hai)

[2565] Hazrat Ayman Habshi se riwayat hai, unho'n ne kaha: Main Hazrat Ayesha ﵂ ke paas gaya aur unse kaha: Main Utbah bin Abu Lahab ka ghulam tha, wo mar gaya hai aur uske bete mere waairs bane hain. Unho'n ne mujhe Abu Amr (Makhzoomi) ke bete ke haath farokht kar diya hai aur Abu Amr ke bete ne mujhe aazaad kar diya hai. Ab Utbah ke bete meri walaa ki shart lagaate hain. Hazrat Ayesha ﵂ ne (ye muqaddama sun kar) farmaya: Hazrat Barirah ﵂ mere paas aae'n, jabke wo mukaataba thee'n, aur mujhse kehne lagee'n: Mujhe khareed kar aazaad kar de'n. Is (Ayesha) ne kaha: Theek hai, main ye karti hoo'n. Hazrat Barirah ﵂ ne arz kiya: Wo meri walaa ki shart ke baghair mujhe farokht nahi kare'nge. Hazrat Ayesha ﵂ ne farmaya: Mujhe uski koi zaroorat nahi. Nabi ﷺ ne ye waaqea az-khud suna, ya aap ko khabar pohonchi to Aap ne Hazrat Ayesha ﵂ se ye waaqea dariyaaft kiya. Hazrat Ayesha ﵂ se jo kuch Hazrat Barirah ﵂ ne kaha tha, unho'n ne wo (Aap ﷺ se) bayan kar diya. Aap ﷺ ne farmaya: "*Usey kahreed kar aazaad kar do aur wo jo bhi shart lagaate hain uski parwaah na karo*". Chunache Hazrat Ayesha ﵂ ne usey (Hazrat Barirah ﵂ ko) khareed kar aazaad kar diya. Jab uske aaqaao'n ne walaa ki shart lagaai to Nabi ﷺ ne farmaya: "*Walaa to uske liye hai jo aazaad kare, agarche wo sau (100) sharte'n lagaae'n*".

[10] راجع: 456

[11] T: (دَسْت بَرْدار) Alaahidgi, laa-taalluqi, tark kar dena [Rekhta]

[12] راجع: 456

بسم الله الرحمان الرحيم

# 51: Kitab-ul-Hiba Wa Fadhliya Wat Tahreez Alaiha (Hiba, Uski Fazilat Aur Uski Targheeb Ka Bayaan)

كِتَابُ الْهِبَةِ وَ فَضْلِهَا وَالتَّحْرِيْضِ عَلَيْهَا

## Baab 1: Hiba Ki Fazilat

[2566] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Aye musalman biwiyo! Koi padosan apni doosri padosan ke liye bakri ka khur bhi ho to usey haqeer khayaal na kare*".[13]

Faaeda: Matlab ye hai ke chote se chota tohfa, khwah kitna haqeer maaloom ho, doosri padosan ko bhejne mein taammul[14] nahi karna chaahiye. Basa-auqaat thofa dene ke liye koi cheez maujood hoti hai, lekin khayaal aajaata hai ke ye to haqeer cheez hai, usey dene ka kya faaeda. Ye khayaal ghalat hai. Isi tarah jiske paas thoda sa tohfa bheja jaae, wo khush-dili se qubool kare kyou'nke tahaaef ke tabaadle se khush-gawaar mahol paida hota hai.

[2567] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne Hazrat Urwah ﷺ se farmaya: Aye mere bhaanje! Ham chaand dekhte, phir doosra chaand dekhte, is tarah do (2) maah mein teen (3) chaand dekhte aur us dauraan Rasool Allah ﷺ ke gharo'n mein se kisi ghar mein aag nahi jalti thi. Maine arz kiya: Khala-jaan! Aise haalaat mein aap ka guzar-auqaat kya hota tha? Unho'n ne farmaya: Do (2) kaali cheezo'n: Khajoor aur paani par (guzaara karte the), nez Rasool Allah ﷺ ke kuch ansari padosi the, jin ke paas doodh dene waali bakriyaa'n thee'n aur wo Rasool Allah ﷺ ke paas doodh ka tohfa bhejte to aap hame'n bhi pilaate the.[15]

Faaeda: Khajoor ke mutaalliq to kaha jaa sakta hai ke wo kaali hai, kyou'nke madina taiyyaba ki khajoor siyaah hi hoti hai, lekin paani ko taghleeban[16] siyaah kaha gaya hai. Arbi zuban mein basa-auqaat ghaalib shae ka lihaaz kiya jaata hai. yahaa'n jo kaali hai, yaane khajoor, usey asal qaraar de kar paani ko bhi kaala keh diya.

## Baab 2: Thodi Si Cheez Hibaa Karna

[2568] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar mujhe dasti*[17] *ya paae ke gosht ki daawat di jaae to main zaroor jaau'nga aur agar mujhe dasti ka gosht ya khur hadiya bheja jaae to main zaroor qubool karu'nga*".[18]

## Baab 3: Jo Shakhs Apne Saathiyo'n Se Koi Hiba Waghaira Talab Kare

Hazrat Abu Saeed ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Apne saath mere liye bhi kuch hissa rakh lena*".

Faaeda: Hazrat Abu Saeed Khudri ﷺ ke saath ek (1) waaqea pesh aaya, unho'n ne kisi sardar ko damm karne ke liye bakriyaa'n lene ka mutaalba kiya, kyou'nke usne unki mehmaan-nawaazi nahi ki thi. Bakriyaa'n le kar wo Rasool Allah ﷺ ki khidmat mein haazir hue to aap ne farmaya: "*In bakriyo'n mein apne saath mera bhi hissa rakhna*". Maaloom hua ke hadiya waghaira mein hisse ke liye kaha jaa sakta hai.

[2569] Hazrat Sahal ﷺ se riwayat hai ke Nabi ﷺ ne muhajireen ki ek (1) khatoon ki taraf paighaam bheja, uska ek (1) badhai ghulam tha. Aap ne usse farmaya: "*Apne ghulam se kaho ke wo hamaare liye mimbar ke takhte bana de*". Us aurat ne apne ghulam ko hukum diya, wo jungle ki taraf gaya aur jhaao ki lakdi kaat laaya. Phir usne aap ke liye mimbar taiyyaar kiya. Jab usne kaam poora kiya to us khatoon ne Nabi ﷺ ko paighaam bheja ke us (ghulam) ne

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[13] Dekhiye: 6017
[14] T: (تَامُّل) Ghaur-o-fikr, soch-bichaar, heela, bahaana [Rekhta]
[15] Dekhiye: 6458 6459
[16] T: (تَغْلِيباً) Ghaalib taur par, aksar-o-beshtar [Rekhta]
[17] T: Baazu, shaana [RSB]
[18] Dekhiye: 5178

mimbar taiyyaar kar diya hai. Aap ﷺ ne farmaya: "*Usey mere paas bhej do*". Log mimbar le kar aae to Nabi ﷺ ne khud apne haath se uthaaya aur wahaa'n rakh diya jaha'n tum usey dekhte ho.[19]

[2570] Hazrat Abu Qatada As Salami ؓ se riwayat hai, unho'n ne kaha: Main ek (1) din Nabi ﷺ ke saath kuch ashaab ke saath makkah ke raaste mein baitha hua tha, jabke Rasool Allah ﷺ hamaare aage tashreef farma the. Mere alaawa sab log haalat-e-ehraam mein the. Us dauraan mein unho'n ne ek (1) gor-khar dekha, jabke main us waqt apne joote ko pewand lagaa raha tha. Unho'n ne mujhe to na bataaya, lekin unke dil mein khwahish zaroor thi ke main usey dekh loo'n, chunache maine zara si tawajjo ki to usey dekh liya. Main ghode ki taraf gaya, us par zeen rakhi aur sawaar ho gaya, lekin apna koda aur neza lena bhool gaya. Maine un logo'n se kaha: Mujhe neza aur koda pakda do, to unho'n ne kaha: Allah ki qasam! Is silsile mein ham teri koi madad nahi kar sakte. Mujhe bohot ghussa aaya. Main ghode se utra aur dono cheeze'n lee'n, phir sawaar ho gaya aur gorkhar par hamla karke usey zakhmi kar diya. Phir main usey saath le aaya, jabke wo dam tod chuka tha. Chunache sab log usey khaane ke liye toot pade. Phir unhe'n shak hua ke ham ne haalat-e-ehraam mein khaaya hai. Ham wahaa'n se rawaana hue aur maine apne paas shaane (dasti) ka gosht chupaa liya. Jab ham Rasool Allah ﷺ ke paas pohonche aur uske mutaaliq sawaal kiya to aap ne farmaya: "*Tumhare paas us mein se kuch hai?*" Maine arz kiya: Haa'n. Phir aap ko maine shaane ka gosht pesh kiya. Aap ne usey khaya, hatta ke usey khatam kar diya, jabke aap haalat-e-ehraam mein the.

Zaid bin Aslam ne Ataa bin Yasaar se, unho'n ne Hazrat Abu Qatada ؓ se, unho'n ne Nabi ﷺ se is hadees ko bayan kiya.[20]

## Baab 4: Kisi Se Paani Waghaira Pilaane Ki farmae'nsh Karna

Hazrat Sahal ؓ kehte hain: (Ek (1) dafa) Nabi ﷺ ne mujh se farmaya: "*Mujhe paani pilaao*".

[2571] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ hamaare is ghar mein tashreef laae to aap ne paani talab farmaya. Ham ne aap ke liye ek (1) bakri ka doodh nikaala, phir maine us mein apne kuwe'n ka paani milaaya. Uske baad usey aap ki khidmat mein pesh kiya, jabke Hazrat Abu Bakar ؓ ؓ aap ki baaee'n jaanib, Hazrat Umar Farooq ؓ ؓ aap ke saamne aur ek (1) E'raabi aap ki daaee'n taraf tha. Jab aap nosh farma kar faarigh hue to Hazrat Umar Farooq ؓ ؓ ne arz kkiiya: Ye Hazrat Abu Bakar ؓ ؓ hai, lekin aap ne apna bacha hua doodh E'raabi ko de diya. Phir farmaya: Daaee'n jaanib waale muqaddam hain, daaee'n jaanib waale muqaddam hai. Acchi tarah sun lo! Daaee'n jaanib se shuru kiya karo.

Hazrat Anas ؓ ne farmaya: Ye sunnat hai, ye sunnat hai. Teen (3) martaba aisa farmaya.[21]

## Baab 5: Shikaar Ka Tohfa Qubool Karna

Nabi ﷺ ne Hazrat Abu Qatada ؓ se shikaar ke baazu (dasti) ka gosht qubool farmaya.

[2572] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Ham ne Marri Ad Dahraan (مَرِّ الظَّهْرَانِ) mein ek (1) khargosh ko bhagaya. Log uske peeche daude, lekin thak gae. Albatta main usey pakadne mein kamyaab ho gaya. Main usey Hazrat Abu Talha ؓ ke paas le kar aaya to unho'n ne usey zibah kiya, phir Rasool Allah ﷺ ke paas uaka pichla hissa ya raane'n bhijwaaee'n …phir raawi ne kaha: Is mein shak nahi ke aap ke paas raane'n bhijwaaee'n… To aap ne usey qubool farmaya. Raawi-e-hadees ne poocha: Kya aap ne us mein se khaya? To unho'n ne jawab diya: Haa'n, usse kuch khaya, hpir uske baad kaha: Aap ne usey qubool farma liya.[22]

## Baab 6: Hadiya Qubool Karna

[2573] Hazrat Sa'b bin Jassaamah (صَعْبِ بْنِ جَثَّامَةَ) ؓ se riwayat hai, unho'nne Rasool Allah ﷺ ki khidmat mein ek (1) gor-khar bataur-e-hadiya bheja, aab Abwa ya Wadaan muqaam mein tashreef farma the. Aap ne usey waapas kar

[19] راجع: 377
[20] راجع: 1821
[21] راجع: 2352
[22] Dekhiye: 5489 5535

diya. Phir jab aap ne uske chehre ka rang dekha to farmaya: "*Ham ne ye tohfa sirf is liye waapas kiya hai ke ham haalat-e-ehraam mein hain*".[23]

## Baab 7: Hadiya Qubool Karna

[2574] Hazrat Ayesha ﵂ se riwayat hai: Log is baat ka ehtemaam karte the ke Ayesha ﵂ ki baari ke din apne tahaaef bheje'n aur is tareeqe se wo Rasool Allah ﷺ ki khushnoodi chaahte the.[24]

[2575] Hazrat Ibne Abbas ﵄ se riwayat hai ke unki khala Umme Hufaid ﵂ ne Nabi ﷺ ki khidmat mein paneer, ghee, aur saande ka hadiya bheja. Aap ne paneer aur ghee mein se to kuch khaa liya, lekin saanda naa-gawaari ki wajah se chod diya. Hazrat Ibne Abbas ﵄ farmate hain ke saanda aap ke dastarkhwan par khaaya gaya. Agar haraam hota to kam-az-kam Rasool Allah ﷺ ke dastarkhwan par usey na khaaya jaata.[25]

[2576] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki khidmat mein jab koi khana laaya jaata to uske mutaalliq dariyaaft farmate: "*Ye hadiya hai ya sadqa?*" Agar kaha jaata ke sadqa ha to aap apne ashaab se farmate: "*Tum khaao*", lekin khud na khaate. Aur agar kaha jaata ke hadiya hai to Aap ﷺ haath badha kar apne ashaab ke hamraah usey tanaawul farmate.

Faaeda: Rasool Allah ﷺ ne saande ka hadiya qubool farmaya, lekin tab-ee[26] naa-gawaari ki wajah se usey tanaawul nahi farmaya. Kyou'nke aap ko ye marghoob na tha. Alabatta aap ke dastarkhan par deegar Sahaba Ikraam ﵃ ne usey khaaya hai, jo iske halaal hone ki daleel hai. Agar koi tab-ee karaahat ki wajah se usey na khaae to wo gunahgaar nahi hoga, usey haraam kehna ghalat hai.

[2577] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ki khidmat mein gosht pesh kiya gaya aur bataaya gaya ke ye Hazrat Barirah ﵂ par sadqa kiya gaya hai, to aap ne farmaya: "*Ye uske liye sadqa hai, lekin hamaare liye hadiya hai*".[27]

Faaeda: Jab sadqa apni jagah par pohonch jaae to jise mila hai wo uska maalik hai. Ab wo kisi ko deta hai to uski haisiayt badal chuki hai, wo sadqa nahi raha, balke tohfe ki sorat ikhtiyaar kar chuka hai, kyou'nke sadqa jab apni jagah par pohonch jaata hai to usse sadqe ka hukum zaael ho jaata hai. Ab uska istemaal un logo'n ke liye jaaez hai jin par sadqa haraam hota hai. Ameer ya ghareeb ke liye uska tohfa qubool karna jaaez hoga.

[2578] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne Hazrat Barirah ﵂ ko khareedne ka iraada kiya to uske aaqaao'n ne ye shart lagaai ke uski walaa unko haasil hogi. Nabi ﷺ se iska zikr kiya gaya to Nabi ﷺ ne farmaya: "*Tum khareed kar usey aazaad kar do, walaa to usi ke liye hoti hai jo aazaad kare*". Ek (1) dafa you'n hua ke Hazrat Barirah ﵂ ko sadqe ka gosht mila to Nabi ﷺ ne farmaya: "*Ye kya hai?*" Maine arz kiya: Ye Barirah ko bataur-e-sadqa mila hai. Tab aap ne farmaya: "*Ye uske liye sadqa hai aur hamaare liye hadiya hai*". Nez jab wo aazaad hui to khaawind ke muaamale mein usey ikhtiyaar diya gaya.

(Raawi-e-hadees) Abdur Rahman ne kaha: Uska khaawind aazaad tha ya ghulam. Shu'ba kehte hain: Maine Abdur Rahman se uske khaawind ke mutaalliq dariyaaft kiya to unho'nne kaha: Mujhe maaloom nahi ke wo aazaad tha ya ghulam.[28]

[2579] Hazrat Umme Atiya ﵂ se riwayat hai, unho'n ne kaha: Nabi ﷺ Hazrat Ayesha ﵂ ke paas tashreef laae to poocha: "*Tumhare paas kuch (khaane ko) hai?*" Unho'n ne kaha: Kuch nahi, sirf bakri ka gosht hai jo Umme Atiya ﵂ ne bheja hai aur ye us bakri ka hai jo unhe'n sadqe mein se di gai thi. Aap ﷺ ne farmaya: "*Sadqa apne muqam par pohonch chuka hai*".[29]

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[23] راجع: 1825

[24] Dekhiye: 2580 2581 3775

[25] Dekhiye: 5389 5402 7358

[26] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [Rekhta]

[27] راجع: 1495

[28] راجع: 452

[29] راجع: 1446

## Baab 8: Apne Dost Ko Us Din Tohfa Bhejna Jab Wo Apni Kisi Khaas Biwi Ke Paas Ho

[2580] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Log apne hadaaya bhejte waqt meri baari ke din ka khayaal rakhte the. Hazrat Umme Salama ﵂ ka bayan hai ke meri saukano'n ne ekatthe ho kar Aap ﷺ se (bataur-e-shikaayat) zikr kiya to aap ne unko jawab hi na diya.[30]

[2581] Hazrat Ayesha ﵂ se riwayat hai ke Rasool Allah ﷺ ki biwiyo'n ke do (2) group the. Ek group mein h Ayesha, Hazrat Hafsa, Hazrat Safiyya aur Hazrat Sauda ﵂ thee'n. Jabke doosre group mein Hazrat Umme Salama ﵂ ke saath baaqi tamaam azwaaj-e-mutahharaat ﵂ thee'n. Sahaba Ikraam ﵃ Hazrat Ayesha ﵂ ke saath Rasool Allah ﷺ ki (waalehaana[31]) mohabbat ko jaante the, is liye jab kisi ke paas tohfa hota aur wo usey Rasool Allah ﷺ ki khidmat mein pesh karna chahta (to) us mein taakheer karta, hatta ke jab Rasool Allah ﷺ Hazrat Ayesha ﵂ ke ghar mein tashreef farma hote to hadiya bhejne waala Rasool Allah ﷺ ke liye Hazrat Ayesha ﵂ ke ghar mein hadiya bhejta. Ye soorat-e-haal dekh kar Hazrat Umme Salama ﵂ ke group ne mashwara karke unse kaha ke aap Rasool Allah ﷺ se baat kare'n, ke wo logo'n se kahe'n ke jis kisi ne Rasool Allah ﷺ ki khidmat mein tohfa bhejna ho to wapni jis biwi ke yahaa'n muqeem ho'n wahee'n bheja kare. Unke kehne ke mutaabiq Hazrat Umme Salama ﵂ ne aap se guftagu ki, lekin aap ne koi jawaab na diya. Jab us group ne Hazrat Umme Salama ﵂ se poocha to unho'n ne kaha: Rasool Allah ﷺ ne mujhe koi jawaab hi nahi diya. Unho'n ne unse kaha: Aap phir baat kare'n. Wo bayan karti hain ke jab baari ke din aap tashreef laae to unho'n ne phir baat chedi, lekin aap ne koi jawaab na diya. Jab Ummahaat-ul-Momineen ne Hazrat Umme Salama ﵂ se poocha to unho'n ne bataaya: Aap ne mujhe koi jawaab nahi diya. Azwaaj-e-mutahharaat ne unse kaha: Tum ye baat karti raho, jab tak aap jawaab nahi dete. Phir jab Umme Salama ﵂ ki baari aai to unho'n ne aap se arz kiya, tab aap ne farmaya: "*Tum Ayesha ﵂ ke baare mein mujhe aziyyat na do, kyou'nke main jab Ayesha ke alaawa kisi aur biwi ke kapdo'n mein hota hoo'n to mujh par wahee naazil nahi hoti*". Hazrat Umme Salama ﵂ kehti hain ke maine arz kiya: Allah ke Rasool ﷺ! Main aap ko aziyyat pohonchane se tauba karti hoo'n. Phir Ummahaat-ul-Momineen ne Rasool Allah ﷺ ki saahebzaadi Hazrat Fatima ﵂ ko bulaya aur unhe'n Rasool Allah ﷺ ki khidmat mein ye paighaam de kar bheja ke aap ki azwaaj aap ko Allah ki qasam deti hain ke aap Hazrat Abu Bakar ﵁ ki beti ke mutaalliq insaaf kare'n. Chunache Hazrat Fatima ﵂ ne bhi jaakar aap se baat-cheet ki to aap ne farmaya: "*Dukhtar-e-mann! Kya tu usse mohabbat nahi karti jisse main mohabbat karta hoo'n?*" Syeda Fatima ne arz kiya: Kyou nahi. Uske baad wo aapas aagaee'n aur azwaaj-e-mutahharaat ko jawaab se agaah kiya. Unho'n ne kaha: Dobaara jaao, lekin Hazrat Fatima ﵂ ne dobaara jaane se inkaar kar diya. Aakhir unho'n ne Hazrat Zainab bint-e-Jahash ﵂ ko bheja. Wo aaee'n to sakht guftagu karne lagee'n aur kaha ke aap ki azwaaj-e-Ibne Abu Qahaafa ki beti ke baare mein Allah ki qasam de kar insaaf maangti hain, unki aawaaz buland hui, yahaa'n tak ke Hazrat Ayesha ﵂ se le-de shuru kardi, jo wahaa'n baithi hui thee'n, balke unhe'n bura-bhala kehna shuru kar diya. Rasool Allah ﷺ Hazrat Ayesha ﵂ ki taraf dekhne lagey ke wo kuch jawab deti hain ya nahi? Chunache Hazrat Ayesha ﵂ bolee'n aur Hazrat Zainab ﵂ ko jawab deti rahee'n, yahaa'n tak ke unhe'n chup karaa diya. Nabi ﷺ ne Hazrat Ayesha ﵂ ki taraf dekh kar farmaya: "*Aakhir ye Abu Bakar ﵁ ki beti hain*".[32]

Imam Bukhari kehte hain: Aakhir kalaam, yaane Hazrat Fatima ﵂ ka qissa, Hisham bin Urwah ne ek (1) aur shakhs se bhi bayan kiya hai, usne Imam Zohri se, unho'n ne Muhammad bin Abdur Rahman se isey riwayat kiya hai.

Abu Marwan ne Hisham se, unho'n ne Urwah se riwayat kiya ke log apne tahaaef bhejne mein Hazrat Ayesha ﵂ ki baari ke muntazir rehte the.

Ek-doosri sanad se marwi hai ke Hazrat Ayesha ﵂ ne farmaya: Main Nabi ﷺ ke paas thi jab Syeda Fatima ﵂ ne ijaazat talab ki.

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[30] راجع: 2574

[31] T: (والِہانَہ) Dili, gehra taalluq-o-nisbat waghaira, shiftagi ke saath [Rekhta]

[32] راجع: 2574

## Baab 9: Kis Qism Ke Tahaaef Waapas Na Kiye Jaae'n

[2582] A'zrah bin Saabit Ansari se riwayat hai, unho'n ne kaha: Main Sumaama bin Abdullah ke paas gaya to unho'n ne mujhe khushboo ka tohfa diya aur kaha ke Hazrat Anas ﷺ khushboo radd nahi karte the. Unho'n ne Hazrat Anas ﷺ ke hawaale se bayan kiya ke Nabi ﷺ bhi khushboo waapas nahi karte the.[33]

## Baab 10: Jis Ne Ghayab Cheez Ke Hiba Ko Jaaez Qaraar Diya

[2583 2584] Hazrat Miswar bin Makhrama ﷺ aur Hazrat Marwan ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ke paas jab qabila-e-hawaazin ka wafad aaya to aap logo'n mein taqreer ke liye khade hue, Allah Ta'ala ki hamd-o-sana ki jo uske shayaan-e-shaan hai. Phir farmaya: "*Amma Ba'ad! (Logo!) Tumhare bhai taaeb ho kar hamaare paas aae hain. Meri raae ye hai ke main unke qaidi unhe'n waapas kar du'n. Tum mein se jo koi khushi se pasand kare wo bhi aisa kar de aur jo apna haq baaqi rakhna chaahta ho, wo is shart par aisa karde ke jab aainda hamaare paas ghanimat ka maal aae to ham usko de de'nge*". Logo'n ne kaha: Ham aap kef aisle par raazi hain.[34]

## Baab 11: Hiba Ka Badla Dena

[2585] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ hadiya qubool farma lete aur uska badla bhi dete the. Wakee aur Muhaazir ne Hisham an (عن) Abihi ke tareeq se is riwayat ko (mausool) zikr nahi kiya. (Yaane sirf Isa bin Yunus ne is tareeq se mausool bayan kiya hai.)

## Baab 12: Aulaad Ko Hiba Karna

Jab apne kuch baccho'n ko koi cheez bataur-e-hiba di to jab tak insaaf ke saath tamaam aulaad ko baraabar na de to ye hiba jaaez nahi hoga, nez is tarah ke ghair-munsifaana hiba par gawaahi na di jaae. Nabi ﷺ ka irshad-e-giraami hai: "*A'tiya dene mein apni aulaad ke darmiyan insaaf kiya karo*". Kya waalid ke liye jaaez hai ke wo hiba karke waapas le le? Baap apni aulaad ke maal se dastoor ke mutaabiq khaa sakta hai, jabke wo hadd se tajaawuz na kare. Nabi ﷺ ne Hazrat Umar ﷺ se ek (1) oont kharida, phir wo Hazrat Abdullah bin Umar ﷺ ko de diya aur farmaya: "*Isse tum jo chaaho karo*".

[2586] Hazrat Noman bin Basheer ﷺ se riwayat hai ke unke waalid unhe'n Rasool Allah ﷺ ki khidmat mein laae aur arz kiya: Maine apne is bete ko ek (1) ghulam hiba kiya hai. Aap ne farmaya: "*Kya toone apni tamaam aulaad ko us jaisa (ghulam) diya hai?*" Unho'n ne kaha: Nahi. To aap ne farmaya: "*Apna a'tiya waapas lelo*".

Faaeda: Aulaad mein masawaat aur adl-o-insaaf karna zaroori hai. Insaaf ka taqaaza yehi hai ke tareeq na ki jaae, kyou'nke Rasool Allah ﷺ ne tafreeq par mabni a'tiya ko waapas lene ka hukum diya, phir doosri hadees mein hai ke aap ne farmaya: "*Main us zulm par gawaahi nahi de sakta*". Agar koi beta ma'zoor hai, wo kaam karne ke qaabil nahi hai, to adl-o-insaaf ka taqaaza hai ke aise bete ko baat imtiyaazi haisiyat se kuch de. Agar masawaat ka khayaal rakhte hue usey kuch nahi de ga to zindagi ke masaael hal karne ke liye usne ma'zoor bete ke saath insaaf nahi kiya. Aisa karna deen-e-islaam ke khilaaf hai. Baap ko chaahiye ke aise ma'zoor bete ke liye koi raqam ya jaaedaad mukhtas[35] karde. Wallahu A'alam

## Baab 13: Hiba Karte Waqt Gawah Muqarrar Karna

[2587] Hazrat Noman bin Basheer ﷺ se riwayat hai, unho'n ne bar-sar-e-mimbar kaha ke mere waalid ne mujhe kuch a'tiya diya to meri waalida Hazrat Umrah bin Rawaaha ﷺ ne kaha: Main us waqt tak raazi nahi hu'ngi, jab tak tum Rasool Allah ﷺ ko is par gawaah na banaao, lehaaza wo Rasool Allah ﷺ ke paas aae aur arz kiya: Maine Hazrat Umrah bin Rawaaha ﷺ ke batn (بَطْن) se paida hone waale is bete ko kuch a'tiya diya hai. Allah ke Rasool! Umrah ke kehne ke mutaabiq aap ko us par gawaah banana chaahta hoo'n. Aap ne dariyaaft kiya: "*Aaya tum ne apni tamaam aulaad ko utna hi diya hai?*" Usne kaha: Nahi. Aap ﷺ ne farmaya: "*Allah se daro aur apni aulaad ke darmiyan adl-o-*

[33] Dekhiye: 5929

[34] راجع: 2307 2308

[35] T: (مُخْتَص) Makhsoos, muntakhab kiya hua, khaas [Rekhta]

*insaaf kiya karo*". Hazrat Nomaan ﷺ ka bayan hai ke (ye sun kar) mere waalid laut aae aur unho'n ne di hui cheez waapas le li.[36]

## Baab 14: Khaawind Biwi Ka Aapas Mein Tahaaef Ka Tabaadla Karna

Hazrat Ibrahim Nakhai kehte hain: (Biwi khaawind ka ek-doosre ko hiba karna) jaaez hai. Hazrat Umar bin Abdul Aziz farmate hain: (Hiba karne ke baad) Dono mein se kisi ko rujoo ka ikhtiyaar nahi. Nabi ﷺ ne apni azwaaj-e-mutahharaat se ijaatat talb ki, ke bimaari ke dauraan wo Hazrat Ayesha ﷺ ke ghar rahe'nge. Nabi ﷺ ne farmaya: "*Hiba karke waapas lene waala us kutte ki tarah hai jo qae karke phir usey chaat le*". Imam Zohri ne us shakhs ke mutaalliq kaha, jo apne biwi se kahe: Mujhe apna kuch ya saara maher hiba karde, phir thodi der baad usey talaaq de de to biwi hiba-karda haq-e-maher se rujoo kar sakti hai. Shauhar hiba ko waapas karega, agar uski niyyat fareb ki thi, lekin agar aurat ne raazi-khushi moaaf kar diya aur shauhar ke dil mein koi dhoka na tha, to wo haq-e-maher shauhar ke liye jaaez hai. Irshad-e-Baari Ta'ala hai: "Agar Wo Haq-e-Maher Mein Se Kuch Khush-Dili Se Moaaf Kar De'n To Usey Mazey Se Khaao".[37]

[2588] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ ki bimaari shiddat ikhtiyaar kar gai aur takleef sakht ho gai to aap ne apni azwaaj-e-mutahharaat se apni bimaari ke ayyaam mere ghar basar karne ki ijaazat talab ki, to tamaam azwaaj ne ba-khushi ijaazat de di. Aap do (2) aadmiyo'n ke darmiyan is tarah nikle ke aap ke paao'n zameen par nishaan kheenchte the. Aap jin aadmiyo'n ke darmiyan the un mein se ek Hazrat Abbas ﷺ aur doosre koi aur shakhs the. (Raawi-e-hadees) Obaidullah kehte hain: Maine jo baat Hazrat Ayesha ﷺ se suni thi, jab Hazrat Ibne Abbas ﷺ se bayan ki to unho'n ne mujh se poocha: Tum us shakhs ko jaante ho jiska Hazrat Ayesha ﷺ ne naam nahi liya? Maine kaha: Nahi (jaanta.). Ibne Abbas ﷺ ne farmaya: Wo Hazrat Ali ﷺ the.[38]

Faaeda: Baaz logo'n ka khayaal hai ke siddiqa-e-kaaenaat ne Hazrat Ali ﷺ ka naam adaawat ki wajah se nahi liya tha. Halaa'nke ye baat ghalat hai, kyou'nke Rasool Allah ﷺ ke ek (1) taraf Hazrat Abbas ﷺ the, jo aakhir tak rahe, doosri taraf Hazrat Barirah ﷺ, phir Hazrat Ali, Hazrat Fazal bin Abbas aur Hazrat Usama bin Zaid ﷺ the. Choo'nke un mein se koi ek muaiyyan nahi tha, is liye Hazrat Ayesha ﷺ ne uska taayyun karne ke bajaae keh diya ke doosri taraf ek (1) aur shakhs tha, is taabeer ko adaawat par mahmool karna siddiqa-e-kaaenaat ke mutaalliq soo-e-zann[39] hai.

[2589] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Hiba karke waapas lene waala shakhs us kutte ki tarah hai jo qae karke usey chaat jaata hai*".[40]

## Baab 15: Shauhar Ki Maujoodgi Mein Biwi Ka Kisi Ghair Ko Hadiya Dena Aur Ghulam Aazaad Karna, Lekin Uske Liye Shart Ye Hai Ke Aurat Bewaqoof Na Ho. Agar Wo Bewaqoof Hai To Aisa Karna Jaaez Nahi, Kyou'nke Irshad-e-Baari Ta'ala Hai: Tum Bewaqoofo'n Ko Apne Maal Na Do[41]

[2590] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, farmati hain ke maine dariyaaft kiya: Allah ke Rasool ﷺ! Mere paas maal to wohi hota hai jo mere shauhar Hazrat Zubair ﷺ laate hain to kya main us mein se sadqa kar sakti hoo'n? Aap ﷺ ne farmaya: "*Sadqa karo, usey mat rook, warna Allah bhi tujh se rok le ga*".[42]

[2591] Hazrat Asma ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Khach karo aur usey gin-gin kar mat rakho ke phir Allah bhi tumhe'n gin kar de, nez usey mat rook warna Allah bhi tum se rok le ga*".[43]

[2592] Hazrat Maimuna bint Haaris ﷺ se riwayat hai ke unho'n ne apni ek (1) laundi ko aazaad kar diya jiski baabat unho'n ne Nabi ﷺ se ijaazat nahi li thi. Jab unki baari ke din aap tashreef laae to unho'n ne kaha: Allah ke Rasool ﷺ! Kya aap ko maaloom hai ke maine apni laundi ko aazaad kar diya hai? Aap ne farmaya: "*Kya waaqai tum aazaad kar*

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[36] راجع: 2586

[37] Surah an Nisa: 4

[38] راجع: 198

[39] T: (سُوءِ ظَن) Bad-gumaani, bad-zani [Rekhta]

[40] Dekhiye: 2621 2622 6975

[41] Surah an Nisa: 5

[42] راجع: 1434

[43] راجع: 1434

*chuki ho?*" Unho'n ne kaha: Ji haa'n! Aap ne farmaya: "*Agar tum wo laundi apne nanhiyaal ko detee'n to tumhe'n ziyaada sawab hota*".

Bakar bin Muzar ne Amr se, unho'n ne Bakeer se, unho'n ne Kuraib se bayan kiya ke Hazrat Maimuna ﷺ ne (laundi) aazaad ki.[44]

[2593] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ﷺ jab kisi safar ka iraada farmate to apni biwiyo'n ke darmiyan qura-andaazi karte, jis biwi ka naam nikal aata, usey safar mein apne hamraah le jaate. Aap ﷺ ne Syeda Sauda bint Zama'h ﷺ ke alaawa baaqi har biwi ke yahaa'n farokash hone (theherne) ke liye din-raat ki baari muqarrar kar rakhi thi. Syeda Sauda ne apne din raat ki baari Rasool Allah ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ ko hiba kardi thi jisse unka maqsad Rasool Allah ﷺ ki khushnoodi tha.[45]

## Baab 16: Hadiye Ka Awwaleen Haqdaar Kaun Hai?

[2594] Ummul Momineen Hazrat Maimoona ﷺ se riwayat hai ke unho'n ne ek (1) laundi aazaad ki to Nabi ﷺ ne farmaya: "*Agar wo tum apne nanhiyaal ko detee'n to tumhe'n ziyaada sawaab hota*".[46]

[2595] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Main ne (Rasool Allah ﷺ se) Arz kiya: Allah ke Rasool ﷺ ﷺ! mere do (2) padosi hain, un mein se kis ko hadiya bheju'n? Aap ne farmaya: "*Jis ka darwaza tumhare darwaze ke ziyaada qareeb ho*".[47]

Faaeda: Ye ishaara hai ke rishtedaaro'n ke baad us padosi ka haq hai, jis ka darwaza ziyaada qareeb ho. Agar dono ke darwaze baraabar faasle par ho'n to daae'n-baae'n ka farq kiya jaa sakta hai, jo daae'n jaanib ho uska ziyaada haq hai ya zaroorat-mand aur ghair zaroorat-mand ki tafreeq bhi ki jaa sakti hai, nez baari bhi muqarrar ki jaa sakti. Behre haal tohfe ka bhejna baahami mohabbat-o-akhuwwat ka baais hai, is liye choti se choti cheez bhi bhejne mein aar[48] nahi mehsoos karni chaahiye aur na us qism ki maamooli hadiye ko qubool karne hi mein pas-o-pesh karna chaahiye.

## Baab 17: Jo Kisi Majboori Ke Baais Hadiya Qubool Na Kare

Hazrat Umar bin Abdul Aziz ne farmaya: Hadiya to Rasool Allah ﷺ ke zamaane mein hua karta tha, Aaj-kal to ye rishwat ka roop-dhaar chuka hai.

[2596] Hazrat Sa-a'b bin Jassaamah (صَعْبَ بْنَ جَثَّامَةَ) ﷺ se riwayat hai, wo Nabi ﷺ ke sahaabi hain, unho'n ne Rasool Allah ﷺ ki khidmat mein ek (1) gor-khar tehfe ke taur par pesh kiya …Aap us waqt Abwa ya Waddaan mein haalat-e-ehraam the… Aap ne (gor-khar) waapas kar diya. Jab Aap ﷺ ne hadiya waapas kar dene ki wajah se mere chehre par naa-gawaari dekhi to farmaya: "*Tumhara hadiya waapas karna munaasib to na tha lekin baat ye hai ke ham haalat-e-ehraam mein hain*".[49]

[2597] Hazrat Abu Humaid Sa'adi ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne qabila-e-azd ke ek (1) shakhs ko, jise Ibne Utbiyyah kaha jaata tha. Sadaqaat wasool karne par maamoor farmaya. Jab wo laut kar aaya to kehne laga: Ye tumhara (sarkaari maal) hai aur ye mujhe hadiya kiya gaya hai. Aap ne farmaya: "*Wo apne abba ya amma ke ghar baitha rehta, phir dekhta ke usey hadiya milta hai ya nahi? Us zaat ki qasam jis ke haath mein meri jaan hai! Jo shakhs koi maal rishwat ke taur par le wo qiyaamat ke din usko apni gardan par utha kar aaega. Agar oont hoga to bil-bila raha hoga, gaae hogi to dakaar rahi hogi, aur bakri hogi to mimya rahi hogi. Phir aap ﷺ ne apne dono haath uthaae hatta ke ham ne baghlo'n ki safedi dekhi. Phir aap ne farmaya: "Aye Allah! Maine tera paighaam pohoncha diya, Aye Allah! Maine tera hukum pohoncha diya".* Ye teen (3) baar farmaya".[50]

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[44] Dekhiye: 2594

[45] Dekhiye: 2637 2661 2688 2879 4025 4141 4690 4749 4750 4757 5212 6662 6679 7369 7970 7500 7545

[46] راجع: 2592

[47] راجع: 2259

[48] T: (عار) Sharm, jhijhak, aeb [Rekhta]

[49] راجع: 1825

[50] راجع: 925

Faaeda: Rasool Allah ﷺ ne ek (1) shakhs ko zakat ki wasooli ke liye tehsildaar muqarrar kiya, logo'n ne uski khush-noodi ke liye zakat dene ke alaawa tahaaef bhi pesh kiye. Ye hadaaya sarkaari haisiyat ke baais diye gae. Agar wo sarkari duty par na hota to log ye tahaaef uske ghar pohonchane na aate, phir Rasool Allah ﷺ ne uski sangeeni baae'n-alfaaz bayan farmaai: "*Rishwat ke taur par qubool kiya jaane waala maal rishwat lene waale ki gardan par sawaar hoga*". Aaj kal ke sarakaari ahel-kaar ghaur-o-fikr kare'n ke unki gardane'n par kin-kin cheezo'n ko sawaar kiya jaaega. Usse maaloom hua ke sarkaari ohde par faaez hote hue kisi se tohfa ya hadiya lena shar-an jaaez nahi kyou'nke wo apni kaarkardgi ke ewaz hukoomat se wazeefa leta hai, isi tarah maqrooz se nazraana ya tohfa lena bhi najaaez hai.

## Baab 18: Agar Koi Hiba Karke Ya Hiba Ka Waada Karke Faut Ho Jaae Aur Mauhoob-lahu[51] Tak Wo Cheez Na Pohonch Paae To Kya Hukum Hai?

A'beedah Sulaimani ne kaha: Agar wo dono mar chuke ho'n lekin hadiya karne waale ne hadiya ki hui cheez doosre ki zindagi mein apne maal se alag kardi ho to wo mauhoob-lahu ke waariso'n ke liye hai. Aur agar usey apne maal se alaaheda nahi kiya tha to hadiya dene waale ke waariso'n ke liye hai.

Hasan Basri ne kaha: Dono mein se koi bhi pehle mar jaae to bahar-soorat[52] hadiya-shuda cheez mauhoob-lahu ke waariso'n ki hai ba-sharte-ke uska numaainda us par qabza kar chuka ho.

[2598] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Mujh se Nabi ﷺ ne farmaya: "*Agar Bahrain se maal aaya to main tujhe itna-itna aur itna du'nga*". Lekin Bahrain se maal aane se pehle hi Nabi ﷺ ki wafaat ho gai. Phir Hazrat Abu Bakar ؓ ؓ ne munaadi karaai ke Nabi ﷺ ne jisse koi waada kiya ho, ya aap par uska koi qarz ho to wo hamaare paas aae. Chunache main gaya aur bataaya ke mujh se Nabi ﷺ ne waada kiya tha to unho'n ne mujhe teen (3) lapp bhar kar diye.[53]

## Baab 19: Ghulam Laundi Aur Deegar Saamaan Par Kaise Qabza Hota Hai?

Hazrat Abdullah bin Umar ؓ kehte hain: Main ek (1) mu'n-zor oont par sawaar tha. Nabi ﷺ ne usey khareed kar farmaya: "*Abdullah! Ye tumhara hai*".

[2599] Hazrat Miswar bin Makhrama ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne kuch qabaae'n taqseem kee'n, lekin Hazrat Makhrama ؓ ko aap ne koi qabaa na di, jis par Hazrat Makhrama ؓ ne kaha: Beta! Tum Rasool Allah ﷺ ke paas mere hamraah chalo. Main unke hamraah chala gaya. Phir unho'n ne kaha: Andar jaao aur Aap ﷺ ko mere paas bila-laao. Miswar ؓ kehte hain. Main aap ko bula laaya. Jab aap tashreef laae to un qabaao'n mein se ek qabaa aap ke paas thi. Aap ne farmaya: "*Ham ne ye qabaa tere liye chupa rakhi thi*". Hazrat Miswar ka bayaan hai ke Makhrama ؓ usey dekh kar khush ho gae.

## Baab 20: Jab Kisi Ne Koi Cheez Hiba Ki, Doosre ne Us Par Qabza Kar Liya Lekin Ye Nahi Kaha Ke Maine Qubool Kiya

[2600] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha: Maine to halaak ho gaya. Aap ne poocha: "*Kya baat hai?*" Usne arz kiya: Maine ramzan mein ba-haalat-e-roza biwi se jinsi taalluq qaaem kar liya hai. Aap ne farmaya: "*Kya tum ek (1) ghulam aazaad kar sakte ho?*" Usne kaha: Nahi. Aap ne farmaya: "*Phir tum musalsil do (2) maah ke roze rakh sakte ho?*" Us ne kaha: Nahi. Aap ne farmaya: "*Kya tum saath (60) miskeeno'n ko khana khla sakte ho?*" Usne kaha: Main ye bhi nahi kar sakta. Itne mein ek (1) ansari khajooro'n ka ek (1) arq[54] le kar aaya …Arq bade tokre ko kehte hain… Aap ne farmaya: "*Tum ye tokra le jaao aur unhe'n sadqa kar do*". Usne arz kiya: Allah ke Rasool ﷺ! Apne se kisi ziyaada ghareeb par sadqa karu'n?

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[51] T: (مَوہُوب لَهُ) Jis ko koi cheez hiba ki jaae [Rekhta]

[52] T: (بَہر صُورَت) Har haalat mein, har tarah se, har haal mein [Rekhta]

[53] راجع: 2296

[54] T: (عَرَقْ) Kisi cheez ka kashida kiya hua paani, kisi phal ka nichod [Rekhta]

Us zaat ki qasam jis ne aap ko rasool-e-bar-haq bana kar bheja hai! Madina taiyyaba ke dono pathreele kinaaro'n mein ham se ziyaada koi mohtaaj nahi hai. Aap ne farmaya: "*Accha jaao, ye apne hi ghar waalo'n ko khila do*".[55]

## Baab 21: Jab Koi Shakhs Apna Qarz Kisi Ko Hiba Kare

Imam Shu'ba, Hakam se bayan karte hain ek aisa karna jaaez hai. Hazrat Hasan bin Ali ﷺ ne apna qarz ek (1) shakhs ko hiba kar diya tha. Nabi ﷺ ne farmaya: "*Jis shaksh pa rkoi haq ho, wo usey adaa karde ya us (haq waale) se moaaf karaale*". Hazrat Jaabir ﷺ ne kaha: Jab mere waalid Shaheed hue to unke zimme qarz tha, to Nabi ﷺ ne qarz-khwaho'n se bataur-e-sifaarish kaha tha ke wo mere baagh ka phal qubool kar le'n aur mere baap ka qarz moaaf kar de'n.

[2601] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke unke waalid ghazwa-e-uhud mein Shaheed hue to unke qarz-khwaho'n ne apne huqooq ki adaaegi ka sakhti se mutaalba kiya. Main Rasool Allah ﷺ ki khidmat mein haazir hua aur aap se guftagu ki. Aap ne qarz-khwaho'n se kaha ke wo mere baagh ka phal qubool kar le'n, aur mere baap ko qarz ki zimmedaari se bari kar de'n to unho'n ne saaf inkaar kar diya. Rasool Allah ﷺ ne phir un logo'n ko mera baagh nahi diya aur na unke liye phal hi tudwaaya, balke aap ne farmaya: "*Mere tere paas in-sha-Allah Ta'ala kal aau'nga*". Chunache aap agle roz subha tashreef laae. Nakhlistaan mein chakkar lagaaya aur phal mein barkat ki dua farmaai, phir maine baagh ka phal toda aur qarz-khwaho'n ke tamaam huqooq adaa kar diye, baagh ke phal mein se kuch bach bhi raha. Phir main Rasool Allah ﷺ ki khidmat mein haazir hua jabke aap tashreef farma the. Maine soorat-e-waaqe se aapko aagah kiya to aap ne Hazrat Umar ﷺ se farmaya jo wahaa'n baithe hue the: "*Umar! Sunn rahe ho?*" Hazrat Umar Farooq ﷺ ne arz kiya: Ye kyou'n na hota! Ham to pehle hi aap ko Allah Ta'ala ka firistaada maante hain. Allah ki qasam! Waaqai aap Allah ke Rasool ﷺ hain.[56]

## Baab 22: Ek (1) Shakhs Ka Poori Jamaa-at Ko Hiba Karna

Hazrat Asma bint Abi Bakr ﷺ ne Qaasim bin Muhammad aur Ibne Abi Ateeq se farmaya: Mujhe ghaaba ki jo jaaedaad meri behen Hazrat Ayesha ﷺ se wiraasat mein mili thi aur Hazrat Ameer Muawiya ﷺ muhe uske ewaz ek (1) lakh dete the, wo hissa tum dono ka hai.

[2602] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Nabi ﷺ ki khidmat mein ek (1) mashroob pesh kiya gya jise aap ne nosh farmaya. Aap ki daae'n jaanib ek (1) ladka aur baae'n jaanib kuch buzurg the. Aap ﷺ ne us ladke se farmaya: "*Agar tum mujhe ijaazat do (2) to main bacha hua paani un hazraat ko de doo'n?*" Ladke ne arz kiya: Allah ke Rasool ﷺ! Main aap ke pas-khoorda (bacche hue) se apna hissa kisi aur ko dena pasand nahi karta. Aap ne wo pyaala us ladke ke haath mein thama diya.[57]

## Baab 23: Maqbooza, Ghair-maqbooza, Aur Taqseem-shuda Ya Ghair Taqseem-shuda Hiba Ka Bayan

Nabi ﷺ aur aap ke Sahaba Ikraam ne qabila-e-hawaazin ko wo maal hiba kar diya jo unse bataur-e-ghanimat haasil kiya tha aur wo maal-e-ghanimat abhi ghair-taqseem-shuda tha.

[2603] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ke paas aaya jabke aap masjid mein tashreef farma the. Aap ne mera qarz adaa kiya aur mujhe usse ziyaada bhi diya.[58]

[2604] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke maine ek (1) safar mein Nabi ﷺ ke haath oont farokht kiya. Jab ham madina taiyyaba pohonche to aap ne farmaya: "*Masjid mein aao aur do (2) rakat namaz adaa karo*". Is waqt aap ne uski qeemat tol kar di. (Raawi-e-hadees) Shu'ba ne kaha ke Aap ﷺ ne uski qeemat jhukaao ke

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[55] راجع: 1936
[56] راجع: 2127
[57] راجع: 2351
[58] راجع: 443

saath tol-kar di. Us naqdi se kuch na kuch hamesha mere paas raha, yahaa'n tak ke hirah ki ladaai mein ahle shaam ke haath lag gaya.[59]

[2605] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Rasool Allah ﷺ ki khidmat mein peene ki koi cheez pesh ki gai. Aap ke daae'n jaanib ek (1) ladka tha aur baae'n jaanib kuch akaabir tashreef farma the. Aap ne ladke se kaha: "*Kya tumhari taraf se ijaazat hai ke main (apna bacha hua) un buzurgo'n ko de doo'n?*" Ladke ne jawab diya: Nahi, Allah ki Qasam! Main aap se milne waala tabarruk kisi ko dene waala nahi hoo'n. Rasool Allah ﷺ ne zor se wo mashroob uske haath mein thama diya.[60]

[2606] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ek (1) shakhs ka Rasool Allah ﷺ ke zimme kuch qarz tha. (Usne sakhti se uska taqaaza kiya to) Sahaba Ikraam ne chaaha ke uski khabar le'n lekin aap ne farmaya: "*Usey chod do, jiska koi haq hota hai, usey kuch kehne ka bhi haq hai*". Aap ne mazeed farmaya: "*Uske oont khareed kar usey de do*". Sahaba Ikraam ne arz kiya: Hame'n is umr ka oont nahi milta, balke usse behtar umr ka oont dastiyaab hai. Aap ﷺ ne farmaya: "*Uske liye wohi khareedo aur usey de do, kyou'nke tum mein behtar wohi shakhs hai jo (apne zimme waajibaat ki) adaaegi behtar tareeqe se kare*".[61]

## Baab 24: Agar Ek (1) Jamaat Poori Qaum Ko Hiba Kare

[2607 2608] Hazrat Marwan bin Hakam ﷺ aur Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne bataaya ke jab Nabi ﷺ ke paas hawaazin ka wafad musalman ho kar aaya to unho'n ne aap se darkhwaast ki, ke unhe'n apne qaidi aur maal waapas kar diya jaae. Aap ﷺ ne farmaya: "*Jo log mere saath hain wo tum dekh rahe ho aur sacche baat mujhe bohot mehboob hai. Tum do (2) baato'n mein se ek (1) ikhtiyaar karlo: Qaidi lelo ya maal ka intekhaab karlo. Is silsile mein maine tumhara kaafi intezaar kiya*". Haqeeqat ye hai ke jab Nabi ﷺ Taif se laut kar aae to das (10) se ziyaada raate'n unka intezaar kiya, chunache un logo'n par waazeh ho gaya ke Nabi ﷺ ek (1) hi cheez waapas kare'nge. (Unka faisla sun kar) Aap ﷺ logo'n mein khutba dene ke liye khade hue. Allah Ta'ala ke shayaan-e-shaan hamd-o-sana ki, phir farmaya: "*Amma Baad! Tumhe'n ye bhai hamaare paas musalman ho kar aae hain aur main unko unke qaidi waapas karna chahta hoo'n. Tum mein se jo raazi-khushi qaidi lautaana chaahe wo lauta de aur jo chaahe ke apne hisse par qaaem rahe, hatta ke ham usey pehli ghanimat se hissa de'n jo Allah hame'n aainda de to wo aisa kare*". Logo'n ne arz kiya: Allah ke Rasool ﷺ! Ham ba-khushi unhe'n qaidi waapas karte hain. Aap ﷺ ne un (Sahaaba Ikram) se farmaya: "*Ham nahi jaante ke tum mein se kis ne ijaazat di hai aur kis ne ijaazat nahi di, is liye ab tum waapas chale jaao, hatta ke hamaare paas tumhare numaainde tumhari raae pohonchae'n*". Chunache wo log laut gae aur un ke numaindagaan ne unse baat ki, phir wo Nabi ﷺ ki khidmat mein haazir hue aur aap se arz kiya ke sab log raazi-khushi qaidiyo'n ko waapsi karne par taiyyaar hain. Ye wo khabar hai jo qabila-e-hawaazin ke qaidiyo'n ke mutaalliq hame'n pohonchi hai. (Imam Bukhari ﷺ farmate hain ke) Ye aakhri qaul Imam Zohri ka hai, yaane فَهٰذَا الَّذِيْ بَلَغَنَا [62]

## Baab 25: Jise Hadiya Pesh Kiya Jaae Wohi Uska Haqdaar Hai Agarche Uske Paas Aur Log Bhi Hoo'n.

Hazrat Ibne Abbas ﷺ se manqool hai ke shreeke-e-majlis aise hadiye mein shareek ho'nge lekin ye baat saheeh nahi.

[2609] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne ek (1) khaas umr ka oont kisi se bataur-e-qarz liya. Qarz-khwah ne aakar sakhti se taqaaza kiya to (Sahaaba ne usey maarne ka iraada kiya) Aap ne farmaya: "*Haqdaar ko aisi guftagu karne ka haq pohonchta hai*". Phir aap ne usey ek (1) behtar umr ka oont adaa kiya aur farmaya: "*Tum mein se behtar wo shakhs hai jo (apne zimme qarz ki) adaaegi behtar tareeqe se kare*".[63]

[2610] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke wo ek (1) safar mein Nabi ﷺ ke hamraah the aur ek (1) mu'n-zor oont par sawaar the jo Hazrat Umar ﷺ ka tha. Wo oont baar-baar Nabi ﷺ se aage nikal jaata tha to unke waalid

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[59] راجع: 443
[60] راجع: 2351
[61] راجع: 2305
[62] راجع: 2308
[63] راجع: 2305

(Hazrat Umar ﷺ) unhe'n kehte: Abdullah! Nabi ﷺ se aage koi nahi badhta. Nabi ﷺ ne unse farmayad: "*Us oont ko mere haath farokht kar do*". Hazrat Umar ﷺ ne arz kiya: Ye aap ka hai, chunache Rasool Allah ﷺ ne usey khareed liya, phir aap ne farmaya: "*Aye Abdullah! Ye tumhara hai, ab usse jo chaaho karo*".[64]

## Baab 26: Jab Koi Shakhs Kisi Ko Oont Hiba Kare Baae'n-haalaat Ke Mauhub-lahu Us Par Sawaar Ho To Jaaez Hai.

[2611] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) safar mein Nabi ﷺ ke hamraah the aur main ek (1) sarkash oont par sawaar tha. Nabi ﷺ ne Hazrat Umar ﷺ se farmaya: "*Tum usey mere haath farokht kar do*". Phir usey khareed kar Nabi ﷺ ne farmaya: "*Aye Abdullah! Ye tumhara (oont) hai*".[65]

## Baab 27: Aisi Cheez Hiba Karna Jis Ka Pehenna Makrooh Ho

[2612] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar bin Khattab ﷺ ne masjid ke darwaaze ke paas ek (1) reshmi joda farokht hote dekha to arz karne lagey: Allah ke Rasool ﷺ! Kya hi accha ho agar aap usey khareed le'n aur juma ke din, nez kisi wafad ki aamad ke mauqa par usey zeb-tann farmae'n. Aap ne farmaya: "*Aise jode to wo pehenta hai jis ka aakhirat mein koi hissa na ho*". Phir kuch aur jode aae to Rasool Allah ﷺ ne un mein se ek (1) hazrat Umar ﷺ ko bhej diya. Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Aap ye khil-at[66] mujhe inaayat farma rahe hain. Halaa'nke aap ne hullati utaarid[67] ke mutaalliq to jo kuch farmaana tha, farma chuke hain. (Yaane aap ne unke mutaalliq to bohot sakht waeed sunaai thi.) Aap ﷺ ne farmaya: "*Maine ye khal-a't tumhe'n pehenne ke liye nahi di*". Chunache Hazrat Umar ﷺ ne wo joda apne ek (1) mushrik bhai ko de diya jo makkah mein rehta tha.[68]

Faaeda: Baaz cheeze'n zaati taur par makrooh hoti hain, masalan: Sada hua gosht, ya baasi saalan waghaira. Aisi ashyaa ka tohfa himaaqat hai. Kuch cheezo'n mein karaahat nisbati-e-hoti hai. Masalan: Reshmi libaas, ye mardo'n ke liye manaa, jabke aurto'n ke liye jaaez hai. Aisi ashyaa ko bataur-e-tohfa diya jaa sakta hai. Ibne Hajar ﷺ farmate hain: Karaahat se muraad aam hai khwah tehreemi ho ya tanzeehi. Aur jis libaas ka pehenna mard ke liye najaaez ho, uska hadiya jaaez hai, kyou'nke jise hadiya diya jaa raha hai wo us mein tasarruf kar sakta hai ke aage unke haath farokht ya hiba karde jin ke liye uska pehenna jaaez hai. Masalan: Aurte'n, albatta jin cheezo'n ka istemaal mard-aurat dono ke liye manaa hai, masalan: Sone-chaandi ke bartan, to aisa hadiya mamnoo hai.[69]

[2613] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ Syeda Fatima ﷺ ke ghar tashreef laae lekin andar daakhil na hue. Hazrat Ali ﷺ jab ghar aae to Syeda Fatima ﷺ ne unse ye waaqea bayan kiya. Unho'n ne Nabi ﷺ se uski wajah dariyaaft ki to aap ne farmaya: "*Maine unke darwaze par naqsh-o-nigaar se sajaa hua parda dekha*". Phir farmaya: "*Bhala mujhe is duniya se kya sarokaar?*" Ye baat Hazrat Ali ﷺ ne Hazrat Fatima ﷺ se bayan ki to Syeda Fatima ﷺ ne farmaya ke uske mutaalliq Aap ﷺ jo chaahe'n hukum de'n us par amal hoga. Aap ne farmaya: "*Ye falaa'n ahle khana ke paas bhej de'n, wo mohtaaj aur ghareeb hain*".

Faaeda: Darwaze par lagaae hue parde mein zaati taur par koi kharaabi na thi, wo dhaaridaar tha aur us par naqsh-o-nigaar ka kuch kaam tha, albatta ye saadgi aur taqwa ke khilaaf zaroor tha. Is liye Rasool Allah ﷺ ne usey pasand nahi farmaya. Aap ne usey aise logo'n ko bataur-e-hadiya dene ka hukum diya jo mohtaj the. Wo khud bhi usey farokht karke apne kisi masraf mein laa sakte the, lekin Rasool Allah ﷺ ne Syeda Fatima ﷺ ke liye usey na-pasand farmaya, kyou'nke aap apne aur ahle kahan ke liye saadgi pasand karte the.

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[64] راجع: 2115

[65] راجع: 2115

[66] T: (خِلْعَت) Libaas, poshaak, umda aur qeemti kapde, Libaas jo baadshah ya umaraa ki taraf se inaam ya izzat-afzaai ke taur par mile [Rekhta]

[67] T: (خُلَّةِ عُطَارِد) Dhaat ka kapda [RSB]

[68] راجع: 886

[69] Fath-ul-Baari: V5 P281

[2614] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne mujhe ek (1) reshmi joda inaayat farmaya to maine usey pehen liya, lekin jab maine aap ke chehra-e-anwar par ghussa dekha to usey phaad kar khandaan ki aurto'n mein taqseem kar diya.[70]

## Baab 28: Mushrikeen Se Hadiya Qubool Karna

Hazrat Abu Huraira ﷺ ne Nabi ﷺ se bayan kiya ke (Aap ne farmaya:) "*Hazrat Ibrahim ﷺ ne Hazrat Saarah ko le kar hijrat ki aur ek (1) aisi basti mein pohonche jaha'n ka baadshah zaalim tha. (Usne Saarah se dast-daraazi karna chaahi to uska haath maflooj ho gaya). Usne kaha: Unhe'n Haajra bataur-e-khidmat do*". Ek (1) dafa Nabi ﷺ ki khidmat mein bakri ka gosht bataur-e-hadiya pesh kiya gaya jis mein zeher mila hua tha.

Hazrat Abu Humaid Saa'di ﷺ ne kaha: Eelah(ايله)[71] ke baadhsh ne Nabi ﷺ ko safed khacchar bataur-e-hadiya bheja aur aap ne usey ek (1) reshmi chaadar inaayat farmaai aur use us ilaaqe ki hukumat likh di.

[2615] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki khidmat mein ek (1) reshmi jubba pesh kiya gaya, halaa'nke aap resham se manaa farmaya karte the. Logo'n ko ye (jubba) dekh kar bohot taajjub hua to Aap ﷺ ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai! Jannat mein Hazrat Saad bin Moaaz ﷺ ke romaal usse kahee'n acche hain*".[72]

[2616] Hazrat Anas ﷺ hi se riwayat hai ke doomah-al-jundal ke haakim Ukaidir ne Nabi ﷺ ki khidmat mein tohfa bheja tha.[73]

Faaeda: Doomah-al-jundal ek (1) shahr ka naam hai jo Tabuk ke qareeb tha, wahaa'n ka baadshah Ukaidar bin Abdul Malik Isaai tha. Hazrat Khalid bin Waleed ﷺ usey giraftaar karke laae, Rasool Allah ﷺ ne usey aazaad kar diya kyou'nke usne jiziya dene par sulah Karli thi.

[2617] Hazrat Anas bin Maalik ﷺ se riwayat hai ke ek (1) yahoodi aurat Nabi ﷺ ke paas bakri ka gosht laai jo zeher aalooda tha. Aap ne us gosht se kuch khaya, phir us yahoodiya ko pakad kar laaya gaya to logo'n ne kaha: Kya ham usey qatal na kar de'n? Aap ne farmaya: "*Nahi, qatal na karo*". Hazrat Anas ﷺ bayan karte hain ke main zeher ka asar Rasool Allah ﷺ ke taalu mein dekhta raha hoo'n.

[2618] Hazrat Abdur Rahman bin Abu Bakar ﷺ se riwayat hai ke ham ek-sau-tees (130) ashkhaas Nabi ﷺ ke hamraah the to Nabi ﷺ ne farmaya: "*Kya tum mein se kiski kepaas khane ki koi cheez hai?*" Pata chala ke ek (1) shakhs ke paas ek (1) saa' (صاع) ke ba-qadr aata hai. Wo goondha gaya. Itne mein ek (1) aisa lamba tadanga mushrik bakro'n ka re-wad haa'nkta hua wahaa'n pohoncha to Nabi ﷺ ne poocha: "*Hadiya ke liye laae ho ya farokht karne ka iraada hai?*" Usne kaha: Nahi, balke farokht karna chahta hoo'n, chunache Aap ﷺ ne usse ek (1) bakri khareedi, usey zibah karke uska gosht banaaya gaya. Nabi ﷺ ne hukum diya ke uski kaleeji waghaira ekatthi karke usko bhoona jaae. (Raawi en kaha:) Allah ki qasam! Ek-sau-tees (130) mein se koi shakhs aisa baaqi na raha jisko aap ne kaleeji ka tukda kaat kar na diya ho. Agar wo maujood tha to usey khud diya warna uska hissa rakh choda. Phir aap ne gosht ke do (2) thaal taiyyaar kiye. Sab logo'n ne sair[74] ho kar usey khaya. Phir do (2) thaalo'n mein se kuch bach bhi raha, jise ham ne oont par rakh liya. [75] أَوْ كَمَا قَالَ

## Baab 29: Mushrikeen Ko Hadiya Pesh Karna

Irshad-e-Baari Ta'ala hai: Allah Ta'ala Tumhe'n Is Baat Se Manaa Nahi Karta Ke Tum Un Logo'n Ke Saath Neki Aur Insaaf Ka Bartaao Karo Jinho'n Ne Deen Ke Muaamale Mein Tum Se Jung Nahi Ki Aur Tumhe'n Tumhare Gharo'n Se Nahi Nikaala. Beshak Allah Ta'ala Insaaf Karne Waalo'n Se Mohabbat Karta Hai.[76]

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[70] Dekhiye: 5366 5840

[71] T: (ايلة) Qadeem zamaane mein ise Elath kaha jaata tha, aaj ye Jordan ki hudood mein aata hai [RSB]

[72] Dekhiye: 2616 3248

[73] راجع: 2615

[74] T: (سير) Pait bhar kar, aasooda ho kar [RSB]

[75] راجع: 2216

[76] Surah al Mumtahana: 8

[2619] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ne ek (1) shakhs ko reshmi hullah[77] farokht karte hue dekha to unho'n ne Nabi ﷺ Se arz kiya: Aap is hulle ko khareed le'n, taake juma ke din, nez jab aap ke paas wafad aae to usey zeb-tann farmae'n. Aap ﷺ ne farmaya: "*Aisa libaas wo log pehente hain jin ka aakhirat mein koi hissa nahi hota*". Phir (aisa hua) ke Rasool Allah ﷺ ke paas us qism ke chand hulle laae gae to aap ne un mein se ek (1) Hazrat Umar ﷺ ko bhej diya. Hazrat Umar ﷺ ne arz kiya: Main isko kyou'nkar pehen sakta hoo'n, jabke aap ne iske mutaalliq jo kuch farmaana tha, farma chuke hain. Aap ﷺ ne farmaya: "*Maine ye tumhe'n pehenne ke liye nahi diya, balke tum isey farokht karke iski qeemat apne kaam mein laao ya kisi aur ko pehna do*". Chunache Hazrat Umar ﷺ ne wo hulla apne ek (1) bhai ko bhej diya jo makkah mein rehta tha aur abhi musalman nahi hua tha.[78]

[2620] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahd-e-mubaarak mein meri mushrik maa mere paas aai to maine Rasool Allah ﷺ se dariyaaft kiya ke meri maa mere paas kuch ta-aawoon (تَعَاوُن) ki ummeed se aai hai. Kya main uske saath accha bartaao kar sakti hoo'n? Aap ne farmaya: "*Haa'n, tum apni maa'n se sila-rehmi karo*".[79]

## Baab 30: Kisi Ke Liye Jaaez Nahi Ke Wo Apna Hiba Ya Sadqa Waapas Le

[2621] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Hiba karke usey waapas lene waala aisa hai jaise koi qae karke usey chaat le*".[80]

[2622] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Hamaare liye ye buri misaal nahi honi chaahiye ke jo koi hiba karke usey waapas le, wo us kutte ki tarah hai jo qae karke usey chaat leta hai*".[81]

[2623] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne farmaya: Maine fee-sabeelillah ek (1) shakhs ko sawaari ke liye ghoda diya to jiske paas wo ghoda tha, usne (uski hifaazat na ki, balke) usey kharaab kar daala. Maine iraada kiya ke usse wo ghoda khareed loo'n aur gumaan ye tha ke wo mujhe saste daano'n farokht kar de ga. Maine Nabi ﷺ se uske mutaalliq dariyaaft kiya to aap ne farmaya: "*Usey mat khareedo, agarche wo tumhe'n ek (1) dirham ke ewaz de, kyou'nke sadqe ko waapas lene waala us kutte ki tarah hai jo qae karke usko chaat jaata hai*".[82]

## Baab 31: Bila-unwaan

[2624] Abdullah bin Obaidullah bin Abi Mulaika se riwayat hai ke Hazrat Suhaib ﷺ jo Ibne Jad-aan ke aazaad-karda ghulam the, unke do (2) beto'n ne do (2) makaan aur ek (1) hujre ke mutaalliq daawa kiya ke Rasool Allah ﷺ ne wo Suhaib ﷺ ko diye the. Marwan ne kaha: Tum dono ki is muaamale mein kaun gawaahi de ga? Unho'n ne kaha: Ibne Umar ﷺ. Marwan ne unko bulaya to unho'n ne gawaahi di ke Rasool Allah ﷺ ne ye do (2) makaan aur ek (1) hujra Hazrat Suhaib ﷺ ko diye the. Chunache Marwan ne Hazrat Abdullah bin Umar ﷺ ki gawaahi par unke haq mein faisla kar diya.

## Baab 32: Umra (عُمْرىٰ) aur Ruqba (رُقْبىٰ) Ka Bayaan

Maine usko ghar umr bhar ke liye de diya, yaane uski milkiyat mein de diya to ye umri hai. Quran-e-Kareem mein hai: (وَاسْتَعْمَرَكُمْ فِيْهَا) Iske Maane Hain Ke Usne Tumko Zameen Mein Aabaad Kiya.[83]

Faaeda: Umar bhar kisi ko rehne ke liye makaan dena Umra (عُمْرىٰ) kehlaata hai. Aur Raqba kehte hain, kisi ki maut se mashroot karke koi cheez dena. Masalan: Kisi ko is shart par makaan dena ke agar dene waala pehle mar gaya to makaan lene waala aur agar lene waala pehle mar gaya to wo dene waale ka ho jaaega. Us mein har ek-doosre ki

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[77] T: (حُلَّه) Chaadar, jubba, libaas [Rekhta]

[78] راجع: 886

[79] Dekhiye: 3183 5978 5979

[80] راجع: 2589

[81] راجع: 2589

[82] راجع: 1490

[83] Surah Hud: 61

maut ka muntazir rehta tha. Is liye uska naam raqba hua. Ye dono aqd zamaana-e-jaahiliyyat mein murawwaj[84] the. Islam mein unki islah karke unhe'n baaqi rakha.

[2625] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne umra (عُمْرىٰ) ke baare mein ye faisla kiya ke wo usi ka hai, jisko hiba kiya gaya hai.

[2626] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Umra* (عُمْرىٰ) *jaaez hai, yaane naafiz ho jaaega*".

Hazrat Ataa bayan karte hain ke mujh se Hazrat Jaabir ﷺ ne Nabi ﷺ se isi tarah bayan kiya hai.

Faaeda: Jamhoor ulama ke nazdeek umra (عُمْرىٰ) lene waale ki milk ho jaata hai, dene waale ki taraf waapas nahi hota. Khwah wo shart bhi lagaae. Agar koi mashroot atiya hai to shart poora hone par uske mutaabiq amal hoga. Baaz riwayaat se maaloom hota hai, ke Rasool Allah ﷺ ne umra (عُمْرىٰ) raqba se manaa farma hai aur aap ne ansaar se farmaya: "*Tum log apni zameen is tarah barbaad na karo, jo shakhs Umra* (عُمْرىٰ) karega wo usi ka ho jaaega, jise hiba kiya gaya".[85] In ahadees ka matlab ye hai ke agar tum apna maal waapas lena chaahte ho to umra (عُمْرىٰ) na karo, kyou'nke jub tum ne umra (عُمْرىٰ) kar diya to wo waapas nahi hoga balke tum mashroot taur par atiya karo. Is liye jawaaz aur nahi ki ahadees mein ta-aaruz[86] nahi hai.[87] Hamaare yahaa'n umra (عُمْرىٰ) ka riwaaj nahi balke hiba ka tareeqa raaej hai. Ye ek (1) pasandeeda tareeqa hai, lehaaza agar koi apni cheez sharai taur par doosre ko dena chahta hai to wo hiba ke zariye di jaa sakti hai. *Wallahu A'alam*

## Baab 33: Jis Ne Logo'n Se Ghoda Musta-aar Liya

[2627] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa madina taiyyaba mein dushman ka khauf-sa paida hua to Nabi ﷺ ne Hazrat Abu Talha ﷺ se ek (1) ghoda musta-aar[88] liya, jise mandoob kaha jaata tha. Aap us par sawaar hue. Jab waapas tashreef laae to farmaya: "*Koi gad-bad nahi hai, ye ghoda to samandar ki mauj hai*".[89]

Faaeda: Waaqea ye hai ke ek (1) dafa madina mein dushman ke aajaane ki afwaah phaili to Rasool Allah ﷺ ne jaaeza lene ke liye Hazrat Abu Talha ﷺ ka ghoda aariyatan[90] liya, waapsi par bataaya ke koi masla nahi hai, albatta ghoda is tarah udta hai goya samandar ki mauj ho.

## Baab 34: Shab-e-Uroosi Ke Liye Dulhan Ke Waaste Koi Cheez musta-aar Lena

[2628] Abdul Wahid bin Aiman se riwayat hai, unho'n ne kaha: Mere waalid (Hazrat Ayman) bayan karte hain ke main siddiqa-e-kaaenaat Hazrat Ayesha ﷺ ke yahaa'n gaya to unho'n ne rooi ka mota kurta pehen rakha tha, jiski qeemat 5 dirham thi. Hazrat Ayesha ﷺ ne farmaya: Meri is laundi ki taraf zara aankh utha kar dekho ye ghar mein is qism ka libaas pehenne se nafrat karti hai, halaa'nke Rasool Allah ﷺ ke ahd-e-mubaarak mein mere paas isi tarah ka ek (1) kurta tha. Madina taiyyaba mein jab bhi kisi aurat ko aaraasta karna hota to wo mujhe paighaam bhej kar mangwa leti thi.

Faaeda: Maqsad ye hai ke shab-e-uroosi ke liye kisi se aariyatan libaas lena baais-e-malaamat nahi. Rasool Allah ﷺ ke ahd-e-mubaarak mein bhi ye silsila raaej tha ke hangaami soorat mein pesh-e-nazar libaas musta-aar liya jaata tha, nez is hadees mein Hazrat Ayesha ﷺ ki tawaazo aur inkesaar ka bhi pataa chalta hai, nez hamaare yahaa'n shab-e-zifaaf[91] ke liye hazaaro'n rupiye ka libaas taiyyaar kiya jaata hai, is hadees ke pesh-e-nazar ye mustahsan iqdaam nahi, balke waqti zaroorat ke liye kisi se musta-aar le liya jaae. Agar mustaqil koi libaas taiyyaar karna hai to usey aainda bhi istemaal kiya jaae.

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[84] T: (مُرَوَّج) Riwaaj kiya gaya, raaej kiya gaya, jaari [Rekhta]
[85] Saheeh Muslim: Al Hibaat H4196(1625)
[86] T: (تَعارُض) Mukhaalifat, ikhtelaaf [Rekhta]
[87] Fath-ul-Baari: V5 P293
[88] T: (مُسْتَعار) Maanga hua, udhaar liya hua [Rekhta]
[89] Dekhiye: 2820 2758 2862 2866 2867 2908 2968 2969 3040 6033 6212
[90] T: (عاريتاً) Bataur-e-qarz, udhaar [Rekhta]
[91] T: (زفاف) Dulha-dulhan ki pehli raat, suhaag raat [Rekhta]

## Baab 35: Doodh Ka Jaanwar Musta-aar Dene Ki Fazilat

[2629] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Atiye ke etebaar se behtareen atiya kasrat se doodh dene waali oontni aur kasrat se doodh dene waali bakri ka hai, jo subha ko bartan bhar kar doodh de aur shaam ko bhi bartan bhar kar doodh de*".

Doosri riwayat mein "behtareen atiya" ke bajaae "behtareen sadqa" ke alfaaz hain.[92]

Faaeda: "مَنِيْحَةٌ" *Maneehatun* wo doodh dene waala jaanwar hai, jo sirf doodh ke liye doosre ko musta-aar diya jaat hai. Islam ke ibtedaai daur mein iqtesaadi[93] masle ka ek (1) hal ye bhi tha ke doodh dene waala jaanwar kisi zaroorat-mand ko musta-a'r de diya jaata, wo jaanwar ba-dastoor asal maalik ki milkiyat hota.

[2630] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Jab muhajireen makkah se madina taiyyaba aae to unke paas kuch na tha, jabke ansaar zameen aur jaaedaad waale the, is liye muhajireen ko ansaar ne apne maal is shart par taqseem kar diye ke wo unhe'n har saal (nisf) phal diya kare'n aur mehnat-o-mashaqqat sab wohi kare'n. Unki waalida, yaane Hazrat Anas ki waalida Hazrat Umme Sulaim ﷺ jo Abdullah bin Abi Talha ﷺ ki bhi waalida thee'n, unho'n ne Rasool Allah ﷺ ko khajoor ke kuch darakht diye the. Jo Nabi ﷺ ne apni aazaad karda laundi, Hazrat Umme Aiman ﷺ ko de diye. Jo Hazrat Usaman bin Zaid ﷺ ki waalida thee'n. Hazrat Anas ﷺ ka bayan hai ke jab Nabi ﷺ jung-e-khybar se faarigh ho kar madina taiyyaba tashreef laae to muhajireen ne ansaar ko unki ataa karda tamaam cheeze'n waapas kar dee'n, yaane wo phal-daar darakht jo unho'n ne muhajireen ko diye the. Chunache Nabi ﷺ ne bhi Hazrat Anas ﷺ ki waalida ko unke darakht waapas kar diye aur Hazrat Umme Aiman ﷺ ko Rasool Allah ﷺ ne unke ewaz apne baagh se kuch darakht de diye.

Ahmad bin Shabeeb ki riwayat hai "حَئِطِهِ" ke bajaae "خَلِصِهِ" ke alfaaz hain.[94]

[2631] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Chalees (40) umda khaslate'n hain, un mein se sabse umda khaslat doodh waali bakri ka musta-aar dena hai. Jo shakhs un mein se kisi bhi khaslat par sawaab ki ummeed se aur Allah ke wade ko saccha jaante hue amal baja-laae to Allah Ta'ala uske sabab usey zaroor jannat mein daakhil farmaega*".

(Raawi-e-hadees) Hassaan kehte hain: Ham ne doodh waali bakri ke hadiye ke alaawa deegar umda khaslate'n ginna shuru kee'n, jaise salaam ka jawaab dena, chee'nka ka jawaab dena aur raaste se takleef-deh cheez ka hataa dena wagharira. To ham par pandra (15) ki taadaad tak bhi na pohonch sakey.

[2632] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya: Ham mein se kuch logo'n ke paas faaltu zameene'n thee'n to wo aapas mein you'n guftagu karte the ke ham un zameeno'n ko tihaai, chauthi ya nisf paidawaar par kaasht ke liye de de'nge. Nabi ﷺ ne farmaya: "*Jis ke paas zameen hai, wo khud kaasht kare ya apne bhai ko bataur-e-atiya musta-aar de de. Agar usey ye manzoor nahi to apni zameen apne saath baandh rakhe*".[95]

[2633] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dehaati Nabi ﷺ ki khidmat mein haazir hua aur usne hijrat ke mutaalliq sawal kya. Aap ne farmaya: "*Tera bhala ho! Hijrat ka muaamala bohot kathin hai. Ye bataao tumhare paas oont hain?*" Usne kaha: Haa'n. Aap ne poocha: "*Unki zakat dete ho?*" Usne haa'n mein jawaab diya. Aap ne phir poocha: "*Un mein se kuch atiye bhi dete ho?*" Usne kaha: Ji haa'n, phir aap ne dariyaaft kiya: "*Kya paani pilaane ke din jab ghaat par le jaate ho to doodh doh-kar taqseem karte ho?*" Usne kaha: Haa'n. Phir aap ne farmaya: "*Jab tera ye haal hai to phir to shehro'n aur bastiyo'n (apne ilaaqe) mein reh kar amal karta reh. Allah Ta'ala teri neki mein koi kami nahi farmaega*".[96]

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[92] Dekhiye: 5608

[93] T: (اِقْتِصادی) Iqtesaad se mansoob, moaashi, maaliyaati [Rekhta]

[94] Dekhiye: 3128 4030 4120

[95] Dekhiye: 2340

[96] راجع: 1452

[2634] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ek (1) khet ke paas se guzre jis mein kheti leh-lahaa rahi thi. Aap ne farmaya: "*Ye kis ki zameen hai?*" Sahaaba ne arz kiya: Ye khet falaa'n aadmi ne kiraae par le rakha hai. Aap ﷺ ne farmaya: "*Agar uska maalik maneeha* (منيحه) *ke taur par bakhsh deta to us par ek (1) muqarra ujrat wasool karne se behtar tha*".[97]

## Baab 36: Agar Kisi Ne Kaha: Maine Ye Laundi Tumhari Khidmat Mein Di To Uska Mafhoom Urf-e-Aam Ke Mutaabiq Lena Jaaez Hai

Baaz logo'n ka khayaal hai ke uska matlab sirf aariyatan hi ho sakta hai, agar kisi ne kaha ke maine tumhe'n ye libaas pehnaya to usey hibaa samjha jaaega.

[2635] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hazrat Ibrahim ﷺ ne Hazrat Saarah ke hamraah jab hijrat ki to ahle misr ne aap ko haajra de di. Hazrat Saarah ne waapas aakar Hazrat Ibrahim ﷺ se kaha: Aap ko pataa hona chaahiye ke Allah Ta'ala ne kaafir ko zaleel-o-khwaar kiya aur usne ek (1) ladki khidmat ke liye di hai*".

Ibne Sireen ne Hazrat Abu Huraira ﷺ se bayan kiya, wo Nabi ﷺ se riwayat karte hain ke aap ne farmaya: "*Us ne Saarah ko Haajra bataur-e-khidmat di*".[98]

## Baab 37: Agar Kisi Ko Sawaari Ke Liye Ghoda Diya To Wo umra (عُمْرىٰ) Aur Sadqa Ki Tarah Hai

Baaz log kehte hain: Wo us mein rujoo kar sakta hai.

[2636] Hazrat Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine kisi ko Allah ki raah mein ghoda diya, phir maine dekha ke wo farokht ho raha hai. Maine Rasool Allah ﷺ se uske mutaalliq dariyaaft kiya to aap ne farmaya: "*Usey mat khareedo, aur apna sadqa waapas na lo*".[99]

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[97] راجع: 2330
[98] راجع: 2217
[99] راجع: 1490

بسم الله الرحمان الرحيم

# 52: Kitab ush Shahadaat (Gawaahiyo'n Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الشَّهَادَاتِ

## Baab 1: Daleel Pesh Karne Ki Zimmedaari Muddai Par Hai

Ishad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Jab Tum Kisi Muqarrara Muddat Ke Liye Udhaar Ka Mouaamala Karo To Usey Likh Liya Karo…. *alaayah*"[100] Nez farmaan-e-ilaahi hai: "Aye Imaan Waalo! Allah Ki Khaatir, Insaaf Par Qaaem Rehte Hue Gawaahi Diya Karo… Jo Tum Karte Ho, Allah Usse Ba-khabar Hai".[101]

Faaeda: Ye ek (1) fitri usool hai ke kisi daawe mein daleel pesh karne ki zimmedaari muddai ki hai, usko bataana chaahiye ke uska daawa kis bunyaad par hai. Apna daawa na saabit karne ki soorat mein mudda-alaih ki zimmedaari hai ke wo qasam de kar apni safaai pesh kare.

## Baab 2: Agar Koi Kisi Ki Safaai De To You'n Kahe: Ham Bhalaai Ke Siwa Kuch Nahi Jaante Ya Mujhe To Uski Bhalaai Hi Maaloom Hai

Iske tahat hadees-e-ifk bayan ki. Nabi ﷺ ne jab is baare mein Hazrat Usama ؓ se poocha to unho'n ne kaha: Unke mutaalliq ham khair aur bhalaai ke siwaa kuch nahi jaante, bahar-haal wo aap ki biwi hain.

[2637] Hazrat Ibne Shihab Zohri se riwayat hai, unho'n ne kaha: Mujhe Urwah bin Zubair, Saeed bin Musaiyyib, Alqama bin Waqqaas aur Obaidullah bin Abdullah ne Hazrat Ayesha ؓ ke waaqea ke mutaalliq bataaya. Unki kuch baate'n doosri bayan-karda baato'n ki tasdeeq karti hain. Waaqea ya hai ke jab bohtaan taraazo'n ne Hazrat Ayesha ؓ par tohmat lagaai to Rasool Allah ﷺ par wahee aane mein kuch der ho gai. Chunache aap ne Hazrat Ali aur Hazrat Usama ؓ ko apni ahliya (Hazrat Ayesha ؓ) ko chodne ke mutaalliq mashware ke liye bulaya to Hazrat Usama ؓ ne kaha: Ham to unke mutaalliq khair-o-bhalaai ke alaawa kuch nahi jaante, bahar-haal wo aap ki biwi hain. Hazrat Barirah ؓ ne kaha: Maine to un mein koi aisi baat nahi dekhi jo unki shaan ke khilaaf ho. (Ziyaada se ziyaada ye hai ke) wo ek (1) nau-khez (aur bholi-bhali) ladki hain. Ahle khana ka aata-goondh kar so jaati hain, jise ghar ki paaltu bakri aakar khaa jaati hai. Rasool Allah ﷺ ne farmaya: "*Aise shakhs ke mutaalliq kaun mujhse uzr-khwahi karega jo meri biwi ke mutaalliq mujhe aziyyat pohonchata hai? Allah ki qasam! Maine apni biwi ke mutaalliq khair ke alaawa aur kuch nahi dekha. Aur unho'n ne is silsile mein jis shakhs ka zikr kiya hai us mein bhi siwaae khair ke main aur kuch nahi jaanta*".[102]

## Baab 3: Chup Kar Haalaat Maaloom Karne Waale Ki Gawaahi

Amr bin Hurais ne chup kar baat sunne ya waaqea dekhne waale ki gawaahi ko jaaez qaraar diya hai. Unho'n ne farmaya ke khaain[103] aur faajir aadmi ke saath aisa hi bartaao kiya jaae. Imam Sha'bi, Ibne Sireen, A'taa aur Qatada ne kaha: Sun lena bhi gawaahi hai. Hazrat Hasan Basri farmate hain: Logo'n ne mujhe kisi cheez par gawah to nahi banaaya, albatta maine aisa-aisa suna hai.

[2638] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ aur Hazrat Ubai bin Kaab Ansari ؓ us nakhlistan ka qasd karke chale jis mein Ibne Saiyyaad tha. Rasool Allah ﷺ jab baagh mein daakhil hue to khajooro'n ki aad mein chup-chup kar chalne lagey. Rasool Allah ﷺ uski kuch baate'n uske dekhne se pehle sunna chaahte the. Ibne Saiyyaad apne bistar par chaadar mein mu'n lapete leta hua tha aur kuch gun-gunaa raha tha. Chunache Nabi ﷺ darakhto'n ki aad mein aarahe the ke Ibne Saiyyaad ki maa ne aap ko dekh liya. Usne (faruan) Ibne Saiyaad se kaha: Aye Saaf! Ye Muhammad (ﷺ aarahe) hain. Ye sun kar Ibne Saiyyaad gun-gunaahat se ruk gaya. Nabi ﷺ ne farmaya: "*Agar wo usey (uske haal par) chod deti to muaamala waazeh ho jaata*".[104]

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[100] Surah Baqara: 282

[101] Surah an Nisa: 135

[102] راجع: 2593

[103] T: (خائن) Bad-dayaanat, be-imaan, khiyaanat karne waala [Rekhta]

[104] راجع: 1355

Faaeda: Agar chup kar baat sunne waale ki shahadat qubool na ki jaae to suraagh-rasaani ka mohkama aur uski kaar-kardgi fuzool hogi. Ab to duniya itni taraqqi kar gai hai ke kisi muqaam par chota sa aala lagaya jaata hai jis mein ahle majlis ki tamaam guftagu record ho jaati hai. Aisi shahadat qubool to hogi, albatta us par jirah ki jaa sakti hai, taake koi faasiq-o-faajir usse naajaaez faaeda na uthaa sakey. Jaha'n aawaazo'n ke ishtebaah[105] ka andesha hoga to aisi gawaahi par kulli inhesaar nahi kiya jaaega, jiski bunyaad sirf samaa-at hai. Bahar-haal aise muaamalaat mein jirah ka haq mehfooz rehna chaahiye, taake haqeeqat-e-haal tak rasaai haasil ho sakey.

[2639] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Hazrat Rifaa-ah Qurzi ﵁ ki biwi Nabi ﷺ ke paas aai aur kehne lagi: Main Hazrat Rifaa-ah ﵁ ke nikah mein thi. Usne mujhe talaaq de kar bilkul faarigh kar diya hai. Uske baad maine Hazrat Abdur Rahman bin Zubair ﵁ se nikah kar liya hai. Wo to you'n hi hai, kyou'nke uske paas to kapde ke phande ki tarah hai (meri jinsi kwahish poori nahi kar sakta). Aap ne farmaya: "*Kya to Rifaa-ah ke paas waapas jaana chahti hai? Ye nahi ho sakta hatta ke tu uska maza chakhe aur wo tera maza chakhe*". Hazrat Abu Bakar ﵁ ﵁ Aap ﷺ ke paas baithe hue the, jabke Khalid bin Saeed bin Aas ﵁ darwaze ke paas ijaazat ke muntazir the. Unho'n ne kaha: Abu Bakar! Aap is aurat ki khurafaat sun rahe hain, jo khud Nabi ﷺ ke saamne zor-zor se keh rahi hai?[106]

Faaeda: US khatoon ka naam Tameemah bint Wahab tha, jo pehle Hazrat Rifaa-ah bin Samwaal ﵁ ke aqd mein thee'n, unho'n ne qatai talaaq de kar unhe'n apni zaujiyat se faarigh kar diya. Usne Hazrat Abdur Rahman bin Zubair ﵁ se aqd-e-saani kiya, lekin Rasool Allah ﷺ ki khidmat mein uske naa-mard hone ki shikaayat bade waashigaaf[107] aur uryaa'n[108] alfaaz mein ki. Hazrat Abdur Rahman ﵁ ko qaraaen se pataa chala ke meri shikaayat karegi to wo apne do (2) saahebzaado'n ko saath laae jo pehli biwi ke batn (بَطْن) se the aur khula alfaaz mein uske mauqif ki tardeed ki. Dar-asl wo aurat apne doosre shauhar par naa-mardi ka ilzaam lagaa kar usse chutkaara haasil karke pehle khaawind ke paas jaana chahti thi. Rasool Allah ﷺ ne uske iraade ko bhaanp liya aur farmaya ke aisa nahi ho sakta. Tujhe isi khaawind ke paas rehna hoga, usne bhi aurat ki shikaayat ka do-tok alfaaz mein dandaan-e-shikan jawaab diya aur koi lagi-lapti nahi chodi.

## Baab 4: Jab Ek (1) Ya Muta'ddid Afraad Kisi Cheez Ki Gawaahi De'n Aur Doosre Kahe'n Ke Hame Pataa Nahi To Gawaahi Dene Waalo'n Ke Mutaabiq Faisla Hoga.

Imam Humaidi ﵀ bayan karte hain ke ye aisa muaamala hai jaisa ke Hazrat Bilal ﵁ ne Nabi ﷺ ke mutaalliq kaha tha ke aap ne khana-e-kaaba ke andar namaz padhi aur Fazal bin Abbas ﵁ ne kaha ke nahi padhi to logo'n ne Hazrat Bilal ﵁ ki gawaahi ko qubool kiya. Isi tarah agar do (2) gawaaho'n ne gawaahi di ke falaa'n shakhs ka falaa'n par ek-hazaar (1000) dirham qarz hai, aur doosre do (2) gawaho'n ne dedh-hazaar (1500) ki gawaahi di to izaafe ke mutaabiq faisla kiya jaaega.

[2640] Hazrat Uqba bin Haaris ﵁ se riwayat hai, unho'n ne Abu Ihaab bin Aziz ki dukhtar se nikah kiya to uske paas ek (1) aurat aai aur kehne lagi: Maine Uqba aur uski mankooha (dono) ko doodh pilaaya hai. Hazrat Uqba ﵁ ne kaha: Mujhe maaloom nahi ke toone mujhe doodh pilaaya hai aur na tumne (isse pehle) mujhe khabar hi di hai. Phir unho'n ne Abu Ihaab ke khandaan ki taraf soorat-e-haal ki wazaahat ke liye paighaam bheja to unho'n ne laa-ilmi ka izhaar kiya ke is aurat ne hamari beti ko doodh pilaaya ho. Hazrat Uqba ﵁ sawaar ho kar madina taiyyaba mein Naib ﷺ se masla dariyaaft karne ke liye haazir hue to Rasool Allah ﷺ ne farmaya: "*Ab tum usey kaise rakh sakte ho, jabke (razaa-at ki) baat kahi jaa chuki hai*". Chunache Hazrat Uqba ﵁ ne us khatoon se alaahedgi ikhtiyaar karli aur usne kisi aur se nikah kar liya.[109]

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[105] T: (اِشْتِباہ) Shak-o-shubha, dhoka, ghalat-fahmi [Rekhta]

[106] Dekhiye: 526 5261 5265 5317 5792 5825 6084

[107] T: (واشِگاف) Saaf, khula hua, zaahir [Rekhta]

[108] T: (عُرْیاں) Be-libaas, be-parda, barhana, fahash, sharmnaak [Rekhta]

[109] راجع: 88

## Baab 5: Gawaaho'n Ke Aadil Hone Ka Bayaan

Irshad-e-Baari Ta'ala Hai: Apne Mein Se Do (2) Motabar Aadmiyo'n Ko Gawaah Karlo.[110] Nez Allah Ta'ala ne farmaya: Jin Gawaaho'n Ko Tum Pasand Karte Ho.[111]

[2641] Hazrat Abdullah bin Utbah se riwayat hai, unho'n ne kaha: Maine Hazrat Umar bin Khattab ﷺ ko ye farmate hue suna ke Rasool Allah ﷺ ke ahd-e-mubaarak mein logo'n se wahee ki bunyaad par baaz-purs hoti thi. Ab wahee ka silsila munqata ho chuka hai, lehaaza ab ham tumhara muwaakhaza tumhare zaahiri aamaal par kare'nge. Jo koi ba-zaahir accha kaam karega, ham us par etemaad kare'nge aur apna saathi banaae'nge. Hame'n uski dil ki baat se koi dilchaspi nahi hogi, kyou'nke dil ki baato'n ka Allah Ta'ala muhaasba karne waala hai. Aur jisne ba-zaahir koi bura kaam kiya to ham us par na bharosa kare'nge aur na usey saccha hi qaraar de'nge, agarche wo daawa kare ke uska baatin umda aur accha hai.

## Baab 6: Nek Seerati Ke Liye Kitne Logo'n Ki Gawaahi Darkaar Hai?

[2642] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas se ek (1) janaaza guzra to logo'n ne uski taareef ki. Aap ne farmaya: "*Waajib ho gai*". Phir doosra janaaza guzra to logo'nne uski buraai bayaan ki, ya uske alawa kuch aur kaha to Aap ﷺ ne phir farmaya: "*Waajib ho gai*". Aap se arz kiya gaya: Allah ke Rasool ﷺ! Aap ne uske liye bhi farmaya: "*Waajib ho gai*" aur uske liye bhi farmaya: "*Waajib ho gai*". Aap ne farmaya: "*Iska maqsad logo'n ki gawaahi ka waajib hona hai, kyou'nke ahle imaan zameen par Allah ke gawaah hain*".[112]

[2643] Hazrat Abul Aswad se riwayat hai, unho'n ne kaha: Main ek (1) dafa madina taiyyaba aaya to wahaa'n ek (1) wabaai marz phaila hua tha, jis mein log badi tezi se faut ho rahe the. Main Hazrat Umar ﷺ ke paas baitha hua tha, ke itne mein ek (1) janaaza guzra. Uski taareef ki gai to Hazrat Umar ﷺ ne kaha: Waajib ho gai. Phir doosra janaaza guzra, uski bhi taareef ki gai, to uske mutaalliq bhi Hazrat Umar ﷺ ne farmaya: Waajib ho gai. Phir teesra janaaza nikla aur uski buraai bayan ki gai to Syedna Umar ﷺ ne farmaya: Waajib ho gai. Maine arz kiya: Ameer-ul-Momineen! Kya cheez waajib ho gai? Unho'n ne farmaya: Maine wohi kaha jo Nabi ﷺ ne farmaya tha: "*Jis musalman ke liye chaar (4) aadmi uski nek-seerati ki gawaahi de'n, Allah Ta'ala usey Jannat mein daakhil farmaega*". Ham ne arz kiya: Agar teen (3) aadmi gawaahi de'n to? Farmaya: "*Teen (3) bhi*". Ham ne arz kiya: Agar sirf do (2) aadmi gawaahi de'n to? Aap ne farmaya: "*Do (2) de'n tab bhi*". Phir ham ne ye na poocha ke agar ek (1) shakhs gawaahi de to kya hoga?[113]

## Baab 7: Nasab, Mash-hoor Razaa-at Aur Arsa-e-Daraaz Pehle Ki Wafaat Par Gawaahi Aur Us (razaa-at) Mein Ehtiyaat Ka Bayaan. Nabi ﷺ Ne Farmaya: Mujhe Aur Abu Salama Ko Sobiya Ne Doodh Pilaaya Tha.

[2644] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Aflah ﷺ ne mujhse anadar aane ki ijaazat maangi to maine usey ijaazat na di. Wo kehne lagey: Tum mujh se parda karti ho, halaa'nke main to tumhara chacha hoo'n. Maine kaha: Wo kaise? Unho'n ne kaha: Mere bhai ki biwi ne tumhe'n doodh pilaaya hai, wo doodh mere bhai ki wajah se tha. Hazrat Ayesha ﷺ ne kaha: Maine iska zikr Rasool Allah ﷺ se kiya to aap ne farmaya: Aflah sach kehta hai, (usey andar aane ki) ijaazat do.[114]

[2645] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Hazrat Hamza ﷺ ki saahibzaadi ke mutaalliq farmaya: "*Usse nikah karna mere liye jaaez nahi, kyou'nke jo rishte nasab ki wajah se haraam hote hain wo doodh ki wajah se bhi haraam ho jaate hain, ye ladki to meri razaai bhatiji hai*".[115]

Faaeda: Rasool Allah ﷺ aur Hazrat Hamza ﷺ ne bachpan mein Abu Lahab ki laundi Sobiya ka doodh piya tha. Is liye nasab ke etebaar se Hazrat Hamza ﷺ aap ke chacha the, lekin razaa-at ke lihaaz se aap ke bhai the aur razaai bhatiji se nikah jaaez nahi.

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[110] Surah at Talaaq: 2

[111] Surah al Baqara: 282

[112] راجع: 1367

[113] راجع: 1368

[114] Dekhiye: 4796 5103 5111 5239 6456

[115] Dekhiye: 5100

[2646] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ unke paas maujood the ke us dauraan mein Hazrat Ayesha ﷺ ne ek (1) shakhs ki aawaaz suni, jo Hazrat Hafsa ﷺ ke ghar daakhil hone ki ijaazat maang raha tha. Hazrat Ayesha ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mere khayaal ke mutaabiq ye falaa'n shakhs hai jo doodh ke rishte se Hazrat Hafsa ﷺ ka chacha hai. Allah ke Rasool ﷺ! Ye shakhs aap ke ghar mein daakhil hone ki ijaazat maang raha hai. Rasool Allah ﷺ ne farmaya: "*Main samjahta hoo'n ke ye falaa'n shakhs hai*". Jo Hafsa ﷺ ka razaai chacha hai. Hazrat Ayesha ﷺ ne arz kiya: Agar falaa'n shakhs, jo mera razaai chacha tha, aaj zinda hota to wo mere ghar mein bhi daakhil ho sakta tha? Rasool Allah ﷺ ne farmaya: "*Haa'n, jo rishte nasab ki wajah se mahram hote hain wo doodh ke baais bhi mahram ban jaate hain*".[116]

Faaeda: Hazrat Ayesha ﷺ ke do (2) razaai chacha the, ek Abu Qaees (ابوالقعیس) the, jinho'n ne Hazrat Abu Bakar ﷺ ﷺ ke saath doodh piya tha aur wo Hazrat Abu Bakar ﷺ ﷺ ke razaai bhai the. Is nisbat se wo Hazrat Ayesha ﷺ ke razaai chacha hue. Is hadees ke mutaabiq wo faut ho chuke the, doosre Afalh naami chacha the, jo Abul Qaees ke bhai the, wo us waqt zinda the jiska zikr Hadees: 2644 mein aaya hai aur unke saath Hazrat Ayesha ﷺ ki guftagu bhi hui.

[2647] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ mere ghar tashreef laae to ek (1) shakhs mere paas baitha tha. Aap ne dariyaaft kiya: "*Ayesha! Ye kaun hai?*" Maine arz kiya: Ye mera razaai bhai hai. Aap ne farmaya: "*Ayesha! Zara apne razaai bhai ke baare mein ghaur-o-fikr kar liya karo, kyou'nke us razaa-at ka etebaar hai jis mein doodh bhook ki wajah se piyaa jaae*".

Ibne Mahdi ne Sufyan se riwayat karne mein Muhammad bin Kaseer ki mataaba-at ki hai.[117]

## Baab 8: Tohmat Lagaane Waale, Chor Aur Zaani Ki Shahaadat Ka Bayaan

Irshad-e-Baari Ta'ala hai:

Aise Tohmat Lagaane Waalo'n Ki Gawaahi Kabhi Qubool Na Karo, Aur Yehi Log To Badkaar Hain, Magar Wo Log Jo Tauba Kar Le'n Aur (apni) Islaah Kar Le'n.[118]

Hazrat Umar ﷺ ne Hazrat Abu Bakrah ﷺ, Shibl bin Ma'bad aur Naafe bin Haaris ko Hazrat Mugheera bin Shu'ba ﷺ par tohmat lagaane ki binaa par hadd lagaai. Phir unse tauba karaai aur farmaya: Jo koi tauba kar le to main uski gawaahi qubool kar lu'nga.

Hazrat Abdullah bin Utbah, Umar bin Abdul Aziz, Saeed bin Jubair, Hazrat Taawus, Imam Mujaahid, Imam Sha'bi, Hazrat Ikrima, Imam Zohri, Janaab Muhaarib bin Disaar, Qaazi Shuraih aur Muawiya bin Qurrah ﷺ ne bhi tauba ke baad tohmat lagaane waale ki gawaahi ko jaaez qaraar diya hai.

Abu Zinada ﷺ bayan karte hain ke hamaare yahaa'n madina taiyyaba mein ye fatwa hai ke jab qaazif[119] apne qaul se rujoo kar le aur apne Rabb se istighfaar kar le to uski gawaahi qubool hogi.

Hazrat Sha'bi aur Qatada ﷺ ne kaha: Jab tohmat lagaane waala khud ko jhutla de aur usko kode lagaa diye jaae'n to uske baad uski gawaahi qubool hogi.

Hazrat Sufyan Soori ﷺ ne kaha: Jab ghulam ko kode lag jaae'n aur uske baad wo aazaad ho jaae to uski gawaahi qubool hogi, aur jis shakhs ko hadd-e-qazf[120] lagi ho, agar wo qaazi bana diya jaae to uske faisle jaaez ho'nge.

Baaz log kehte hain: Tohmat lagaane waale ki gawaahi qubool nahi hogi, agarche wo tauba kar le. Phir ye bhi kehte hain ke do (2) gawaaho'n ke baghair nikah durust nahi hota aur agar kisi ne hadd-e-qazf lagey hue gawaaho'n ki gawaahi ki binaa par nikah kiya to nikah durust hoga. Agar nikah do (2) ghulamo'n ki gawaahi se kiya to durust na

[116] Dekhiye: 3105 5099
[117] Dekhiye: 5102
[118] Surah an Noor: 4-5
[119] T: (قاذِف) Tohmat lagaane waala [Rekhta]
[120] T: (حَدُّ الْقَذْف) Zina ki tohmat ki saza jo shariyat ke mutaabiq di jaae [Rekhta]

hoga. In hazraat ne un logo'n ki gawaahi, jin par hadd jaari ho chuki ho, aur laundi, ghulam ki gawaahi se rooyat-e-hilaal ko durust qaraar diya hai. Nez (is unwaan mein ye bayaan hoga ke) qaazif ki tauba kaise maaloom hogi? Nabi ﷺ ne to zaani ko ek (1) saal ke liye jilaa watan kiya tha. Uske alaawa Nabi ﷺ ne Hazrat Kaab bin Maalik ؓ aur unke dono saathiyo'n se kalaam karne se 50 raato'n ke liye logo'n ko rok diya tha.

[2648] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne bayan kiya ke ek (1) aurat ne fatah makkah ke mauqa par chori ki, to usey Rasool Allah ﷺ ke huzoor pesh kiya gaya. Chunache aap ke hukum par uska haath kaat diya gaya. Ummul Momineen Hazrat Ayesha ؓ ke bayan ke mutaabiq us aurat ne acchi tauba ki. Phir usne nikah kar liya. Uske baad wo mere paas aaya karti thi to main uski zaroorat Rasool Allah ﷺ tak pohoncha deti thi.[121]

[2649] Hazrat Zaid bin Khalid ؓ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne ghair-shaadi-shuda zaani ke mutaalliq sau (100) kode[122] lagaane aur ek (1) saal tak mulk-badar[123] karne ka hukum diya.[124]

## Baab 9: Jab Kisi Ko Zulm Ki Gawaahi Dene Ke Liye Kaha Jaae To Wo Gawaahi Na De

[2650] Hazrat Noman bin Basheer ؓ se riwayat hai, unho'n ne kaha: Meri waalida ne mere baap se mere liye kuch maal hiba karne ka mutaalba kiya. Waalid ne kuch sau-o-bichaar ke baad usey mere liye kuch maal de diya. Phir waalida ne kaha: Jab tak Nabi ﷺ ko is baat par gawaah na karlo main raazi nahi. Chunache mere waalid ne mera haath pakda, kyou'nke main us waqt kamsin baccha tha aur mujhe Nabi ﷺ ke paas le aae aur arz kiya: Is ladke ki maa'n Bint-e-Rawaaha ne iske liye mujh se hibaa ka mutaalba kiya hai. Aap ﷺ ne poocha: "*Kya iske alaawa tumhari aur aulaad bhi hai?*" Unho'n ne arz kiya: Ji haa'n! Hazrat Noman ؓ kehte hain: Mere khayaal ke mutaabiq Aap ﷺ ne farmaya: "*Mujhe is zulm par gawaah na banaao*".

Abu Hareez ki Sha'bi se bayan karda riwayat mein hai ke Aap ne farmaya: "*Main zulm par gawaah nahi banta*".[125]

[2651] Hazrat Imran bin Hussain ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Tum mein se behtar wo log hain jo mere daur mein hain, phir wo jo unke baad aae'nge, phir wo jo unke baad aae'nge*". Hazrat Imran kehte hain: Mujhe yaad nahi ke Nabi ﷺ ne apne baad ke do (2) zamaano'n ka zikr kiya ya teen (3) ka. Phir Nabi ﷺ ne farmaya: "*Uske baad aise log aae'nge jo khiyaanat kare'nge aur un par etebaar nahi kiya jaaega. Wo az-khud gawaahi dene ki peshkash kare'nge, halaa'nke unse gawaahi talab nahi ki jaaegi. Wo nazre'n maane'nge, lekin unhe'n poora nahi kare'nge aur un mein potaapa zaahir hoga*".[126]

[2652] Hazrat Abdullah bin Masood ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sab logo'n mein behtar mere zamane ke log hain, phir jo unke qareeb hain, phir jo unke qareeb hain. Unke baad kuch aise log paida ho'nge jo qasam se pehle gawaahi de'nge aur gawaahi se pehle qasam uthaae'nge*". Hazrat Ibrahim Nakhai farmate hain: Hamaare buzurg hame'n ladakpan mein gawaahi aur ehed-o-paimaan par maara karte the.[127]

## Baab 10: Jhooti Gawaahi Ke Mutaalliq Jo Kaha Gaya Hai

Irshad-e-Baari Ta'ala Hai:

Aur (Allah ke bande wo hain) Jo Jhooti Gawaahi Nahi Dete.[128]

Nez gawaahi chupaane ke mutaalliq farmaan-e-ilaahi hai: Gawaahi Ko Hargiz Na Chupaao (kyou'nke jo shakhs shahaadat ko chupaata hai bila-shubha uska dil gunahgaar hai aur jo kaam tum karte ho Allah usey) Khoob Jaanta hai.[129]

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[121] Dekhiye: 3475 3732 3733 4304 6787 6788 6800

[122] T: (کوڑا) Koda ki jamaa, chaabuk [Rekhta] Hunter [RSB]

[123] T: (مُلک بَدَر) Jise watan, ya kisi shahr, ya ilaaqe waghaira se nikaal diya jaae [Rekhta]

[124] راجع: 2314

[125] راجع: 2586

[126] Dekhiye: 3650 6428 6695

[127] Dekhiye: 3651 6429 6658

[128] Surah al Furqan: 72

[129] Surah al Baqara: 283

Quran-e-Kareem mein hai ke: (Agar) Tum Gol-mol Baat Karo.[130] Iske maane ye hain ke tum apni zabaano'n ko gawaahi ke liye pecheeda karoge.

[2653] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se kabira gunaaho'n ke mutaalliq poocha gaya, to aap ne farmaya: "*Allah ke saath shareek thehraana, waledain ki naa-farmaani karna, kisi jaan ko naa-haq qatal karna, aur jhooti gawaahi dena*".

Shu'ba se is riwayat ke bayan karne mein Ghundar, Abu Aamir, Bahz (بَهْزٌ) aur Abdus Samad ne Wahab bin Jarir ki mataaba-at ki hai.[131]

[2654] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne teen (3) martaba farmaya: "*Kya main tumhe'n kabira gunaho'n ki ittela na doo'n?*" Sahaba Ikraam ne arz kiya: Allah ke Rasool ﷺ! Hame'n zaroor aagaah kare'n. Aap ne farmaya: "*Allah ke saath shirk karna, waledain ki naa-farmaani karna*". Pehle aap takiya lagaae hue the, phir uth baithe aur farmaya: "*Khabardaar! Aur jhooti gawaahi dena*". Phir musalsal iska takraar[132] karte rahe, yahaa'n tak ke ham log kehne lagey: Kaash! Aap khaamosh ho jaae'n.

Ismail bin Ibrahim ki riwayat mein Jurairi ne Abdur Rahman se samaa' (سَماع) ki tasreeh ki hai.[133]

## Baab 11: Naabine Aadmi Ka Gawaahi Dena, Nez Iska Hukum Dena, Nikah Karna, Nikah Karaana, Khareed-o-Farokht Karna, Azaan Dene Aur Is Tarah Doosre Kaamo'n Mein Uska Qubool Karna Jo Aawaaz Se Pehchaane Jaate Hain

Syedna Qasim, Hasan Basri, Ibne Sireen, Zohri aur Ataa ﷺ ne naabine ki gawaahi ko jaaez qaraar diya hai. Hazrat Sha'bi ﷺ ka kehna hai: Naabine ki shahaadat us waqt jaaez hogi jab wo aqalmand ho. Hazrat Hakam ka kehna hai: Mutaaddid muaamalaat mein naabine ko riaayat deni padegi. Imam Zohri ne farmaya: Bataao agar Ibne Abbas ﷺ kisi muaamale mein gawaahi de'n to kya tum usey radd karoge? Hazrat Ibne Abbas ﷺ kisi aadmo ko bhejte, agar wo kehta ke sooraj ghuroob ho gaya hai to roza iftaar kar dete. Nez tuloo-e-fajr ke mutaalliq sawaal karte, agar unse kaha jaata ke fajr tuloo ho chuki hai to wo (subha ki) do (2) rakat padhte.

Sulaiman bin Yasaar ka kehna hai: Maine ek (1) martaba Ummul Momineen Ayesha ﷺ se ghar mein daakhil hone ki ijaazat chaahi to unho'n ne meri aawaaz sun kar farmaya: Andar aajaao, kyou'nke jab tak tum par kuch raqam baaqi hai tum ghulam ho.

Hazrat Samra bin Jundub ﷺ ne naqaab-posh khatoon ki shahaadat ko jaaez qaraar diya.

[2655] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ek (1) shakhs ko masjid mein quran padhte suna to farmaya: "*Allah Ta'ala us par rahem kare! Mujhe usne is waqt falaa'n-falaa'n aayat yaad dilaa di hain, jo main falaa'n-falaa'n surah se bhool gaya tha*".

Abbaad bin Abdullah ne Hazrat Ayesha ﷺ se ye izaafa bayan kiya hai ke Nabi ﷺ ne mere ghar mein namaz-e-tahajjud padhi to aap ne Abbaad ﷺ ki aawaaz suni jo masjid mein namaz padh rahe the. Aap ne farmaya: "*Ayesha! Kya ye Abbaad ki awaaz hai?*" Maine arz kiya: Ji haa'n! Aap ne dua farmaai: "*Aye Allah! Abbaad par rahem farma*".[134]

[2656] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Bilal raat ko azaan kehte hain, is liye tum sehri khaate-peete raho, hatta ke doosri azaan di jaae*". Ya farmaya: "*Hatta ke tum Ibne Umme Maktoom ki azaan suno*". Ibne Umme Maktoom ﷺ naabine shakhs the, wo azaan na dete, hatta ke log unse kehte: Subah ho gai hai.[135]

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[130] Surah an Nisa: 135
[131] Dekhiye: 5977 6871
[132] T: Israar, taakeed, baar-baar dohraana [Rekhta]
[133] Dekhiye: 5976 6273 6274 6919
[134] Dekhiye: 5037 5038 5042 6335
[135] راجع: 617

Faaeda: Imam Bukhari ﷺ ka maqsad hai ke log Ibne Umme Maktoom ﷺ ki azaan par etemaad karte aur khana peena tark kar dete, halaa'nke wo naabina shakhs the. Isse bhi naabine ki gawaahi ka isbaat maqsood hai. Isse un logo'n ki tardeed hoti hai, jo naabine ki gawaahi ko qubool na karne ka fatwa dete hain. Bahar-haal naabine shakhs ko jis tareeqe se bhi kisi cheez ka ilm ho jaae uske mutaalliq wo gawaahi de sakta hai, is liye ke mushahede ki zaroorat nahi hai, jaisa ke Ibne Umme Maktoom ﷺ ke naabina hone ke ba-wujood unka azaan dena qubool kiya gaya.

[2657] Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas reshmi qabaae'n[136] aaee'n to mere baap Makhrama ﷺ ne mujhse kaha: Hame'n Aap ﷺ ki khidmat mein le chalo, mumkin hai Aap ﷺ hame'n un qabaao'n mein se koi qabaa ataa farmae'n. Chunache mere waalid Aap ﷺ ke darwaze par jaa kar khade ho gae aur kuch baate'n karne lagey to Nabi ﷺ ne unki aawaaz pehchaan li. Nabi ﷺ jab baahar tashreef laae to aap ke haath mein ek (1) qabaa thi. Aap ne uska husn-o-Jamaal mere baap ko dikhaane lagey, nez aap ne farmaya: "*Maine ye tumhare liye chupa rakhi thi, maine ye tumhare liye chupa rakhi thi*".[137]

Faaeda: Haafiz Ibne Hajar ﷺ likhte hain ke is hadees se masla you'n saabit hua ke Rasool Allah ﷺ ne unki shaksiyat dekhe baghair sirf aawaaz sunte hi unhe'n pehchaan liya aur baahar tashreef le aae. Isse maaloom hua ke naabina aadmi aawaaz sun kar gawaahi de sakta hai ke ba-sharte ke aawaaz ko pehchaanta ho.

## Baab 12: Aurto'n Ki Gawaahi Ka bayaan

Irshad-e-Baari Ta'ala hai: Agar Do (2) Mard Na Ho'n To Ek (1) Mard Aur Do (2) Aurto'n Ko Gawaah Bana Lo.[138]

[2658] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kya aurat ki gawaahi mard ki gawaahi ke nisf ki maanind nahi hai?*" Aurto'n ne jawab diya: Ji haa'n. Aap ne farmaya: "*Yehi to unki aqal ka naaqis hona hai*".[139]

Faaeda: Aurto'n ke muaamale mein hamaara moaashra ifraat-o-tafreet[140] ka shikaar hai. Maghribi tehzeeb se mutaassira afraad ka kehna hai ke aurat zindagi ke har pehlu mein mardo'n ke shaana-ba-shaana kaam karne ki ahl hai aur gawaahi dene mein mard ke baraabar ki haisiyat rakhti hai. Jabke baaz log usey paao'n ke joote ki haisiyat dete hain. Yaane unke yahaa'n muaasharati taur par wo kisi qism ki gawaahi dene ke qaabil nahi.

Etedaal par mabni mauqif ye hai ke maali muaamalaat aur hudood-o-qisaas mein akeli aurat ki gawaahi qubool nahi hogi. Balke, ek (1) mard ke muqaable mein aurat ki nisf gawaahi ka etebaar hoga, albatta aurto'n ke makhsoos moamilaat, masalan: Haiz, wilaadat, hizaanat[141] aur razaa-at mein uski gawaahi qaabil-e-qubool hogi.

## Baab 13: Laundiyo'n Aur Ghulamo'n Ki Gawaahi

Hazrat Anas ﷺ farmate hain: Motabar aur aadil ghulam ki gawaahi jaaez hai. Qaazi Shuraih aur Zuraadah bin Awfa ne bhi isey jaaez qaraar diya hai. Ibne Sireen ne bhi ghulam ki gawaahi ko jaaez bataaya hai, taaham maalik ke haq mein uski gawaahi ka etebaar nahi hoga. Hasan Basri aur Ibrahim Nakhai ne maamooli muaamalaat mein ghulam ki gawaahi ko jaaez kaha hai. Qaazi Shuraih ne kaha: Tum sab log laundi-ghulamo'n ki aulaad ho.

[2659] Hazrat Uqba bin Haaris ﷺ se riwayat hai ke unho'n ne Umme Yahya bint Abu Ihaab se shaadi Karli to ek (1) siyaah-faam laundi aai aur kehne lagi: Maine tum dono ko doodh pilaaya hai. Maine jab Nabi ﷺ se is baat ka tazkira kiya to aap ne apna rukh-e-anwar doosri taraf pher liya. Chunache main bhi us taraf se hat gaya. Phir maine dobaara aap se isi baat ka tazkira kiya to aap ne farmaya: "*Ab ye kaise ho sakta hai, jabke us aurat ka daawa hai ke usne tum dono ko doodh pilaaya hai?*" Phir aap ne Hazrat Uqba ko us rishte se rok diya.[142]

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[136] T: (قبائیں) Dheela-dhaala aur qadre lamba libaas jo kapdo'n ke oopar pehna jaata hai [Rekhta]

[137] راجع: 2599

[138] Surah al Baqara: 282

[139] راجع: 304

[140] T: (اِفْراط و تَفْرِیط) Kami-beshi, ghair motadil haalat [Rekhta]

[141] T: (حِضانَت) Baccho'n ko godh mein lena, parwarish karna [Rekhta]

[142] راجع: 88

## Baab 14: Doodh Pilaane Waali Ki Gawaahi Ka Bayaan

[2660] Hazrat Uqba bin Haaris ﷺ se riwayat hai, unho'n ne kaha: Maine ek (1) aurat se shaadi ki, ek (1) aurat aai aur kehne lagi: Maine tum dono ko doodh pilaaya hai. Main Nabi ﷺ ki khidmat mein haazir hua to aap ne farmaya: "*Jab ye baat keh di gai hai, to ab kya ho sakta hai? Us aurat ko apne se alaaheda kar do*". Ya is jaisa koi kalma irshad farmaya.[143]

Faaeda: Is hadees ke mutaabiq doodh ke silsile mein ek (1) hi doodh pilaane waali ki gawaahi kaafi hai. Rasool Allah ﷺ ne us gawaahi ko kaafi samajhte hue khaawind-biwi ke darmiyan alaahedgi karaadi. Chunache us gawaahi ki bunyaad par Hazrat Uqba bin Haaris ﷺ ko rishta-e-azdwaaj[144] khatam karna pada.

## Baab 15: Aurto'n Ka Ek-doosri Ko Qaabil-e-Etemaad Thehraana

[2661] Hazrat Ibne Shihaab Zohri se riwayat hai, wo Urwah bin Zubair, Saeed bin Musaiyyib, Alqama bin Waqqas Laithi aur Obaidullah bin Abdullah bin Utbah se bayan karte hain. Ye sab hazraat Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﷺ se zikr karte hain. Ye us waqt ki baat hai jab tohmat lagaane waalo'n ne un par tohmat lagaai, lekin Allah Ta'ala ne khud unhe'n bari[145] kar diya. Hazrat Imam Zohri kehte hain: Mazkoora sab hazraat ne Hazrat Ayesha ﷺ ke us waaqea ka ek (1) hissa bayan kiya tha. Un mein se baaz ko doosro'n se ziyaada yaad tha aur wo us waqea ko ziyaada behtar tareeqe bayan se bhi kar sakte the. Maine un sab hazraat se waaqea poori tarah yaad aur mehfooz kar liya, jaise unho'n ne Hazrat Ayesha ﷺ ke hawaale se bayan kiya tha. Un hazraat mein se har-ek ki bayan karda hadees se doosre raawi ki tasdeeq hoti hai.

Unke bayan ke mutaabiq Hazrat Ayesha ﷺ ne farmaya: Rasool Allah ﷺ jab safar ke iraade se nikalte to apni biwiyo'n ke darmiyan qura[146] daalte. Jis biwi ke naam qura nikalta wo aap ki shareek-e-safar hoti. Chunache jihaad ke ek (1) safar mein jo aap ko dar-pesh tha, hamaare darmiyan qura daala to mera naam nikal aaya. Is binaa par main aap ke hamraah rawaana hui. Ye waaqea parde ka hukum utarne ke baad ka hai, chunache main haudaj[147] ke andar baitha di jaati aur uske samet hi utaar li jaati thi. Ham (is tarah) chalte rahe, hatta ke jab Rasool Allah ﷺ apne us ghazwe se faarigh ho kar waapas hue aur ham madina taiyyaba ke qareeb pohonch gae to aap ne raat ko kooch ka elaan farmaya. Jab logo'n ne ye elaan suna to wo taiyyaari karne lagey.

Maine bhi khadi hui aur qazaa-e-haajat ke liye chali gai, hatta ke Lashkar se aage guzar gai, lekin jab main apni haajat se faarigh ho kar kajaawe[148] ke paas aai, seene par jo haath phera to maaloom hua ke zufaar[149] ke kaale nageeno'n waala mera haar kahee'n gumm ho gaya hai. Main haar ko dhoondhti hui waapas gai. Mujhe uski talaash mein kaafi der ho gai, chunache jo log mera haudaj uthaate the, wo aae aur unho'n ne mera haudaj utha kar mere us oont par rakh diya jis par main sawaar hoti thi. Wo log samjhe ke main us mein maujood hoo'n, us zamaane mein aurte'n halki-phulki hua karti thee'n, bhaari-bharkam na thee'n, unke jism par ziyaada gosht nahi hota tha, kyou'nke wo bilkul thoda sa khaana khaati thee'n. Jab logo'n ne mera haudaj uthaaya to usey maamool ke mutaabiq bojhal khayaal karke uthaa liya aur usey oont par laad diya. Uski ek (1) wajah ye bhi thi ke main us zamaane mein ek (1) kamsin ladki thi. Khair wo oont ko haank kar rawaana ho gae.

Lashkar ke nikal jaane ke baad mujhe haar mil gaya. Jab main unke muqaam-e-padaao par aai to wahaa'n koi na tha. Phir maine apni us jagah par jaane ka qasd kar liya jahaa'n main pehle thi, kyou'nke mera khayaal tha ke wo log mujhe paae'nge to (jald hi meri talaash mein) mere paas isi jagah laut aae'nge. Phir (apni jagah par pohonch kar)

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[143] راجع: 88

[144] T: (رشتہ ازواج) Miyaa'n biwi ka rishta [RSB]

[145] T: (بری کیا) Be-gunaah saabit kiya, be-qusoor saabit kiya [Urduinc]

[146] T: (قُرْعَہ ڈالنا) Kisi ek (1) aadmi ke naam ki parchi nikaalne ke liye parchiyo'n par naam likh kar daalna, qura-andaazi karna [Rekhta]

[147] T: (ہَودَج) Oont ka kajaawa, mahmil (uthaane ka aala) jis mein arab khawateen safar karti thee'n [Rekhta]

[148] T: (کجاوَہ) Sawariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [Rekhta]

[149] T: ظفار

you'nhi baithi thi ke neend se aankhe bhaari hone lagee'n, chunache main so gai. Hazrat Safwaan bin Moa'ttal Sulami Zakwaani ﷺ jo lashkar ke peeche aarahe the, wo subha ko meri jagah par aae aur unhe'n ek aadmi sota hua dikhaai diya to mere paas aagae. Wo mujhe hijab ke hukum se pehle dekh chuke the. (Is liye mujhe pehchaan gae) aur main unke *Inna Lillahi Wa Inna Ilaihi Raajioon* padhne ki awaaz sun kar bedaar hui.

Unho'n ne apna oont bithaaya aur uski agli taang par paao'n rakha to main us par sawaar ho gai, wo mere oont ko haankte hue khud us ke aage-aage paidal chalte rahe, hatta ke ham qaafile mein theek dopaher ke waqt pohonche jab wo log aaraam ke liye padaao daal chuke the. Ab jiski qismat mein tabaahi thi wo tabaah hua aur tohmat lagaane waalo'n ka sarghana Abdullah bin Ubai Ibne Salool munaafiq tha. Taaham jab ham madina taiyyaba pohonch gae to main ek (1) maah tak bimaar rahi aur log tohmat lagaane waalo'n ke us toofaan ka khoob charcha karte rahe. Mujhe apni bimaari ke dauraan mein you'n shak paida hua ke main apne oopar Nabi ﷺ ki wo meherbaaniyaa'n aur lutf-o-karam nahi dekhti jo bimaari ke waqt aap ki taraf se hua karti thee'n.

Ab sirf aap tashreef laate, salaam karte aur kehte? "*Tum kaisi ho?*" Mujhe us toofaan ki khabar tak na hui, ta-aa'nke main naatawaa'n (kamzor) ho gai. Chunache ek (1) baar main aur Hazrat Mistah ﷺ ki waalida manaase'[150] ki taraf gaee'n, jahaa'n raat ke waqt qazaa-e-haajat ke liye jaaya karte the. Un dino'n hamaare gharo'n mein bait-ul-khulaa nahi the. Hamaara muaamala jungle jaane ya qazaa-e-haajat karne ki baabat qadeem arab ki misl tha. Khair, main aur Hazrat Mistah ki waalida jo Abu Ruhm ki beti thee'n dono jaa rahi thee'n, ke achaanak wo apni chaadar mein atak par phisli to kehne lagi: Mistah tabaah ho. Maine kaha: Tum ne bura kaha, tum us shakhs ko gaali deti ho jo ghazwa-e-badr mein shareek ho chuka hai? Unho'n ne kaha: Ari, bholi-bhaali! Tujhe kuch khabar bhi hai, logo'n ne kya toofaan utha rakha hai? Phir unho'n ne mujhe ahle-ifk[151] ki guftagu se muttale kiya. Usse meri bimaari mein mazeed izaafa ho gaya.

Jab main apne ghar pohonchi to Rasool Allah ﷺ mere paas tashreef laae. Aap ne salaam kiya aur poocha: "*Ab tumhara kya haal hai?*" Maine arz kiya: Mujhe apne walidain ke yahaa'n jaane ki ijaazat deejiye. Hazrat Ayesha ﷺ farmati hain: Main chaahtti thi ke apne walidain ke paas jaakar is khabar ki tehqeeq karu'n, chunache Rasool Allah ﷺ ne mujhe ijaazat dedi aur main apne walidain ke yahaa'n chali aai. Maine apni waalida se wo sab baate'n bayan kee'n jin ka log charcha kar rahe the. Unho'n ne kaha: Beta! Tum aisi baato'n ko parwaah na karo, Allah ki qasam! Aisa kam hota hai ke koi khoobsoorat khaatoon kisi shakhs ke paas ho aur wo usse mohabbat rakhta ho, phir us aurat ki saukane'n uski buraaiyaa'n na karti ho'n. Maine kaha: Subhan-Allah! (Meri saukano'n ne to aisa nahi kiya) Balke ye to aur logo'n ka kaarnaama hai. Hazrat Ayesha ﷺ kehti hain: Maine wo raat is tarah guzaari ke saari raat na mere aansu thame, aur na mujhe neend hi aai. Jab subha hui to Rasool Allah ﷺ ne Hazrat Ali bin Abi Taalib ﷺ aur Hazrat Usama bin Zaid ﷺ ko bula-bheja. Kyou'nke us waqt tak (is silsile mein) ko wahee aap par nahi utri thi.

Aap ﷺ unse ye salah-mashwara karna chaahte the ke aaya main apni ahliya ko chod doo'n? Hazrat Usama ﷺ ne Rasool Allah ﷺ ki dili-kaifiyat ke aap apni azwaaj-e-mutahharaat se mohabbat farmate the, uske mutaabiq mashwara diya aur arz kiya: Allah ke Rasool ﷺ! Wo aap ki shareek-e-hayaat hain. Allah ki qasam! Ham un mein acchai ke alaawa aur kuch nahi jaante. Lekin Hazrat Ali ﷺ ne kaha: Allah ke Rasool ﷺ! Allah Ta'ala ne aap par hargiz tangi nahi ki aur aurte'n unke siwa bohot hain. Aap Hazrat Barirah ﷺ se dariyaaft kare'n wo aap se sach-sach bayan kar degi. Rasool Allah ﷺ ne Hazrat Barirah ﷺ ko bulaya aur poocha: "*Aye Barirah! Kya tum ne Ayesha mein koi aisi baat dekhi hai jisse tumhe'n koi shak guzra ho?*" Hazrat Barirah ﷺ ne arz kiya: Nahi, us zaat ki qasam jisne aap ko ye haq de kar bheja hai! Maine to un mein koi aisi baat nahi dekhi jis par aeb lagaau'n. Haa'n ye to hai ek wo abhi kamsin ladki hai, aata goondh kar so jaati hai aur gharelu bakri aakar usey khaa jaati hai.

Phir Rasool Allah ﷺ usi din (khutba dene ke liye mimbar par) khade hue aur Abdullah bin Ubai Ibne Salool ke baare mein madad chaahi. Aap ne farmaya: "*Us shakhs se mera kaun badla le ga jisne meri ahliya par tohmat lagaai hai? Allah ki qasam! Main to apni ahliya ko accha hi khayaal karta hoo'n aur jis mard se tohmat lagaate hain, main usey*

[150] T: (مناصع) Madina ke logo'n ke qaza-e-haajat ki jagah [RSB]

[151] T: Ayesha ﷺ par tohmat lagaane waale log [RSB]

*bhi nek khayaal karta hoo'n. Wo mere ghar mein meri adm maujoodgi mein nahi aata tha*". Uske baad Hazrat Saad bin Moaaz ﷺ khade hue aur kaha: Allah ke Rasool ﷺ! Allah ki qasam! Main aapka usse badla leta hoo'n. Agar wo shakhs aws qabile ka hua to ham uski gardan udaa de'nge aur agar khazraji bhaiyyo'n se hai to aap jo hukum de'nge ham uski taameel kare'nge.

Is par Hazrat Saad bin Ubadah ﷺ khade hue jo qabila-e-khazraj ke sardar the. Is waqea se pehle ab tak wo bohot saaleh the, lekin (Hazrat Saad bin Moaaz ﷺ ki baab sunte hi) qaumi hamiyyat[152] se ghusse mein aakar kaha: Allah ki qasam! Tu jhoot kehta hai. Tum na usey qatal kar sakte ho aur na tum mein itni taaqat hi hai. Ye sun kar Hazrat Usaid bin Huzair ﷺ khade hue aur Saad bin Ubadah ﷺ se mukhaatib ho kar kehne lagey: Allah ki qasam! U jhoot kehta hai. Ham zaroor usey qatal kar daale'nge. Tu munaafiq hai, jo munafiqeen ki taraf-daari karta hai. Ye kehna hi tha ke aws aur khazraj dono qabile bigad gae, yahaa'n tak ke unho'n ne aapas mein ladne ka iraada kar liya, jabke Rasool Allah ﷺ mimbar par tashreef farma the.

Phir Aap ﷺ (mimbar se) neeche utre aur unko thanda kiya, yahaa'n tak ke wo khamosh ho gae. Uske baad aap bhi khamosh ho rahe. Hazrat Ayesha ﷺ ka bayan hai ke main poora din roti rahi, na to mere aansu thamte, aur na mujhe neend hi aati thi. Subah ko mere waalidain mere paas aae, main do (2) raato'n aur ek (1) din se musalsal ro rahi thi. Mera khayaal tha ke ye rona mere kaleeje ko tukde-tukde kar de ga. Hazrat Ayesha ﷺ ka bayan hai ke mere waledain mere paas hi baithe the aur main ro rahi thi ke itne mein ek (1) ansari aurat ne andar aane ki ijaazat talab ki. Maine usey ijaazat dedi. Phir wo mere saath baith kar rone lagi. Ham isi haal mein the ke Rasool Allah ﷺ tashreef laae aur baith gae. Usse pehle jis din ye toofaan utha tha, aap mere paas baith-te hi na the. Aap poora ek (1) mahina taraddud[153] mein rahe.

Mere baare mein koi wahee na utri. Hazrat Ayesha ﷺ farmati hain: Phir aap ne khutba padha aur farmaya: "*Ayesha! Mujhe tere mutaalliq aisi-aisi khabar pohonchi hai, agar tum isse bari ho to anqareeb hi Allah tumhe'n bari kar de ga aur agar tum gunah se aalooda ho chuki ho, to Allah Ta'ala se istighfaar karo aur uski taraf rujoo karo. Kyou'nke banda jab apne gunah ka iqraar karke tauba karta hai to Allah uski tauba qubool karta hai*". Phir jab Rasool Allah ﷺ apni guftagu khatam kar chuke to dafatan[154] mere aansu khushk ho gae, hatta ke ek (1) khatra bhi na raha uar maine apne baap se kaha: Aap Rasool Allah ﷺ ko meri taraf se jawaab de'n. Unho'n ne kaha: Allah ki qasam! Meri samajh mein kuch nahi aaraha ke main Rasool Allah ﷺ ko kya jawaab doo'n.

Phir maine apni waalida se kaha: Aap meri taraf se Rasool Allah ﷺ ko jawaab de'n. Unho'n ne bhi kaha: Meri samajh mein kuch nahi aaraha ke main Rasool Allah ﷺ ko kya jawaab doo'n. Phir maine kaha, halaa'nke main ek (1) kamsin ladki thi aur ziyaada quraan bhi na padhti thi: Allah ki qasam! Mujhe maaloom hai ke aap ne logo'n se wo baat suni hai jiska log charcha kar rahe hain aur wo aap ke dil mein jam gai hai. Aap ne usey sach samajh liya hai. Ab agar main aap se kahoo'n ke main usse bari hoo'n, Allah meri baraa-at[155] ko khoob jaanta hai, to aap log mujhe saccha na jaane'nge aur agar main aap logo'n ki khaatir kisi baat ka iqraar kar loo'n aur Allah jaanta hai ke main usse bari hoo'n to aap log meri baat maan le'nge. Yaqeenan meri aur tumhari wohi misaal hai jo Yusuf ﷺ ke baap ki thi, jis par unho'n ne kaha tha: "Bas Acchi Tarah Sabr Karna Hi Mera Kaam Hai Aur Tum Jo Baate'n Bana Rahe Ho Un Mein Allah Hi Mera Madadgaar Hai".[156]

Phir maine apne bistar par karwat li aur mujhe ummeed thi ke Allah Ta'ala zaroor mujhe bari karega, magar Allah ki qasam! Mujhe ye khayaal tak na tha ke mere baare mein wahee naazil hogi. Main apne aap ko is qaabil nahi samajhti thi ke quran mein mere muaamale ka zikr hoga, balke mujhe is baat ki ummeed thi ke Rasool Allah ﷺ mere mutaalliq koi khwaab dekhe'nge, aur wo khwaab meri baraa-at kar de ga. Phir Allah ki qasam! Aap ﷺ abhi us jagah se alag bhi

[152] T: (قَومی حَمِیَّتِ) Apni qaum ki ghairat, qaum ko kharaab haalat mein dekh kar josh aana [Rekhta]
[153] T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak-o-shubha [Rekhta]
[154] T: (دَفْعَةً) Usi waqt, usi damm, yakaayak, achaanak [Rektha]
[155] T: Bachaao, safaai, (ilzaam se bari hone ki soorat-e-haal [Rekhta]
[156] Surah Yusuf: 18

na hue the aur na ahle-khaana hi mere se koi baahar nikla tha ke aap par wahee naazil hui aur wohi haalat aap par taari ho gai jo nuzool-e-wahee ke waqt hua karti thi, yaane sardiyo'n mein bhi aap ki peshaani par motiyo'n ki tarah paseena tapakta tha.

Phir jab Rasool Allah ﷺ se ye haalat door hui to aap us waqt muskura rahe the. Sab se pehle jo alfaaz aap ne mujhse farmae wo ye the: "*Ayesha! Allah ka shukar adaa karo, beshak Allah ne tumhe'n bari kar diya hai*". Meri maa'n ne mujhse kaha: Tum Rasool Allah ﷺ ki taraf khadi ho jaao. Maine kaha: Nahi, Allah ki qasam! Main aap ki taraf khadi nahi hu'ngi aur na Allah ke siwa kisi ka shuriya adaa karu'ngi. Phir Allah Ta'ala ne ye aayaat naazil farmaee'n:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ.

Beshak Wo Log Jinho'n Ne Ye Bohtaan Baandha Hai Wo Tumhi Se Ek (1) Giroh Hai.[157] Aakhri aayat tak. Al-gharz jab Allah Ta'ala ne ye aayaat meri baraa-at mein naazil farmae'n to Hazrat Abu Bakar ﷺ ne kaha: Allah ki qasam! Main Mistah iske baad kuch nahi diya karu'nga, kyou'nke usne Ayesha ke baare mein toofaan uthaaya tha. Jabke wo usse pehle Hazrat Mistah bin Usaasa ﷺ ko rishtedaari ki wajah se kuch imdaad diya karte the. Us par ye aayaat naazil huee'n:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ.

Aur Tum Mein Se Jo Log Buzurgi Aur Wus-at Waale Hain, Unhe'n Ye Qasam Nahi Uthaani Chaahiye Ke Wo (qaraabat-daaro'n, miskeeno'n, aur Allah ki raah mein hijrat karne waalo'n ko) Kuch Nahi De'nge (unhe'n chaahiye ke moaaf kar de'n aur darguzar kare'n. Kya tum pasand nahi karte ke Allah tumhe'n moaaf kar de aur Allah) Behad bakhshne waala nihaayat rahem karne waala hai.[158]

Hazrat Abu Bakar ﷺ ﷺ ne kaha: Allah ki Qasam! Kyou'n nahi, main chahta hoo'n ke Allah Ta'ala mujhe bakhsh de, chunache unho'n ne Hazrat Mistah bin Usaasa ﷺ ko whi kuch dena shuru kar diya jo usse pehle diya karte the. Aur Rasool Allah ﷺ ne (wahee ke nuzool se pehle) mere muaamale ki baabat Hazrat Zainab bint Jahash ﷺ se farmaya: "*Aye Zainab! Tum is muaamale ke mutaalliq kya jaanti ho aur tum ne kya dekha hai?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Main apne kaan aur aankh mehfooz rakhti hoo'n, Allah ki qasam! Main unke baare mein bhalaai ke siwaa kuch nahi jaanti. Hazrat Ayesha ﷺ farmati hain: Wo baraabar mera muqaabla karti rehti thee'n, magar Allah Ta'ala ne unko parhezgaari ke baais (meri bad-goi se) bachaa liya.

Raawi ne kaha: Hame'n Faleeh ne Hisham bin Urwah se, unho'n ne Hazrat Urwah bin Zubair ke zariye se, unho'n ne Hazrat Ayesha ﷺ aur Hazrat Abdullah bin Zubair ﷺ se isi tarah riwayat kiya. Raawi ne kaha: Faleeh ne Rabeea bin Abdur Rahman aur Yahya bin Saeed se, unho'n ne Qaasim bin Muhammad bin Abi Bakar Siddiq s bhi isi tarah bayan kiya.[159]

## Baab 16: Jab Koi Ek (1) Aadmi Doosre Aadmi Ki Safaai Bayan Kare To Wohi Uske Liye Kaafi Hai

Abu Jameela ne kaha: Mujhe ek (1) gira-pada baccha mila. Mujhe Hazrat Umar ﷺ ne dekha to farmaya: Usey bachaane ki koshish tumhrare liye museebat na ban jaae. Goya wo mujhe muttaham[160] kar rahe the. Mere sardar ne unse kaha: Aisi koi baat nahi, ye ek (1) paarsa[161] insaan hain. Is par Hazrat Umar ﷺ ne farmaya: Agar muaamala isi tarah hai to usey le jaao, uska kharcha hamaare zimme hoga.

[2662] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha: Ek (1) shakhs ne Nabi ﷺ ke paas kisi doosre shakhs ki taareef ki to aap ne kai martaba farmaya: "*Tujh par afsos hai! Tum ne to apne saathi ki gardan kaat di*". Phir aap ne talqeen farmaai: "*Tum mein se agar koi apne bhai ki zaroor taareef karna chahta hai to usey you'n kehna chaahiye*

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[157] Surah an Noor: 11

[158] Surah an Noor: 22

[159] راجع: 2593

[160] T: (مُتَّہم) Jis par ilzaam lagaaya jaae [Rekhta]

[161] T: (پارسا) Parhezgaar, paak daaman, paak seerat, muttaqi, saaleh [Rekhta]

*ke Allah hi falaa'n shakhs ke mutaalliq saheeh ilm rakhta hai. Main uske muqaable mein kisi ko paak nahi thehraata. Main usey aisa-aisa gumaan karta hoo'n, ba-sharte-ke wo uski us khoobi se waaqif ho*".[162]

Faaeda: Agar koi shakhs apni safaai sun kar fakhr mein aajaae to aise shakhs ki taareef se ijtenaab karna chaahiye aur jis shakhs se uske kamaal-e-taqwa ke baais fakhr-o-mubahaat[163] ka khatra na ho uski safaai dene mein aur taareef karne mein koi harj nahi. Iska tareeqa Rasool Allah ﷺ ne baae'n-alfaaz[164] bayan kiya hai: "*Asal ilm to Allah Ta'ala ko hai, uske ilm ke muqaable mein kisi ko paak nahi thehraya jaa sakta. Albatta us shakhs ke mutaalliq main accha gumaan rakhta hoo'n*".

## Baab 17: Madah-Saraai Mein Mubaalagha Makrooh Hai, Utna Hi Kahe Jo Jaanta Ho

[2663] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs se suna ke wo doosre shakhs ki madah-o-sana[165] kar raha tha aur uski taareef mein mubaalagha-aamezi[166] se kaam le raha tha. Aap ne farmaya: "*Tum ne usey halaak kar diya*". Ya farmaya: "*Tum ne us shakhs ki kamar tod di hai*".[167]

## Baab 18: Baccho'n Ka Baaligh Hona Aur Unka Gawaahi Dena

Irshad-e-Baari Ta'ala hai:

Jab Ladke Sinn-e-Buloogh Ko Pohonch Jaae'n To Wo Bhi (ghar aane ke liye) Ijaazat Liya Kare'n.[168]

Hazrat Mugheera ne kaha: Jab mujhe ehtelaam hua to meri umr 12 baras thi.

Aur aurto'n ka baaligh hona haiz se hai, kyou'nke irshad-e-Baari Ta'ala hai:

Tumhari Jo Aurte'n Haiz Se Naa-ummeed Ho Chuki Ho'n (agar tumhe'n kuch shubha ho to unki iddat teen (3) maah hai aur unki bhi jinhe'n haiz aana shuru na hua ho aur hamal waali aurto'n ki iddat) Waz'-e-Hamal[169] Hai.[170]

Hasan bin Saaleh ne kaha: Maine apni ek (1) hamsaai[171] ko dekha wo 21 baras ki umr mein naani ban chuki thi.

[2664] Hazrat Ibne Umar ؓ se riwayat hai ke wo uhud ke din Rasool Allah ﷺ ke saamne pesh hue jabke unki umr 14 baras ho chuki thi. Aap ﷺ ne mujhe jung mein jaane ki ijaazat na di. Phir main khandaq ke din pesh hua to meri umr 15 saal thi to aap ne mujhe jung mein shumooliyat ki ijaazat dedi. Hazrat naafe kehte hain: Main Hazrat Umar bin Abdul Aziz ؒ ke paas aaya jabke aap khalifa the to maine aap se ye hadees bayan ki. Unho'n ne farmaya: Ye baaligh aur na-baaligh ke darmiyan hadd hai. Unho'n ne apne hukkaam ko likha ke jo log 15 saal ki umr ko pohonch jaae'n unke naam diwaan mein likh liya kare'n aur unke wazeefe muqarrar kar de'n.[172]

[2665] Hazrat Abu Saeed Khudri ؓ se riwayat hai, wo is hadees ko Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Har ehtelaam waale (baaligh) par juma ke din ghusl waajib hai*".[173]

## Baab 19: Haakim Ko Chaahiye Ke Mudda-alaih Se Qasam Lene Se Pehle Muddai Se Gawaaho'n Ka Mutaalba Kare

[2666 2667] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis ne kisi musalman ka maal naa-haq hadap karne ke liye jhooti qasam uthaai to wo jab Allah Ta'ala se milega to wo us par ghazabnaak hoga*". Hazrat Ash-at bin Qais (اشعث بن قيس) ؓ ne kaha: Allah ki Qasam! Ye mere mutaalliq aisa farmaya kyou'nke mere aur ek (1) yahoodi ke darmiyan kuch zameen ke mutaalliq jhagda tha. Usne mere haq ka inkaar kar

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[162] Dekhiye: 6061 6162
[163] T: (فَخْر و مُباہات) Ghuroor-o-naaz [Rekhta]
[164] T: بائن الفاظ
[165] T: (مَدْح و ثَنا) Taareef-o-tauseef (khusoosan Allah aur Rasool ﷺ ki), badaai, hamd-o-sana [Rekhta]
[166] T: (مُبالَغَه آمیز) Badha-chadha ka bayaan karna, hadd se badh kar badaai ya buraai karna [Rekhta]
[167] Dekhiye: 6060
[168] Surah an Noor: 59
[169] T: (وَضْعِ حَمَل) Baccha paida hona [Rekhta]
[170] Surah at Talaaq: 4
[171] T: (ہَمسائی) Pados mein rehne waali, padosan [Rekhta]
[172] Dekhiye: 4097
[173] راجع: 858

diya. Maine usey Nabi ﷺ ke huzoor pesh kiya to Rasool Allah ﷺ ne mujh se farmaya: "*Kya tere paas koi gawaah hai?*" Maine arz kiya: Nahi. Aap ne yahoodi se farmaya: "*Tu qasam utha*". Maine arz kiya: Allah ke Rasool ﷺ! Wo to qism utha kar mera maal le jaaega. Is par Allah Ta'ala ne ye aayat naazil farmaai: Jo log Allah ke ehed aur apni qasmo'n ko thodi qeemat ke ewaz bech daale'n…[174][175]

## Baab 20: Diwaani Aur Faujdaari Dono Qism Ke Muqaddamaat Mein Mudda-alae Se Qasam Lena

Nabi ﷺ ne (muddai se) farmaya: "*Tum apne do (2) gawaah pesh karo, ba-soorat-e-deegar mudda-alae ki qasam se faisla hoga*".

Ibne Shubrumah kehte hain ke Abu Zanaad ne mujh se ek (1) gawaah aur muddai ki qasam ke mutaalliq guftagu ki to maine kaha: Irshad-e-Baari Ta'ala hai: "*Apne mardo'n mein se do (2) gawaah banaao. Agar do (2) mard na ho'n to phir ek (1) mard aur do (2) aurte'n, un logo'n mein se ho'n, jin ko tum gawaahi ke liye pasand karte ho. Taake un mein se agar ek (1) bhool jaae to doosri usko yaad dilaa de*". Maine kaha: Agar ek gawaah ki gawaahi aur muddai ki qasam kaafi hoti to un mein se ek (1) ke doosre ko yaad dilaane ki zaroorat nahi thi, aise haalaat mein doosri aurat ke yaad dilaane se kya faaeda hoga?

[2668] Hazrat Ibne Abi Mulaika رحمه الله se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas رضي الله عنهما ne mujhe khat likha ke Nabi ﷺ ne faisla farmaya ke qasam mudda-alae ke zimme hogi.[176]

## Baab: Bila Uwaan

[2669 2670] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai, unho'n ne farmaya: Jo shakhs kisi ka maal hathiyaane ke liye jhooti qasam uthaaega to Allah Ta'ala se is haalat mein mulaqaat karega ke wo us par ghazabnaak hoga. Phir Allah Ta'ala ne uski tasdeeq mein ye aayat utaari: Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ko … Unke Liye Alamnaak Azaab Hoga.[177]

Phir Ash-at bin Qais رضي الله عنه hamaare paas tashreef laae aur unho'n ne dariyaaft kiya ke Abu Abdur Rahman رضي الله عنه tumhe'n kya hadees bayan kar rahe the? Jo kuch unho'n ne farmaya tha ham ne unhe'n bayan kiyd. Wo farmaane lagey: Unho'n ne sach farmaya hai. Mere baare mein hi ye aayat utri thi. Hua you'n ke mere aur ek (1) (yahoodi) aadmi ke darmiyan kisi cheez ke mutaalliq jhagda tha. Ham us muqaddame ko Rasool Allah ﷺ ke paas le gae to aap ne farmaya: "*Tuhare do (2) gawaah daawa saabit kare'nge ya wo qasam uthaaega*". Maine arz kiya: Ye to qasam uthaa le ga aur uski koi parwaah nahi karega. Ye sun kar Nabi ﷺ ne farmaya: "*Jo shakhs jhooti qasam uthaae, taake uske zariye se maal ka mustahiq ho jaae, halaa'nke wo us mein jhoota hai, to wo Allah Ta'ala se is haalat mein milega ke wo us par ghazabnaak hoga*".Allah Ta'ala ne uski tasdeeq mein mazkoora baala aayat naazil farmaai, phir aap ne is aayat ki tilaawat farmaai.[178]

## Baab 21: Agar Koi Daawa Kare Ya Zina Ki Tohmat Lagaae To Uska Haq Hai Ke Gawaaho'n Ko Talaash Karne Mein Bhaag Daud Kare

[2671] Hazrat Ibne Abbas رضي الله عنهما se riwayat hai ke Hazrat Hilal bin Umaiyya رضي الله عنه ne Nabi ﷺ ke paas apni biwi par Shareek bin Sahma ke saath zina ki tohmat lagaai to aap ne farmaya: "*Tum par gawah pesh karna laazim hai, ya teri peeth par hadd-e-qazf*[179] *lagegi*". Usne arz kiya: Allah ke Rasool ﷺ! Jab ham mein se koi shakhs apni biwi par kisi aadmi kod ekhe to kya wo gawaah talaash karne jaae? Aap ba-dastoor farmate rahe: "*Gawah pesh karo, warna tumhari peeth par kode lage'nge*". Phir aap ne li-aan (لِعَان) se mutalliqa hadees bayan ki.[180]

## Baab 22: Asr Ke Baad Qasam Uthaana

[2672] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Teen (3) aadmi aise hain jin se Allah Ta'ala na to ham-kalaam hoga aur na unhe'n nazar-e-rahmat hi se dekhega. Nez unhe'n gunah se paakiza*

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[174] Surah aale Imran: 77

[175] راجع: 2356 2357

[176] راجع: 2514

[177] Surah aale Imran: 77

[178] راجع: 2356 2357

[179] T: (حَدُّ الْقَذْف) Zina ki tohmat ki saza jo shariyat ke mutaabiq di jaae [Rekhta]

[180] Dekhiye: 4747 5307

*qaraar nahi de ga, balke unke liye dardnaak azaab hoga. Ek (1) wo shakhs jiske paas raaste mein faaltu paani ho aur wo musafiro'n ko na de, doosra wo shakhs jo kisi doosre se sirf duniya ki khaatir bait kare, agar uska matlab poora ho to wafaa karta hai, agar matlab poora na ho to wafaa nahi kara. Teesra wo aadmi jo kisi ke saath asr ke baad apne saamaan waghaira ka sauda karta hai, aur Allah ki qasam uthaa kar kehta hai ke usey us maal ke itne-itne milte the. Wo uski qasam par etebaar karke saamaan khareed leta hai*".[181]

Faaeda: Khareed-o-farokht mein jhoot bolna aur jhooti qasam uthaa kar sauda farokht karna har waqt gunah ahi, magar asr ke baad aisi qasam uthaana bad-tar gunah hai, kyou'nke us waqt raat-din ke farishte haazir hote hain. Nez us waqt logo'n ke aamaal bhi aasmaan ki taraf uthaae jaate hain, aise waqt mein jhoot bolna ya jhooti qasam uthaana sakht gunah hai ke din ke us aakhri aur baa-barkat hisse mein wo jhoot bolne se baaz na reh saka.

## Baab 23: Mudda-alae Aisi Jagah Qasam Uthaae Jaha'n Us Par Qasam Waajib Hui Thi, Usey Doosri Jagah Muntaqil Na Kiya Jaae

Marwan ﷺ ne Hazrat Zaid bin Saabit ﷺ ke mutaalliq mimbar par qasam uthaane ka faisla kiya to unho'n ne farmaya: Maine uske liye apni jagah par hi qasam uthaau'nga, phir Hazrat Zaid bin Saabit ﷺ ne (wahee'n) qasam uthaana shuru kardi aur mimbar par aakar qasam uthaane se inkaar kar diya. Isse Marwan taajjub karne lagey. Nabi ﷺ ne (Hazrat Ash-at bin Qais ﷺ se) farmaya tha: "*Do (2) gawaah laao warna us (yahoodi) ki qsaam par faisla hoga*". Aap ne kisi khaas jagah ki takhsees nahi farmaai.

[2673] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs jhooti qasam uthaa kar kisi ka maal hadap karna chahta ho to wo Allah se is haal mein mulaqaat karega ke Allah Ta'ala us par ghazabnaak hoga*".[182]

## Baab 24: Jab Log Qasam Uthaane Mein Jaldi Kare'n

[2674] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne kuch logo'n ko qasam uthaane ke liye kaha to wo saare qasam uthaane ke liye fauran taiyyaar ho gae. Aap ﷺ ne hukum diya ke qasam lene ke liye un mein qura-andaazi ki jaae, jiske naam qura niklega wo qasam uthaae.

## Baab 25: Irshad-e-Baari Ta'ala: "Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ko Maamooli Qeemat Ke Ewaz Farokht Kar Dete Hain, Unke Liye Aakhirat Mein Koi Hissa Nahi Hoga Aur Allah Ta'ala Unse Qiyaamat Ke din Ham-kalaam Nahi Hoga Aur Na Unki Taraf Nazar-e-Rahmat Hi Se Dekhega Aur Na Unhe'n Gunaaho'n Se Paakiza Qaraar De Ga, Balke Unke Liye Dardnaak Azaab Hoga"[183] Ka Bayan

[2675] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne kaha: Ek (1) shakhs ne apna saamaan baazaar mein lagaaya aur qasam uthaai: Allah ki qasam! Ye saamaan itne mein pada hai, halaa'nke utne mein usne kharida nahi tha. Is par ye aayat naazil hui: "*Jo log Allah ke ehed aur apni qasmo'n ko maalooli qeemat ke ewaz bech daalte hain*".

Hazrat Ibne Abi Awfa ﷺ ne kaha: *Naajish* (اَلنَّاجِشُ) "Dhoka dene waala", sood khor aur khayaanat karne waala hai.[184]

[2676 2677] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis shakhs ne jhooti qasam uthaai, taake uske zariye se kisi aadmi ya musalman bhai ka maal hadap kar jaae to wo Allah Ta'ala se is haal mein mulaqaat karega ke Allah Ta'ala us par naaraaz hoga*". Allah Ta'ala ne iski tasdeeq quran mein naazil farmaai: "Beshak Wo Log Jo Allah Ke Ehed Aur Apni Qasmo'n Ko Maamooli Qeemat Ke Ewaz Bech Daalte Hain … Dardnaak Azaab Hai". Raawi-e-hadees kehte hain: Phir mujhe Hazrat Ash-at bin Qais ﷺ miley to unho'n ne kaha:

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[181] راجع: 2358
[182] راجع: 2356
[183] Surah aale Imran: 77
[184] راجع: 2088

Aaj Abdullah bin Masood ﷺ ne tum se kya bayan kiya hai? Maine kaha: Aise aise bayan kiya hai to unho'n ne farmaya: Ye aayat mere mutaalliq naazil hui thi.[185]

## Baab 26: Qasam Kis Tarah Li Jaae?

Irshad-e-Baari Ta'ala hai: "*Wo Allah ke naam ki qasme'n khaate hain*".[186]

Nez farmaya: Phri Ye Log Tumhare Paas Aakar Qasme'n Khaate Hain Ke Wallah! Ham Ne Sirf Khair-khwahi Aur Muwaafaqat Ka Iraada Kiya Tha".[187]

(Qasam ke liye) Is tarah kaha jaae: Billah (بِاللهِ), Taallah (تَاللهِ), Wallah (وَاللهِ). Nez farmaan-e-nabawi hai: "*Wo shakhs jo asr ke baad jhooti qasam uthaae*". Aur ghairullah ki qasam na khaai jaae.

[2678] Hazrat Talha bin Obaidullah ﷺ se riwayat hai, wo farmate hain ke ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur aate hi usne islam ke mutaalliq sawaal kiya. Rasool Allah ﷺ ne farmaya: "*Din aur raat mein namaz-e-panj-gaana adaa karna*". Usne arz kiya: Aaya iske alaawa aur bhi koi namaz mujh par farz hai? Aap ne farmaya: "*Nahi, agar nafil padho to alag baat hai*". Phri Rasool Allah ﷺ ne farmaya: "*Ramzan ke roze rakhna*". Usne arz kiya: Aaya inke alaawa bhi mujh par roze farz hain? Aap ne farmaya: "*Nahi, illa ye ke tum nafli roze rakho*". Rasool Allah ﷺ ne zakat ka zikr kiya to usne kaha: Kya mujh par zakat ke alaawa bhi farz hai? Aap ne farmaya: "*Nahi, agar nafli sadqa karo to baat hai*". Phri wo shakhs ye kehta hua waapas gaya: Allah ki qasam! Main isse ziyaada ya kam nahi karu'nga. Rasool Allah ﷺ ne farmaya: "*Agar isne sach kaha to kaamyaab ho jaaega*".[188]

[2679] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jo shakhs qasam uthaae to sirf Allah ke naam ki qasam uthaae ya phir khamosh rahe*".[189]

## Baab 27: Jo Koi Qasam Ke Baad Gawah Pesh Kare

Nabi ﷺ ne farmaya: "*Shayad tum mein se koi daleel pesh karne mein doosre se ziyaada hoshiyaar ho, yaane wo behtar tareeqe se apna muqaddama pesh kar sakta ho*".

Hazrat Taawus, Ibrahim Nakhai, aur Qaazi Shuraih bayan karte hain ke saccha gawaah, jhooti qasam ke muqaable mein ziyaada haqdaar hai ke uska etebaar kiya jaae.

[2680] Hazrat Umme Salama ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum log mere paas apne muqaddamaat laate ho, aisa ho sakta hai ke tum mein se koi daleel bayan karne mein doosre se ziyaada hoshiyaar ho aur uske kehne ke mutaabiq main uske bhai ka haq usey de doo'n to maine uske liye jahannum ka ek (1) tukda kaat kar diya hai. Usey chaahiye ke wo na le*".[190]

## Baab 28: Jisne Waada Poora Karne Ka Hukum Diya

Imam Hasan Basri ﷺ ne apne waade ke mutaabiq amal karke dikhaaya. Irshad-e-Baari Ta'ala hai: "Nes Is Kitaab Mein Hazrat Ismail Ka Qissa Bayan Keejiye, Wo Waade Ke Sacche (aur Rasool Nabi) The".[191]

Ibne Ashwa' (ابْنُ الْأَشْوَعِ) ne waada karne ke mutaalliq faisla kiya aur Hazrat Samra bin Jundub ﷺ se isi tarah naqal kiya. Hazrat Miswar bin Makhrama ﷺ bayan karte hain ke maine Nabi ﷺ se suna, aap apne ek (1) daamaad ka zikr kar rahe the. Aap ne farmaya: "*Usne mujh se jo waada kiya tha usey poora kiya*".

Abu Abdullah (Imam Bukhari ﷺ) kehte hain: Maine Ishaq bin Ibrahim ko dekha wo waada poora karne ke wujoob par Ibne Ashwa' ki hadees se daleel lete the.

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[185] راجع: 2356 2357

[186] Surah Tauba: 62

[187] Surah an Nisa: 62

[188] راجع: 46

[189] Dekhiye: 3836 6108 6646 6648

[190] راجع: 2458

[191] Surah Maryam: 54

[2681] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Abu Sufyan ﷺ se Shah-e-Rom Harqil ne kaha: Maine tujh se un (Rasool Allah ﷺ ﷺ) ke mutaalliq sawaal kiya tha ke wo tumhe'n kis cheez ka hukum dete hain? Toone kaha tha ke wo hame'n namaz, sacchai, paak-daamani, eefa-e-ahd[192] aur amaanat ki adaaegi ka hukum dete hain. To Nabi ki yehi sifaat hoti hain.[193]

## Baab: Bila-unwaan

[2682] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Munaafiq ki teen (3) alaamate'n hain. Jab baat kare to jhoot bolta hai, jab uske paas amaanat rakhi jaae to khayaanat karta hai aur jab waada kare to uski khilaaf-warzi karta hai.*"[194]

[2683] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ faut hue to Hazrat Abu Bakar ﷺ ﷺ ke paas Hazrat A'laa bin Hadhrami ﷺ ki taraf se maal aaya. Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Jis shakhs ka Nabi ﷺ ke zimme qarzz ho, ya usse aap ne koi waada kiya ho to wo hamaare paas aae. Hazrat Jaabir ﷺ ne kaha: Maine Hazrat Abu Bakar ﷺ ﷺ se arz kiya: Mujh se Rasool Allah ﷺ ne waada kiya tha ke aap mujhe itna-itna maal de'nge. Aap ne apne dono haath teen (3) martaba pahilaae. Hazrat Jaabir ﷺ kehte hain ke Hazrat Abu Bakar ﷺ ﷺ ne mere haath mein 500, phir 500, phir 500 dirham diye.[195]

[2684] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha: Mujh se ahle hira ke ek (1) yahoodi ne sawal kiya ke Hazrat Moosa ﷺ ne do (2) muddato'n mein se kaunsi muddat poori ki thi? Maine kaha: Main us waqt (tak kuch) nahi keh sakta, jab tak arab ke bade aalim ke paas jaakar na pooch loo'n. Chunache main Hazrat Ibne Abbas ﷺ ke paas aaya aur unse poocha to unho'n ne farmaya: Jo muddat un mein ziyaada aur umda thi (Moosa ﷺ ne usey poora kiya tha). Beshak Allah ka Rasool jab koi baat kehta hai to usey poora karta hai.

Faaeda: Hazrat Moosa ﷺ ke saamne 8 saal aur 10 saal ki do (2) muddate'n rakhi gai thee'n, Hazrat Moosa ﷺ ne wo miaad poori ki, jo ziyaada lambi aur ziyaada umda thi. Halaa'nke Moosa ﷺ ne 10 saal poore karne ka waada nahi kiya tha, lekin phir bhi usey poroa kar dikhaaya. Isse eefa-e-ehed ki taakeed maqsood hai. Is hadees ke aakhri jumle ka ye matlab hai ke jo bhi Allah ka rasool ho, wo sacchi baat karta hai, uska waada saccha hota hai aur wo uski khilaaf-warzi nahi karta. Allah ke Rasool ﷺ waada khilaaf hargiz nahi hote. *Wallahu A'alam*

## Baab 29: Ahle Shirk Se Gawaahi Waghaira Ke Mutaalliq Sawaal na Kiya Jaae

Imam Sha'bi bayan karte hain ke: Doosri millat waalo'n ki gawaahi ek-doosre ke khilaaf leni jaaez nahi, kyou'nke irshad-e-Baari Ta'ala hai: Ham Ne Unke Darmiyan Adaawat Aur Bughz Daal Diya Hai.[196]

Hazrat Abu Huraira ﷺ Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*(Mazhabi riwayaat mein) Ahle Kitaab ki na to tasdeeq karo aur na unhe'n jhoota hi kaho, balke ye kaho: Ham Allah Par Aur Jo Kuch (Uski Taraf Se) Utaara Gaya Hai Us Par Imaan Laae*".[197]

[2685] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Aye jamaat-e-islaam! Tum ahle kitaab se kyou'nkar sawaal karte ho? Halaa'nke tumhari kitab jo Allah ne apne Nabi ﷺ par naazil ki hai, wo to Allah ki taraf se taaza khabre'n dene waali hai, jise tum khud padhte ho. Us mein kisi qism ki milaawat nahi. Allah Ta'ala ne tumhe'n bataaya hai ke ahle kitaab ne Allah ki ktiaab ko badal daala hai aur us mei apne haatho'n se tabdeeli karke phir keh diya: Ye Allah Ki Taraf Se Hai, Taake Iske Zariye Se Wo Maamooli Sa Mafaad Haasil Kar Le'n.[198] Kya wo ilm jo tumhe'n Allah ki taraf se mila hai usne tumhe'n unse sawaal karne se manaa nahi kiya? Allah ki qasam! Ham ne unke kisi aadmi ko nahi dekha ke wo un aayaat ke mutaalliq tum se sawaal karta ho jo tum par naazil ki gai hain.[199]

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[192] T: (ایفائے عہد) Ahd, qaul-o-qaraar ka poora karna [Rekhta]

[193] راجع: 7

[194] راجع: 33

[195] راجع: 2296

[196] Surah al Maaida: 14

[197] Surah al Baqara: 136

[198] Surah al Baqara: 79

[199] Dekhiye: 7363 7522 7523

## Baab 30: Mushkil Muaamalaat Mein Qura-andaazi Karna

Irshad-e-Baari Ta'ala hai:

Jab Wo Qura-andaazi Ke Liye Apne Qalam Daalne lagey Ke Kaun Maryam Ki Kafaalat Kare.[200]

Hazrat Ibne Abbas ﷺ ne farmaya: Jab sab logo'n ne apne apne qalam (dariya-e-urdun mein) phenke to tamaam qalam paani ke bahaao mein beh nikle. Lekin Hazrat Zakariya ﷺ ka qalam us bhaai mein oopar tairne laga. Is binaa par Hazrat Zakariyya ﷺ ne un (Maryam ﷺ) ki tarbiyya-o-parwarish apne zimme li.

Quran-e-Majeed mein "سَاهَمَ" ke maane qura-andaazi ke hain. Irshad-e-Baari Ta'ala hai: "فَكَانَ مِنَ الْمُدْحَضِيْنَ" ke maane hain: Uske Naam Qura Nikal Aaya.[201]

Hazrat Abu Huraira ﷺ ne kaha: Nabi ﷺ ne kisi qaum par qasam pesh ki (qasam uthaane ka kaha) to qasam uthaane mein tamaam log jaldi karne lagey. Tab aap ne unke darmiyan qura-andaazi karne ka hukum diya, taake jiske naam qura nikle wohi qasam uthaae.

[2686] Hazrat Noman bin Basheer ﷺ se riwayat hai, wo kehte hain ke Nabi ﷺ ne farmaya: "*Allah ki hudood ke mutaalliq susti baratne waale (khamoshi ikhtiyaar karne waale) aur un hudood mein waaqe hone waale ki misaal us qaum jaisi hai jinho'n ne kashti ke mutaalliq qura-andaazi ki, to kuch log kashti ke neeche aur kuch uske baalaai hisse mein chale gae. Jo nichle hisse mein the, wo paani le kar oopar waalo'n ke paas se guzarte to unhe'n usse takleef hoti. Nichle hisse waalo'n mein se ek (1) shakhs ne kulhaada liya, taake kashti ke neeche se suraakh kare. Jab wo suraakh karne laga to log uske paas aakar kehne lagey: Ye tum kya kar rahe ho? Usne kaha: Meri wajah se tumhe'n takleef hoti hai aur mujhe paani ki zaroorat hai. Agar wo log uska haath pakad le'nge to usko bhi bachaa le'nge aur khud bhi bach jaae'nge aur agar usey chod de'nge to usko bhi halaak kare'nge aur khud bhi halaak ho'nge*".[202]

[2687] Hazrat Umme A'laa Ansariya ﷺ un aurto'n mein se hain jinho'n ne Nabi ﷺ ki bait ki thi. Unho'n ne khabar di ke jab muhajireen ki rihaaesh ke liye ansaar ne qura-andaazi ki, to Hazrat Usman bin Mazoon ﷺ ka qura hamaare naam nikla, is binaa par wo hamaare paas rehne lagey. Ek (1) dafa wo bimaar ho gae to ham ne unki khoob dekh-bhaal ki, ta-aa'nke wo wafaat paa gae. Chunache ham ne unhe'n kafan diya to Rasool Allah ﷺ hamaare paas tashreef laae to maine kaha: Aye Abul As Saaeb! Tum par Allah ki rahmat ho. Main tere liye gawaahi deti hoo'n ke Allah Ta'ala tumhe'n zaroor ezaaz bakhshega aur tumhara ikraam karega. Nabi ﷺ ne mujhse farmaya: "*Tumhe'n kya ilm ke Allah Ta'ala usey izzat-o-ikraam de ga?*" Maine arz kiya: Allah ke Rasool ﷺ! Mere maa-baap aap par fidaa ho'n, waaqai mujhe ilm nahi hai. Tab Rasool Allah ﷺ ne farmaya: "*Allah ki qasam! Hazrat Usman bin Mazoon ﷺ ko maut aachuki hai aur main uske liye Allah Ta'ala se khair ki ummeed karta hoo'n. Allah ki qasam! Main Allah ka Rasool hoo'n, iske ba-wujood nahi jaanta ke iske saath kya kiya jaaega*". Hazrat Umme A'laa ﷺ farmati hain: Allah ki qasam! Iske baad maine kisi ko paakbaaz nahi kaha, albatta unke mutaalliq us guftagu ne mujhe ghamnaak kar diya. Chunache ek (1) din mujhe neend aai to mujhe khwaab mein Hazrat Usman bin Mazoon ﷺ ka chashma[203] dikhaya gaya jis mein paani jaari tha. Maine Rasool Allah ﷺ ki khidmat mein haazir ho kar ye waaqea arz kiya to aap ne farmaya: "*Ye (chashma) uska amal hai (jo ab bhi jaari hai)*".[204]

Faaeda: Is hadees se maaloom hua ke kisi shakhs ke mutaalliq yaqeeni taur par jannati hone ka daawa na kiya jaae. Haa'n jin ke mutaalliq nass[205] waarid[206] hai. Masalan: ashra-e-mubashhara waghaira, unhe'n jazm-o-wusooq[207] se

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[200] Surah aale Imran: 44

[201] Surah as Saafaat: 141

[202] راجع: 2493

[203] T: (چشمہ) ki jamaa, zameen se paani nikalne ki jagah [Rekhta]

[204] راجع: 1243

[205] T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [Rekhta]

[206] T: (وارِد) Maujood, haazir [Rekhta]

[207] T: (جزم و وثوق) Qatai etemaad-o-yaqeen ke saath [RSB]

Jannat kaha jaa sakta hai, nez har maiyyat ke aamaal uski maut ke saath hi khatam ho jaate hain, albatta sadqa-e-jaariya jaisa amal qiyaamat tak jaari rahega.

[2688] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ safar ka iraada karte to apni biwiyo'n ke darmiyan qura-andaazi karte, jiske naam qura nikalta usey apne saath safar mein le jaate. Aap ﷺ ne apni har biwi ke liye ek (1) din aur ek (1) raat ki baari muqarrar kar rakhi thi, lekin Hazrat Sauda bint Zama'h ﷺ ne apni baari Ummul Momineen Hazrat Ayesha ﷺ ko hiba kardi thi. Isse wo Rasool Allah ﷺ ki khushnoodi haasil karna chahti thee'n.[208]

[2689] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar logo'n ko azaan dene aur saff-e-awwal mein khade hone ke sawaab ka ilm ho jaae to uske husool ke liye unhe'n qura-andaazi bhi karni pade to wo uska bhi sahaara le'n aur agar unhe'n maaloom ho jaae ke jaldi bar-waqt namaz padhne mein kya sawaab hai to ek-doosre se sabqat karne lage'n, aur agar unhe'n maaloom ho jaae ke isha aur fajr ki namaz mein kya sawaab hai to un namazo'n mein zaroor shareek ho'n, agarche unhe'n ghutno'n ke bal aana pade*".[209]

Faaeda: Zindagi mein be-shumaar muaamalaat aise saamne aajaate hain ke un mein faisla karne ke liye qura-andaazi ki zaroorat hoti hai, kyou'nke uske baghair koi behtar faisla nahi ho sakta. Aise haalaat mein qura-andaazi ki jaa sakti hai. Shariyat mein kai-ek mawaaqe par qura-adaazi karna jaaez qaraar diya gaya hai. Masalan: Huqooq mutaiyyan karne mein, jabke mushtaraka taur par un mein shareek ho'n, ya milk[210] saabit karne ke liye qura-andaazi ki jaa sakti hai.

[208] راجع: 2593
[209] راجع: 615
[210] T: (مِلك) Wo cheez jis par qabza ho [Urduinc]

بسم الله الرحمان الرحيم

## 53: Kitab us Sulhi (Sulah Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْصُّلْحِ

### Baab 1: Logo'n Ke Darmiyan Sulah Karaane, Ne Haakim-e-Waqt Ka Apne Saathiyo'n Ke Hamraah Mukhtalif Muqamaat Par Sulah Ke Liye Jaane Ka Bayaan. Irshad-e-Baari Ta'ala hai: "Logo'n Ki Aksar Sargoshiyo'n Mein Koi Bhalaai Nahi, Magar Jo Shakhs Hukum De Sadqe Ka Ya Neki-o-Bhalaai Ka, Ya Logo'n Ke Darmiyan Sulah Karaane Ka, Aur Jo Shakhs Allah Ki Khushnoodi Haasil Karne Ke Liye Ye Kaam Karega To Jald Hi Ham Usey Ajar-e-Azeem De'nge"[211]

[2690] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Bani Amr bin Awf ke logo'n mein kuch jahgda hua to Nabi ﷺ apne chand Sahaba Ikraam ﷺ ko saath le kar unke paas gae, taake un mein sulah kara de'n. Idhar namaz ka waqt ho gaya aur Nabi ﷺ waapas tashreef na laa sakey. Hazrat Bilal ﷺ ne namaz ke liye azaan kahi, tab bhi Nabi ﷺ na pohonch sakey. To Hazrat Bilal ﷺ, Hazrat Abu Bakar ﷺ ﷺ ke paas gae aur unse arz kiya: Nabi ﷺ kisi wajah se wahaa'n ruk gae hain, namaz ka waqt ho gaya hai, to kya aap logo'n ki imaamat karaae'nge? Unho'n ne farmaya: Haa'n, agar tum chaaho to (main usey bajaa laane[212] ko taiyyaar hoo'n). Chunache Hazrat Bilal ﷺ ne takbeer kahi to Hazrat Abu Bakar ﷺ ﷺ aage badhe (aur namaz padhane lagey). Itne mein Nabi ﷺ safo'n ke darmiyan se guzarte hue pehli saff mein aa-pohonche. Aap ko dekh kar log baar-baar haath par haath maarne (taaliyaa'n bajaane) lagey, lekin Hazrat Abu Bakar ﷺ ﷺ dauran-e-namaz mein kisi taraf mutawajja nahi hote the. (Taaliyo'n ki kasrat ki wajah se) unho'n ne idhar dekha to maaloom hua ke Nabi ﷺ unke peeche tashreef farma hain. Aap ﷺ ne apne dast-e-anwar se ishaara karte hue unhe'n hukum diya ke wo ba-dastoor namaz padhate rahe'n, lekin Abu Bakar ﷺ ne apna haath uthaaya, Allah ki hamd-o-sana ki, phir ulte paao'n peeche aagae aur saff mein khade ho gae. Nabi ﷺ aage badhe aur logo'n ko namaz padhaai. Jab faarigh hue to logo'n ki taraf mutawajja ho kar ho kar farmaya: "*Logo! Jab namaz mein tumhe'n koi masla pesh aata hai to taali bajaana kyou'n shuru kar dete ho? Taali bajaana to aurto'n ke liye hai. Aainda tum mein se kisi ko dauran-e-namaz mein koi cheez pesh aae to wo Subhan-Allah kahe, kyou'nke jo bhi usey sunega wo idhar mutawajja hoga. Aye Abu Bakar! Jab maine tumhe'n ishaara kiya tha to phir kis cheez ne tumhe'n namaz padhane se rok diya?*" Hazrat Abu Bakar ﷺ ﷺ ne arz kiya: Abu Quhaafa ke bete kio zeb nahi deta ke wo Nabi ﷺ ki maujoodgi mein namaz padhaae.[213]

Faaeda: Qabila Banu Amr bin Awf muqaam-e-quba mein aabaad tha. Unka kisi wajah se baaham jhagda hua, hatta ke ek-doosre ko patthar maarne tak naubat pohonch gai. Rasool Allah ﷺ ne zohar ki namaz masjid-e-nabawi mein adaa ki, phir apne chand saathiyo'n ko le kar unke darmiyan sulah karaane ke liye quba tashreef le gae. Isse maaloom hua ke deen-e-islaam mein sulah ko bohot ehmiyat haasil hai. Is liye ke badi se badi shaksiyat bhi pesh-qadmi kar sakti hai. Rasool Allah ﷺ se badh kar aur kaun ho sakta hai, aap khud us azeem maqsad ke liye wahaa'n tashreef le gae.

[2691] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ se arz kiya gaya: Agar aap (raees-ul-munafiqeen) Abdullah bin Ubai ke paas tashreef le jaae'n to behtar hoga, chunache Aap ﷺ gadhe par sawaar ho kar uske paas tashreef le gae. Kuch musalman bhi aap ke hamraah rawaana hue. Jis raaste se aap jaa rahe the wo shor-kalar[214] waali zameen thi. Jab Nabi ﷺ uske paas tashreef le gae to Abdullah bin Ubai kehne laga: Aap mujh se door rahiye. Allah ki qasam! Aap ke gadhe ki boo ne mujhe bohot aziyyat pohonchaai hai. Un mein se ek (1) ansari ne kaha: Allah ki qasam! Rasool Allah ﷺ ka gadha tujhse khushbudaar hai. Abdullah bin Ubai munaafiq ki qaum ka ek (1) shakhs is par ghazabnaak hua, yahaa'n tak ke dono ne ek-doosre ko bura-bhala kehna shuru kar diya. Is tarah har ek ki taraf

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[211] Surah an Nisa: 114

[212] T: (بَجَا لَانا) (kisi hukum waghaira ki) taameel karna, anjaam dena [Rekhta]

[213] راجع: 684

[214] T: Banjar zameen [RSB]

se unke saathi mushta-il[215] ho gae aur unke darmiyan chadiyo'n, haatho'n, aur jooto'n se maar-kataai shuru ho gai. Hame'n maaloom hua ke darj-e-zel aayat us mauqa par naazil hui:

Agar Ahle Imaan Ki Do (2) Jamaate'n Jhagad Pade'n To Unke Darmiyan Sulah Karaado.[216]

Faaeda: Abdullah bin Ubai Qabila-e-Khazraj ka sardar tha. Ahle Madina ne usey mushtaraka taur par apna raees banaane ka faisla kar liya tha aur uski taaj-poshi ke liye waqt bhi tae ho chuka tha. Rasool Allah ﷺ ki madina taiyyaba tashreef-aawari ki wajah se us rasm-e-taaj-poshi ko amal mein na laaya jaa saka. Rasool Allah ﷺ ko mashwara diya gaya ke agar aap uske paas tashreef le jaae'nge to uski dil-joi hogi. Shayad wo apne saathiyo'n samet musalman ho jaae. Is binaa par aap bila-takalluf wahaa'n chale gae, phir wahaa'n jo kuch hua wo hadees mein mazkoor hai.

## Baab 2: Wo Shakhs Jhoota Nahi Jo (an-kahi baate'n karke) Logo'n Ke Darmiyan Sulah Karaa De

[2692] Hazrat Umme Kulsoom bint Uqba ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate suna: "*Jo shakhs do (2) aadmiyo'n ke darmiyan sulah karaa de aur us mein koi acchi baat mansoob kar de, ya acchi baat keh de to wo jhoota nahi hai*".

Faaeda: Choo'nke us jhoot se maqsood shar aur fasaad ko khatam karna hota hai, is liye usey jhoot shumaar nahi kiya jaaega. Agarche wo nafs-ul-amr[217] mein jhoot hi hai. Saheeh Muslim ki riwayat mein hai ke teen (3) mawaaqe par khilaaf-e-waaqea baat karne mein koi harj nahi hai. Ek (1) jung ke mauqa par jhoot bolna, taake dushman dhoke mein aajaae. Doosra, sulah karaate waqt khilaaf-e-waaqea baat kehna, aur teesra khaawind-biwi ka ek-doosre ko khush karne ke liye jhoot bolna. Inke alaawa sareeh jhoot baais-e-laanat aur naajaaez hai.[218]

## Baab 3: Haakim Ka Apne Saathiyo'n Se Kehna: Hamaare Saath Chalo, Taake Sulah Karaae'n

[2693] Hazrat Sahal bin Saad ﷺ se riwayat hai ke ahle quba ek (1) martaba lad-pade, yahaa'n tak ke unho'n ne ek-doosre ko patthar maare. Rasool Allah ﷺ ko iski khabar di gai to aap ne farmaya: "*Hamaare saath chalo, taake ham unki aapas mein sulah kara de'n*".[219]

## Baab 4: Irshad-e-Baari Ta'ala: "Dono'n (miya-biwi) Aapas Mein Kisi Tarah Sulah Kar Le'n Kyou'nke Sulah Hi Behtar Hai" Ka Bayaan

[2694] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima ki tafseer karte hue farmaya: "Agar koi aurat apne khaawind se be-tawajjohi[220] ya roo-gardaani ka andesha rakhti ho". Isse muraad aisa shauhar hai jo apni biwi mein aisi cheez dekhe jo usey pasand na ho. Masalan: Budhaapa waghaira aur wo uske pesh-e-nazar usey judaa karna chahta ho to aurat usey peshkash kare ke mujhe apne paas rakho aur jo chaaho dete raho. Hazrat Ayesha ﷺ ne farmaya: Agar wo dono raazi ho jaae'n to koi harj nahi.[221]

## Baab 5: Agar Log Kisi Zulm Par Sulah Kar Le'n To Aisi Sulah Mardood Hai

[2695 2696] Hazrat Abu Huraira aur Hazrat Zaid bin Khaalid Jhoni ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dehaati aaya aur arz karne laga: Allah ke Rasool ﷺ! Hamaare darmiyan kitabullah ke mutaabiq faisla farma deejiye! Uska mukhaalif khada hua aur kehne laga: Isne sach kaha hai, hamaare darmiyan kitabullah ke mutaabiq faisla kar de'n. Dehaati ne kaha: Mera beta uske yahaa'n naukar tha, usne uski biwi se zina kiya hai. Logo'n ne kaha: Tere bete ko rajm kiya jaaega, lekin maine apne bete ke us jurm ke ewaz sau (100) bakriyaa'n aur ek (1) laundi de kar sulah Karli. Phir maine ahle ilm se poocha to unho'n ne kaha: Tere bete ke liye sau (100) kode aur ek (1) saal ki jila-watani[222] zaroori hai. Nabi ﷺ ne farmaya: "*Main tumhare darmiyan kitabullah ke mutaabiq faisla karta hoo'n. Laudni aur bakriyaa'n tujhe waapas ki jaati hain, aur tere bete par sau (100) kode aur ek (1) saal ke liye jila-watani laazim hai*".

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[215] T: (مُشْتَعِل) Sakht ghazabnaak, ghusse se bhare hue [Rekhta]

[216] Surah al Hujaraat: 9

[217] T: (نَفس الاَمر) Asal haqeeqat, dar-haqeeqat [Rekhta]

[218] Fath-ul-Baari: V5 P369

[219] راجع: 684

[220] T: (بے تَوَجُّہی) Laa-parwaahi, Nazar-andaazi [Rekhta]

[221] راجع: 2450

[222] T: (جَلا وَطَنی) Wo shakhs jo mulk se nikaala gaya ho [Rekhta]

Phir ek (1) aadmi se farmaya: "*Aye Anees! Is shaks ki biwi ke paas jaao aur (Agar wo zina ka eteraaf kar le to) usey sang-saar kar do*". Chunache wo us aurat ke paas gae aur usey sang-saar kar diya.[223]

[2697] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne hamaare is deen mein koi aisi nai rasm paida ki jo is mein nahi thi to wo mardood hogi*".

Abdullah bin Jaafar Makhrami aur Abdul Wahid bin Abi A'un ne is riwayat ko Saad bin Ibrahim se bayan kiya hai.

Faaeda: Haafiz Ibne Hajar ﷺ is hadees ki tashreeh karte hue likhte hain ke jis shakhs ne deen-e-islaam mein kisi aisi rasm ko riwaaj diya jiski koi asal nahi hai to us rasm ki taraf koi tawajjo nahi di jaaegi. Aisi rasm ko deewaar se maar diya jaae.[224] Ye hadees shariyat ki asl-ul-usool hai, isse tamaam bidat ka radd hota hai jo logo'n ne deen mein paida kar rakhi hain, jaisa ke qul-khwani, chehlum, saalgirah, ta'ziya, urs aur mele waghaira.

## Baab 6: Dastawizaat-e-Sulah Yu'n Likhi Jaae'n: "Ye Sulah-naama Hai Jis Par Falaa'n Bin Falaa'n aur Falaa'n Bin Falaa'n Ne Sulah Ki" Is Par Khandaan Ya Nasab-naama Likhna Zaroori Nahi

[2698] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ne ahle hudaibiya se sulah ki to Hazrat Ali ﷺ ne unke darmiyan sulah-naama tehreer kiya. Unho'n ne "Muhammad-ur-Rasool Allah" likha to mushrikeen ne kaha: "Muhammad-ur-Rasool Allah" na likho. Agar aap Allah ke Rasool ﷺ hote to ham aap se ladaai na karte. Chunache aap ne Hazrat Ali ﷺ se farmaya: "*Usko mitaa do*". Hazrat Ali ﷺ ne kaha: Main to usko nahi mitaau'nga. Phir Rasool Allah ﷺ ne apne dast-e-anwar se mitaaya aur unse us shart par sulah ki, ke aap aur aap ke Sahaba Ikraam ﷺ (Agle saal) teen (3) din makkah mukarrama mein rahe'nge aur makkah mein daakhila bhi julubbaan is Silaahi (جُلُبَّانِ السِّلَاحِ) ke saath hoga. Unho'n ne poocha: Ye julubbaan as salaah kya cheez hai? Aap ne farmaya: "*Isse muraad niyaam aur jo kuch us mein hota hai*".[225]

[2699] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne dhul-qada mein umrah karne ka iraada kiya to ahle makkah ne aap ko makkah mein daakhil hone se rok diya. yahaa'n tak ke un logo'n ne aap se in sharaaet par sulah Karli ke aap aainda saal sirf teen (3) din makkah mein qiyaam farmae'nge. Jab sulah-naam likhne lagey to likha: Ye wo dastawez hai, jis par Muhammad-ur-Rasool Allah ﷺ ne sulah ki hai. Mushrikeen ne kaha: Hame to is risaalat ka iqraar nahi kare'nge. Agar hame'n yaqen ho ke aap Allah ke Rasool ﷺ hain to ham aap ko makkah mein daakhil hone se kabhi na roke'n, lekin aap ko Muhammad bin Abdullah hain. Aap ne farmaya: "*Main Allah ka Rasool bhi hoo'n aur Muhammad bin Abdullah bhi hoo'n*". Phir aap ne Hazrat Ali ﷺ se farmaya: "*Rasool Allah ka lafz mitaa do*". Hazrat Ali ﷺ ne arz kiya: Allah ki qasam! Main to kabhi aap ka naam nahi mutaau'nga. Tab Rasool Allah ﷺ ne az-khud wo sulah-naama liya aur likha: "*Ye wo dastawez hai jis ke mutaabiq Muhammad bin Abdullah ne sulah ki hai ke wo makkah mein hathiyaar le kar daakhil nahi ho'nge magar wo apne niyaam mein ho'nge aur agar ahle makkah mein se koi bhi aap ke saath jaane ko taiyyaar hoga to aap usey makkah se baahar nahi le jaa sake'nge, aur agar aap ke saathiyo'n mein se koi shakhs makkah mein rehna chaahega to aap usey nahi roke'nge*". Aainda saal jab aap makkah mukarrama mein daakhil hue aur muddat guzarne waali thi to mushrikeen Hazrat Ali ﷺ ke paas aae aur kehne lagey: Apne saathi se kaho ke aap hamaare paas se chale jaae'n, kyou'nke muddat-e-muaahada[226] guzar chuki hai. Chunache Nabi ﷺ jab makkah se jaane lagey to Hazrat Hamza ﷺ ki dukhtar chacha-chacha kehkar peecha karne lagi. Hazrat Ali ﷺ ne usey le liya, uska haath pakad kar Hazrat Fatima ﷺ se kaha: Isey utha lo, ye tumhari chacha-zaad hai. Usey apne saath sawaar karlo, phir us ladki ke mutaalliq Hazrat Ali, Hazrat Zaid, aur Hazrat Jaafar ﷺ ne jhagda kiya. Hazrat Ali ﷺ ne kaha: Main uska ziyada haqdaar hoo'n. Ye mere chacha ki saahibzaadi hai. Hazrat Jaafar ﷺ ne kaha: Ye mere chacha ki beti hai, aur uski khala mere aqd mein hai, aur Hazrat Zaid bin Haaritha ﷺ ne kaha: Ye mere bhai ki dukhtar hai. Nabi ﷺ ne khala ke haq mein faisla karte hue farmaya: "*Khala (parwarish karne mein) maa ki jagah hoti hai*". Uske baad Hazrat Ali ﷺ se farmaya: "*Tu mujh se hai aur main tujh se hoo'n*". Nez, Hazrat

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[223] راجع: 2314 2315

[224] Fath-ul-Baari: V5 P372

[225] راجع: 1781

[226] T: (مُعاہَدَہ) Baahami ahd-o-paimaan, qaul-o-qaraar [Rekhta]

Jaafar ﷺ se farmaya: "*Tum soorat aur seerat mein meri maanind ho*". Hazrat Zaid bin Haaritha ﷺ se farmaya: "*Tum hamaare bhai bhi ho aur hamaare aazaad karda ghulam bhi*".[227]

## Baab 7: Mushrikeen Ke Saath Sulah Karna

Iske mutaalliq Hazrat Abu Suyfan ﷺ se marwi ek (1) hadees hai. Hazrat Awf bin Maalik ﷺ Nabi ﷺ se bayan karte hain: "*Phir tumhari roomiyo'n se sulah ho jaaegi*". Iske mutaalliq Hazrat Sahal bin Hunaif ﷺ se riwayat hai ke ham ne wo din bhi dekha jab Abu Jandal ko bediyaa'n padi hui thee'n. Nez, Hazrat Asma aur Hazrat Miswar ﷺ ki bhi Nabi ﷺ se riwayaat hain.

[2700] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne hudaibiya ke mauqa par mushrikeen ke saath teen (3) cheezo'n par sulah ki thi. Ek to ye ke jo mushrikeen mein se aap ke paas aaega aap usey unke paas waapas lauta de'nge aur jo musalman un mushrikeen ke paas aaega wo usey waapas nahi kare'nge. Doosri ye ke aap aainda saal makkah mein aasake'nge aur teen (3) din tak wahaa'n qiyaam kare'nge. Teesri ye ke talwaar aur teer waghaira niyaam aur tarkash mein daal kar hi makkah mein daakhil ho'nge. Us dauraan mein Hazrat Abu Jandal ﷺ jo musalman ho gae the, apni bediyo'n samet chote-chote qadam uthaate hue pohonche to Aap ﷺ ne unhe'n mushrikeen ki taraf waapas kar diya.[228]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Momil (مُؤَمَّلٌ) ne Imam Sufyan Soori se Abu Jandal ﷺ ka waaqea zikr nahi kiya. Albatta unho'n ne Julubbis Silaahi ke bajaae julub as salaah ke alfaaz zikr kiye hain.

Faaeda: Jab sulah hudaibiya ka muaahada tehreer kiya jaa raha tha to us waqt Hazrat Abu Jandal ﷺ bediyo'n samet bhaag kar Rasool Allah ﷺ ke paas aae to uske baap Suhail ne uski waapsi ka mutaalba kiya. Rasool Allah ﷺ ne usey waapas karte hue farmaya: "*Abu Jandal! Sabr se kaam lo, Allah Ta'ala tujhe najaat dilaaega, choo'nke ham ne sulah-naama likh liya hai, ab ham ehed-shikni nahi karna chaahte*". Phir aap ne usey waapas kar diya. Is hadees mein waazeh taur par mushrikeen-e-makkah ke saath sulah ka zikr hai.

[2701] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ umrah karne ke liye rawaana hue to kuffaar-e-quraish aap ke aur baitullah ke darmiyaan haael ho gae. Is liye Aap ﷺ ne hudaibiya ke muqaam par hi apni qurbani ko zibah kiya. Apna sar-e-mubaarak bhi hudaibiya mein mundwaaya aur mushrikeen-e-quraish se is baat par sulah Karli ke aap aainda saal umrah kare'nge aur un par hathiyaar uthaa kar nahi chale'nge, albatta talwaare'n niyaam mein le kar aasake'nge, nez makkah moazzama mein jab tak kuffaar pasand kare'n aap qiyaam kare'nge. Chunache aap ne aainda saal umrah kiya aur hasb sharaaet-e-sulah makkah muakrrama mein daakhil hue. Jab teen (3) din makkah mein theher chuke to unho'n ne makkah se chale jaane ko kaha, lehaaza aap makkah mukarramam se rawaana ho gae.[229]

Faaeda: Sulah Hudaibiya mein kuffaar-e-makkah ne sakht sharaaet lagaaee'n, jo ba-zaahir musalmano ke haq mein nahi thee'n, lekin Rasool Allah ﷺ ne hidayat-e-Rabbani ke tahat unhe'n qubool farmaya, kyou'nke Allah ke ilm mein tha ke un mein musalmano ka bhala hai. Allah Ta'ala ne is sulah ko fatah-e-mubeen ka naam diya. Chunache is sulah ke nateeje mein makkah fatah hua aur log hazaro'n ki taadaad mein musalman hone lagey, kyou'nke sulah hudaibiya ke baad ahle makkah ka madina taiyyaba mein aana-jaana hua aur unho'n ne Rasool Allah ﷺ aur aap ke jaa'n nisaaro'n ki seerat ka mushaahada kiya, is tarah unke dil islaam ki taraf maael hone lagey.

[2702] Hazrat Sahal bin Abi Hathmah (حَثْمَةَ) se riwayat hai, unho'n ne kaha: Abdullah bin Sahal aur Muhaiyyisa bin Masood bin Zaid ﷺ khybar ki taraf gae, khybar ke yahoodiyo'n se un dono musalmano ki sulah thi.[230]

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[227] راجع: 1781
[228] راجع: 1781
[229] Dekhiye: 4252
[230] Dekhiye: 3173 6143 6898 7192

## Baab 8: Diyyat Par Sulah Karna

[2703] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Rabee ﷺ jo Nazar ki dukhtar thee'n, unho'n ne kisi naujawaan ladki ka agla daant tod diya, to ladki ke wursa[231] ne taawaan[232] ka mutaalba kar diya. Rabee ke khandaan ne moaafi ki darkhwaast ki to unho'n ne inkaar kar diya aur wo Nabi ﷺ ki khidmat mein haazir hue to aap ne qisaas lene ka hukum diya. Hazrat Anas bin Nazar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Kya Rabee ka daant tod diya jaaega? Qasam hai us zaat ki, jisne aap ko haq ke saath mab-oos kiya hai! Uska daant nahi toda jaaega. Aap ﷺ ne farmaya: "*Aye Anas! Kitabullah ka faisla to qisaas hi hai*". Ye sun kar doosre log raazi ho gae aur unho'n ne qisaas moaaf kar diya. Tab Nabi ﷺ ne farmaya: "*Allah ke bando'n mein se kuch aise bhi hain, agar wo Allah par yaqeen-e-mohkam rakhte hue qasam utha le'n to Allah Ta'ala unki qasam poori farma deta hai*".

(Raawi-e-hadees) Fazaari ne Hazrat Anas ﷺ se ye alfaaz zaaed naqal kiya hai: Qaum raazi ho gai aur unho'n ne diyyat qubool Karli.[233]

Faaeda: Hazrat Anas bin Nazar ne sharai hukum ka inkaar nahi kiya tha, balke unho'n ne khayaal kiya ke shayad diyyat aur qisaas mein ikhtiyaar hai. Un mein jo bhi adaa kar diya jaae jaaez hai. Unhe'n qisaas ki taayyun ka ilm nahi tha, jabke quran-e-majeed mein hai: "Daant Ke Badle Daant (toda jaae)".[234] Iska ek khoobsoorat jawaab ye bhi hai ke Hazrat Anas bin Nazar ﷺ ne لَا تُكْسَرْ *laa tuksar* ke alfaaz se hukum-e-ilaahi ko radd nahi kiya tha, balke Allah ke fazal par wusooq[235] karte hue uske adm-e-wuqoo ki khabar di thi. Chunache Allah Ta'ala ne unke etemaad ko thes nahi pohonchaai. Iski taaeed is baat se bhi hoti hai ke Rasool Allah ﷺ ne khud is amr ki shahadat di ke baaz mukhlis bande aise hote hain ke Allah unki kahi hui baat ko poora karta hai.

## Baab 9: Hazrat Hasan bin Ali ﷺ Ke Mutaalliq Farman-e-Nabawi Ke "Mera Ye Beta Sardar Hai Shayad Uske Zariye Se Allah Ta'ala Do (2) Bade Giroho'n Ke Darmiyan Sulah Karaa De", Nez Allah Ta'ala Ke Farman "Un Dono Ke Darmiyan Sulah Karaado" Ki Wazaahat

[2704] Hazrat Abu Moosa (Israel bin Musa) se riwayat hai, unho'n ne kaha: Maine Hasan Basri se suna, unho'n ne farmaya: Allah ki qasam! Jab Hazrat Hasan bin Ali, Ameer Muawiya ﷺ ke muqaable mein pahaado'n jaisa Lashkar le kar aae to Hazrat Amr bin Aas ﷺ ne kaha: Main aise lashkaro'n ko dekh raha hoo'n jo us waqt tak waapas nahi jaae'nge jab tak wo apne mukhalifeen ko qatal na kar de'n. Hazrat Muawiya ﷺ jo un (Amr) se behtar the, ne Hazrat Amr bin Aas ﷺ se kaha: Aye Amr! Agar unho'n ne unko aur unho'n ne inko qatal kar diya to logo'n ke umoor ki nigraani kaun karega? Unki aurto'n ki kafaalat kaun karega? Unke baccho'n aur boodho'n ki hifaazat kaun karega? Phir Syedna Muawiya ﷺ ne quraish ke qabila-e-Abd Shams se do (2) Aadmi: Abdur Rahman bin Samra aur Abdullah bin Amir bin Kuraiz bheje aur unse kaha ke us shakhs (Hazrat Hasan ﷺ) ke paas jaao aur sulah ki peshkash karo. Usse sulah ke mutaalliq guftagu karo, chunache wo dono Hazrat Hasan ﷺ ke paas gae, unse guftagu ki aur sulah ki peshkash saamne rakhi. Hazrat Hasan bin Ali ﷺ ne unse farmaya: Ham Abdul Muttalib ki aulaad hain aur hame khilaafat ki wajah se rupiya-paisa kharch karne ki aadat pad gai hai aur ye log jo hamaare saath hain unhe'n bhi khoon-kharaaba karne ki lat[236] pad chuki hai. (Ye rupiya paisa ke baghair waapas nahi ho'nge). Wo dono kehne lagey: Hazrat Muawiya ﷺ aap ko itna-itna paisa dene par raazi hain aur aap se sulah chaahte hain. Unho'n ne faisla aap ki sawaab-deed[237] par choda hai aur aap se iska hal dariyaaft kiya hai? Hazrat Hasan ﷺ ne farmaya: Iski zimmedaari kaun le ga? Unho'n ne arz kiya: Ham iski zimmedaari qubool karte hain. Uske baad Hazrat Hasan ﷺ ne jis-jis cheez ka mutaalba kiya wo dono yehi kehte rahe ke ham uske zimmedaar hain, chunache Hazrat Hasan ﷺ ne Hazrat Ameer Muawiya ﷺ se sulah karli.

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[231] T: (وُرَثا) Waaris ki jamaa [Rekhta]
[232] T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]
[233] Dekhiye: 2806 4499 4500 4611 6894
[234] Surah al Maaida: 45
[235] T: (وثقوق) Bharosa, etemaad, etebaar [Rekhta]
[236] T: (لَت) Buri aadat jo jad pakde [Rekhta]
[237] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]

Abu Bakrah ﷺ se suna, wo farmate hain: Maine Rasool Allah ﷺ ko mimbar par dekha, jabke Hazrat Hasan bin Ali ﷺ aap ke pehlu mein baithe the. Aap kabhi to logo'n ki taraf dekhte aur kabhi unki taraf mutawajja ho jaate aur farmate: "*Mera ye beta syed hai, aur ummeed hai ke Allah uske zariye se musalmano ki do (2) azeem jamaato'n ke darmiyan sulah karaaega*".

Abu Abdullah (Imam Bukhari ﷺ) farmate hain: Mere ustad Ali bin Madeeni ne farmaya: Is hadees ki badaulat hamaare nazdeek Hazrat Abu Bakrah ﷺ se Hazrat Hasan Basri ka samaa' (سَماع) saheeh saabit hua hai.[238]

Faaeda: Is muqaam par kuch tafseel is tarah hai ke Hazrat Ali ﷺ ki shahadat ke baad Hazrat Hasan ﷺ ki bait ki gai, aap ne is muaamale mein ghaur kiya to is nateeje par pohonche ke ummat mein ikhtelaaf se behtar hai ke wo khilaaf Hazrat Muawiya ﷺ ke hawaale karke ummat ki khoon-rezi ke bajaae un mein ittehaad-o-yagaangat[239] paida kare'n. Chunache unho'n ne che (6) maah tak khilaafat ke muaamalaat sar-anjaam dene ke baad mulk aur duniya ki raunaq ko thukra diya, halaa'nke 40,000 afraad unke haath par bait kar chuke the. Isse maaloom hota hai ke khilaaf se dast-bardaari[240] ki wajah, zillat aur qillat nahi thi, balke mahez ummat ki khair-khwahi aur deen ki sar-bulandi maqsood thi.

## Baab 10: Kya Haakim Sulah Ke Mutaalliq Mashwara De Sakta Hai?

[2705] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne darwaze par do (2) jhagadne waalo'n ki aawaaze'n sunee'n jo buland ho rahi thee'n. Waaqea ye tha ke un mein se ek-doosre se qarz mein kami karne aur taqaaze mein kuch narmi baratne ke liye keh raha tha, jabke doosra kehta tha ke Allah ki qasam! Main aisa nahi karu'nga. Chunache Rasool Allah ﷺ unke paas tashreef le gae aur farmaya: "*Is baat par Allah ki qasam uthaane waale sahaab kaha'n hain jo kehte hain ke main neki ka kaam nahi karu'nga?*" Qasam uthaane waale ne arz kiya: Allah ke rasool! Main maujood hoo'n. Ab mera bhai jo chahta hai mujhe wohi pasand hai.

[2706] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unka Hazrat Abdullah bin Abi Hadrad Aslami ﷺ ke zimme kuch qarz tha. Jab dono ki mulaqaat hui ti Hazrat Kaab ﷺ ne unhe'n pakad liya, hatta ke dono ki aawaaze'n buland hone lagee'n. Nabi ﷺ udhar se guzare to aap ne farmaya: "*Aye Kaab!*" aur apne dast-e-aqdas se ishaara farmaya. Goya aap nisf qarz kam karne ka farma rahe the. Chunache Hazrat Kaab ﷺ ne apne qarz se nisf le liya aur nisf moaaf kar diya.[241]

## Baab 11: Logo'n Mein Sulah Karaane Aur Unke Darmiyan Insaaf Karne Ki Fazilat

[2707] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Har din jis mein sooraj tuloo hota hai, logo'n ke tamaam jodo'n*[242] *par sadqa hai aur logo'n ke darmiyan insaaf karna bhi ek (1) sadqa hai*".[243]

## Baab 12: Jab Haakim Sulah Karne Ka Mashwara De Aur Koi Fareeq Usey Tasleem Na Kare To Haakim Apna Waazeh Faisla Kare

[2708] Hazrat Urwah bin Zubair se riwayat hai, wo Hazrat Zubair bin Awwam ﷺ se bayan karte hain ke unka ek (1) ansari badri sahaabi se hira ke barsaati naale ke mutaalliq jhagda hua, jisse wo dono (apni zameeno'n ko) paani pilaaya karte the. Wo apna muqaddama Rasool Allah ﷺ ke paas le gae to Rasool Allah ﷺ ne farmaya: "*Zubair! Tum zameen saeraab karke phir apne padosi ke liye paani chod do*". Isse ansari ghazabnaak ho kar kehne laga: Allah ke Rasool ﷺ! Ye is wajah ke wo aap ka phuphi-zaad hai? Ye baat sun kar Rasool Allah ﷺ ka chehra-e-anwar mutaghaiyyaar[244] ho gaya. Phir aap ne farmaya: "*Aye zubair! Tum apni zameen ko saeraab karo, phir paani ko roke rakho, hatta ke wo munder tak chadh jaae*". Is martaba Rasool Allah ﷺ ne Hazrat Zubair ko unka poora-poora haq diya. Qabl-azee'n Rasool Allah ﷺ ne jo faisla kiya tha us mein Hazrat Zubair ﷺ aur Ansari dono ki riaayat thi. Phir jab

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[238] Dekhiye: 3629 3746 7109

[239] T: (یَگانگت) Ittefaaq, qaraabat, mel-jol [Rekhta]

[240] T: (دَسْت بَرْدار) Alaahidgi, laa-taalluqi, tark kar dena [Rekhta]

[241] راجع: 457

[242] T: (جوڑ) Jod ki jamaa, wo jagah jahaa'n do (2) a'zoo milte hain [Rekhta]

[243] Dekhiye: 2891 2989

[244] T: (مُتَغَیَّر) Badla hua, tabdeel-shuda [Rekhta]

Ansari ne Rasool Allah ﷺ ko ghussa dilaaya to aap ne Hazrat Zubair ؓ ko qaanoon ke mutaabiq unka poora haq ataa farmaya.

Hazrat Urwah ne Zubair ؓ ke hawaale se bayan kiya ke Allah ki qasam! Mere khayaal ke mutaabiq ye aayat-e-karima karima is jhagde ke mutaalliq naazil hui: "Mujhte Tere Rabb Ki Qasam! Ye Log Us Waqt Tak Momin Nahi Ho'nge Taa'nke Apne Ikhtelafaat Mein Aap Ke Faisle Ko Dil-o-Jaan Se Tasleem Na Kar Le'n".[245] [246]

Is mein koi shak nahi ke Rasool Allah ﷺ ne Hazrat Zubair ؓ ko jo pehle hukum diya tha us mein fariqain ke liye wusat aur riaayat thi, lekin jab ansari ne us riaayat ko ghalat rang diya to qaaede aur zaabte ke mutaabiq Rasool Allah ﷺ ne Hazrat Zubair ؓ ko poora poora haq diya. Is aayat-e-karima mein Rasool Allah ﷺ ki itaa-at ko imaan ki bunyaad qaraar diya gaya hai. Imam Bukhari ؒ ka maqsad ye hai ke jab haakim fariqain ko baahami sulah ka hukum de, lekin koi fareeq us par dil-o-jaan se aamaada na ho to phir has be qaaeda kaarwaai karni hogi aur qaanoon ke mutaabiq faisla kiya jaaega jis mein kisi ke liye riaayat ka pehlu nahi hoga. *Wallahu a'alam*

## Baab 13: Qarz-khwaho'n Aur Ahle Wiraasat Ke Darmiyan Sulah Karaana Aur Us Mein Andaaze Se Kaam Lena

Hazrat Ibne Abbas ؓ bayan karte hain ke agar do (2) shareek is tarah sulah kar le'n ke ek (1) qarz le-le aur doosra naqd maal haasil kar le to us mein koi harj nahi. Phir agar ek (1) ka hissa halaak ho gaya to (taqseem ke baad) wo apne saathi se rujoo nahi kar sakega.

[2709] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne farmaya: Mere waalid-e-giraami Shaheed hue to unke zimme qarz tha. Maine qarz-khwaho'n ke saamne ek (1) tajweez pesh ki, ke wo us qarz ke ewaz meri tamaam khajoore'n qubool kar le'n, lekin unho'n ne inkaar kar diya. Kyou'nke wo samajhte the ke un khajooro'n se unka qarz poora nahi hoga. Chunache main Nabi ﷺ ke paas haazir hua aur aap se iska tazkira kiya to aap ne farmaya: "*Jab tum khajoore'n tod kar unke liye makhsoos jagah mein rakho to (mujhe) Rasool Allah ﷺ ko ittela karo*". Maine hasb-e-irshaad jab unhe'n tod kar khaliyaan mein rakha to aap ko ittela ki. Chunache aap Hazrat Abu Bakar ؓ ؓ aur Hazrat Umar ؓ ke hamraah tashreef laae. Aap khajooro'n kid her ke paas baith gae, phir unke mutaalliq barkat ki dua ki aur farmaya: "*Apne qarz-khwaho'n ko bulaao aur unka qarz adaa karo*". Ab koi shakhs aisa na raha jiska mere baap ke zimme qarz tha aur maine usey adaa na kiya ho. Uske ba-wujood 13 wasq[247] khajoore'n bach gaee'n jin mein 7 wast ajwa aur 7 wasq laun[248] thee'n. Phir main ba-waqt-e-maghrib Rasool Allah ﷺ se mila aur aap se us baat ka tazkira kiya to aap has-pade aur farmaya: "*Abu Bakar-o-Umar ؓ ke paas jaao aur unhe'n bhi is waaqea se muttale karo*". (Chunache maine unhe'n bataaya) To unho'n ne farmaya: Ham ne to usi waqt samajh liya tha jab Rasool Allah ﷺ ne barkat ki dua ki thi ke anqareeb aisa hoga.

Hisham, Hazrat Jaabir ؓ se namaz-e-asr ka zikr karte hain aur us riwayat mein Syedna Abu Bakar ؓ ka aur (Rasool Allah ﷺ ke) hasne ka zikr nahi hai. Us mein ye alfaaz hain ke mere waalid ke zimme 30 wasq khajoore'n qarz tha.

Ibne Ishaq Hazrat Jaabir ؓ se namaz-e-zohar ka zikr karte hain.[249]

Faaeda: Is riwayat mein auqaat-e-namaz ke mutaalliq ikhtelaaf bayan hua hai. Ye ikhtelaaf nuqsaan-deh nahi. Kyou'nke asal maqsood to Rasool Allah ﷺ ki barkat bataana tha, jo khajooro'n mein paida hui, usey raawiyo'n ne bayan kiya hai. Taayyun-e-namaz mein ikhtelaaf asal riwayat mein qaadeh[250] nahi hai. Dar-asl Hazrat Jaabir ؓ apne qarz-khwaho'n ka qarz adaa karke baar-baar Rasool Allah ﷺ ko ittela dene ke liye aate ho'nge. Baaz qarz-khwaho'n ko qarz dene ki ittela zohar ke waqt, jabke doosre giroh ko adaaegi se asr ke waqt muttale kiya, aur teesre giroh ka qarz adaa karke maghrib ke waqt ittela ki. Is tarah tamaam riwayaat apni-apni jagah saheeh hain. Hazrat Abu Bakar

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[245] Surah an Nisa: 65

[246] راجع: 2360

[247] T: (وسق) Bojh jo oont utha sakey, ek (1) wazan jo saath (60) saa' (صاع) ke baraabar hota tha. [Rekhta]

[248] T: (لون) Khajoor ki ek (1) qism [RSB]

[249] راجع: 2127

[250] T: (قادِح) Buraai aur aeb nikaalne waali [Rekhta]

ﷺ aur Hazrat Umar ﷺ ko ittela dene ka maqsad ye tha ke wo aap ke mo'jeze aur Hazrat Jaabir ﷺ ke qarz ki adaaegi se khush ho jaae'n, kyou'nke ye hazraat bhi Hazrat Jaabir ﷺ ke us qarz se bohot fikrmand the. ﷺ Waazeh rahe ke madina taiyyaba mein khajoor ki bohot aqsaam hoti thee'n. Us mein Ajwa khajoor ki behtareen qism hai aur lon usse kamtar hoti hai. Rasool Allah ﷺ ki dua se aisi barkat padi ke tamaam qarz aur akhrajaat adaa karne ke baad bhi kaafi khajoore'n bach rahee'n. Jaabir ﷺ bade khush-naseeb the ke unhe'n ye faizaan-e-nabawi haasil hua.

## Baab 14: Qarz Aur Naqd Maal Ke Ewaz Sulah Karna

[2710] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unho'n ne Ibne Abi Hadrad ﷺ se Rasool Allah ﷺ ke ahd-e-mubaarak mein masjid ke andar apne qarz ka taqaaza kiya. Us dauraan mein un dono ki aawaaze'n is qadar buland huee'n ke Rasool Allah ﷺ ne unhe'n apne ghar mein samaa-at farmaya. Aap us waqt apne hujre mein tashreef rakhte the. Chunache aap baahar tashreef laae aur apne hujre ka parda uthaa kar Hazrat Kaab bin Maalik ﷺ ko aawaaz di: "*Aye Kaab!*" Unho'n ne arz kiya: Allah ke Rasool ﷺ! Main haazir hoo'n. Aap ne apne haath se ishaara kiya ke aadha qarz moaaf kar do. Hazrat Kaab ﷺ ne arz kiya: Allah ke Rasool ﷺ! Maine aisa kar diya. Aap ne maqrooz[251] se farmaya: "*Utho aur baaqi-maanda*[252] *qarz adaa kar do*".[253]

Faaeda: Qarz ke mutaalliq sulah ka matlab ye hai ke us mein kuch kami kardi jaae. Iski do (2) soorate'n hain: Ek ye hai ke aainda adaegi ke waade par kami kardi jaae, jaisa ke hadees mein hai ke Rasool Allah ﷺ ka irshad paate hi Hazrat Kaab bin Maalik ﷺ ne apne maqrooz ka nisf qarz moaaf kar diya to Rasool Allah ﷺ ne farmaya: "*Utho aur baaqi maandah nisf ko jald adaa kar do*". Doosri ye hai ke naqd adaa karne par us mein se kuch minha[254] kar diya jaae. Yaane 300 rupiye qarz ki faruri adaaegi par 100 rupiye chod diya jaae. 200 rupiye wasool karke maqrooz ko rihaa kar diya jaae, hadees mein naqd adaaegi ka zikr nahi. Imam Bukhari ﷺ ne naqd ko qarz par qiyaas kiya hai ke jab qarz mein sulah ho sakti hai to naqd adaaegi mein ba-tareeq-e-aula[255] sulah honi chaahiye.

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[251] T: (مَقرُوض) Qarzdaar, wo shakhs jis ne udhaar liya ho [Rekhta]

[252] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]

[253] راجع: 457

[254] T: (مِنْہا) Ghataana, katoti karna, kam karna [Rekhta]

[255] T: In a better way, in a higher degree [RSB]

بسم الله الرحمان الرحيم

# 54: Kitab ush Shurooti (Sharaaet Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْشُّرُوْطِ

## Baab 1: Islaam laane, Bait Karne, Aur Deegar Kaam Mein Jaaez Sharto'n Ka Bayan

[2711 2712] Hazrat Marwan bin Hakam ؒ aur Miswar bin Makhrama ؓ se riwayat hai, wo deegar Sahaba Ikraam ؓ se bayan karte hain ke jab Suhail bin Amr ne sulah hudaibiya ke din sulah-naama likhwaaya t usne Nabi ﷺ ke saamne ye shart rakhi ke hamaara jo aadmi bhi aap ke paas aaega, khwah wo aap ke deen par hi kyou'n naho, aap ko usey hamaare yahaa'n waapas karna hoga. Aap uske aur hamaare darmiyan raasta khaali kar de'nge. Musalmano ne us shart ko naa-pasand kiya aur wo uske baais ghusse se bhar gae, lekin Suhail us shart ke baghair sulah karne par taiyyaar na hua. Aakhir-kaar Nabi ﷺ ne us shart par sulah Karli aur usi roz Abu Jandal ؓ ko uske waalid Suhail bin Amr ke hawaale kar diya. Phir mardo'n mein se jo bhi aata usey us muddat ke dauraan mein waapas karte rahe, agarche wo musalman ho kar aata. Ab kuch ahle imaan khwateen bhi hijrat kark aaee'n. Un aurton mein Uqba bin Abu Muait (أَبِيْ مُعَيْط) ki beti Umme Kulsoom bhi thee'n, jinho'n ne us din Rasool Allah ﷺ ki taraf hijrat ki aur wo naujawaan aurat thee'n. Unke ahle-khaana aae aur Nabi ﷺ se uski waapsi ka mutaalba karne lagey, lekin aap ne usey unki taraf waapas na kiya, kyou'nke Allah Ta'ala ne unke mutaalliq hukum naazil kiya tha: "Jab Ahle Imaan Khawateen Tumhari Taraf Hijrat Karke Aae'n To Unka Imehaan Lo (Unki Jaanch Padtaal Karo) Allah To Unke Imaan Ko Khoob Jaanta Hai, Agar Tumhe'n Unke Imaan Ka Yaqeen Ho Jaae To Phir Unhe'n Kuffaar Ki Taraf Waapas Na Karo, Aisi Aurte'n Kaafiro'n Ke Liye Halaal Nahi Aur Na Kaafir Hi Unke Liye Halaal Hain".[256]

[2713] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ is aayat "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ"[257] ke baais un aurto'n ka imtehaan lete the. Un mein se jo aurat bhi us shart ka iqraar kar leti, usey Rasool Allah ﷺ farmate: "*Maine tujh se bait leli hai*". Sirf usse yehi kalaam karte. Allah ki qasam! Bait karte waqt Aap ﷺ ke haath ne kisi (ajnabi) aurat ke haath ko mas[258] nahi kiya. Aap sirf zubaani kalaami (guftagu hi se) aurto'n se bait lete the.[259]

Faaeda: Imam Bukhari ؒ ghaliban ye saabit karna chaahte hain ke jo shart shariyat ke mukhalif hogi usey mustarad kar diya jaaega aur uske mutaabiq amal karna jaaez nahi hoga aur jo sharaaet shariyat ke mutaabiq ho'n unka poora karna zaroori hai. Kyou'nke hasb-e-muaahada aurte'n shart mein dakhil thee'n, lekin Allah Ta'ala ne khud unki waapsi ko ghalat qaraar de diya, kyou'nke aurto'n ki waapsi fitne ka baais ban sakti thi. Mard to unke chungal se nikalne aur faraar hone ki himmat rakhte hain, lekin aurto'n mein ye himmat nahi hoti. Choo'nke aurto'n ki waapsi shariyat ke mukhalif thi, is liye Allah Ta'ala ne khud mudakhilat farmaai aur Rasool Allah ﷺ ko usse rok diya. Us mein na to Rasool Allah ﷺ ne muaahade ki khilaaf-warzi ki aur na hi kuffaar hi ne us par koi eteraaz kiya. Balke unho'n ne bhi us Rabbani hukum ko tasleem kar liya, mukhalifat ki soorat mein ladaai hoti, ladaiyo'n ne unki kamar pehle hi tod di thi, nez us mein bait ka zikr hai ke aurato'n se bait lete waqt musaafah waghaira nahi karna chaahiye.

[2714] Hazrat Jarir ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se bait ki to aap ne mujh par ye shart aaed ki: "*Tum har musalman ki khair-khwahi karoge*".[260]

[2715] Hazrat Jarir bin Abdullah ؓ hi se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se bar-waqt namaz padhne, ba-qaaeda zakat dene aur har musalman ke saath khair-khwahi karne par bait ki.[261]

Faaeda: In har-do[262] ahadees mein bait karte waqt har musalman ki khair-khwahi ka zikr hai. Ek (1) hadees mein mukammal deen-e-islaam ko khair-khwahi se taabeer kiya gaya hai. Logo'n ne arz kiya: Allah ke Rasool ﷺ! Kiske liye khair-khwahi ki jaae? Rasool Allah ﷺ ne farmaya: "*Allah ke liye, uski kitab ke liye, uske rasool ke liye, hukumraano'n ke liye, aur aam insaano'n ke liye khair-khwahi ke jazbaat rakhe jaae'n*". Allah Ta'ala ke liye khair-khwahi ye hai ke

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[256] Surah al Mumtahana: 10
[257] Surah al Mumtahana: 10
[258] T: (مَسْ) Choona, haath lagaana [Rekhta]
[259] Dekhiye: 2733 4182 4891 5288 7214
[260] راجع: 57
[261] راجع: 57
[262] T: (ہَر دو) Dono, dono ke dono [Rekhta]

us par imaan-o-yaqeen rakha jaae, uske saath kisi ko shareek na kiya jaae, uske ahkaam ki baja-aawari[263] aur uski naa-farmaani se ijtenaab kiya jaae. Allah Ta'ala ki kitab ke liye khair-khwahi ye hai ke dil-o-jaan se uski taazeem ki jaae aur us mein bayan-karda ahkaam par amal kiya jaae. Allah ke Rasool ﷺ ke liye khair-khwahi ye hai ke uski laai hui shariyat ko munazzal minAllah tasleem kiya jaae. Aap ki taazeem-o-tauqeer mein koi kasar na utha rakhi jaae. Hukumraano'n ke liye khair-khwahi ye hai ke sharai muaamalaat mein unka ta-aawoon (تَعَاوُن) kiya jaae aur unke khilaaf alam-e-baghawat na buland kiya jaae. Awaam un naas ke liye khair-khwahi ye hai ke unki rahnumaai ki jaae aur unhe'n takleef dene se ehteraaz kiya jaae.

## Baab 2: Pewand Lagaane Ke Baad Agar Khajoor Farokht Ki Jaae To?

[2716] HAbdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar koi shakhs khajoor ka pewand-shuda darakht farokht kare to uska phal bechne waale ka hai. Haa'n agar kharidaar phal ki shart lagaade to phal samet darakht uska hoga*".[264]

## Baab 3: Khareed-o-Farokht Mein Sharte'n Lagaana

[2717] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke Hazrat Barirah ﷺ unke paas aaee'n aur wo unse apni kitaabat ki raqam ke silsile mein madad lena chahti thee'n. Jabke unho'n ne kitaabat ki raqam se abhi kuch bhi adaa nahi kiya tha. Hazrat Ayesha ﷺ ne unse famraya: Tum apne aaqaao'n ke paas jaao agar wo pasand kare'n to main teri kitaabat ki raqam yak-musht[265] adaa kar du'n. Ba-sharte-ke teri walaa mere liye hogi, main aisa karne ko taiyyaar hoo'n. Hazrat Barirah ﷺ ne apne maalikaan se iska zikr kiya to unho'n ne usse unkaar kar diya aur kaha: Agar Hazrat Ayesha ﷺ sawaab lene ke liye aisa karna chaahe'n to kar le'n lekin walaa hamaare lilye rahegi. Hazrat Ayesha ﷺ ne jab iska tazkira Rasool Allah ﷺ se kiya to aap ne unse farmaya: "*Tum Barirah ﷺ ko khared kar aazaad karo, walaa to usi ka haq hai jisne aazaad kiya hai*".[266]

## Baab 4: Jab Baae Kisi Khaas Muqaam Tak Pohonchne Ke Liye Jaanwar Par Sawaari Ki Shart kar le To Jaaez Hai

[2718] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, ke wo apne ek oont par sawaar ho kar safar kar rahe the, jo thak chuka tha. Nabi ﷺ ka guzar unke paas se hua to aap ne us oont ko maara aur uske liye dua farmaai to wo itna tez chalne laga ke us jaisa kabhi nahi chala tha. Phir Aap ﷺ ne farmaya: "*Tum isey ek (1) uqiya ke ewaz mere haath farokht kar do kar do*". Maine arz kiya: Nahi. Aap ne dobaara farmaya: "*ek (1) uqiya ke oont mujhe farokht kar do kar do*". Chunache maine aap haath usey farokht kar diya. Lekin apne ghar tak us par sawaari ko mustashna kara liya. Jab ham madina pohonche to main oont le kar haazir-e-khidmat hua, aap ne uski qeemat mujhe naqd adaa kardi, lekin jab main waapas hone laga to aap ne mere peeche aadmi bheja. (Mere pohonchne par) aap ne farmaya: "*Maine to tumhara oont lena nahi chaahta tha, apna oont le jaao, ye tumhara hi maal hai*".[267]

Shu'ba ki riwayat ke mutaabiq Hazrat Jaabir ﷺ ka bayan hai ke maine oont is shart par farokht kiya ke madina taiyyaba ki mujhe ijaazat di thi.

Ishaq ki riwayat ke mutaabiq Hazrat Jaabir ﷺ ka bayan hai ke maine oont is shart par farokht kiya ke madina taiyyaba pohonchne tak us par sawaar rahu'nga.

Hazrat A'taa waghaira ki riwayat hai ke Rasool Allah ﷺ ne farmaya tha: "*Us par madina taiyyaba tak ki sawaari tumhari hai*".

Muhammad bin Munkadir ne Hazrat Jaabir ﷺ se bayan kiya ke unho'n ne madina taiyyaba tak sawaari ki shart lagaai thi.

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[263] T: (بجا آوَری) Taameel, anjaam-dahi, amali-jaama pehnaana [Rekhta]

[264] راجع: 2203

[265] T: (یَک مُشت) Ekattha, sab ek saath, ek dafaa mein hi [Rekhta]

[266] راجع: 456

[267] راجع: 443

Zaid bin Aslam ne Hazrat Jaabir ﷺ ke waaste se bayan kiya ke Rasool Allah ﷺ ne farmaya: "*Madina taiyyaba tak tum hi us par sawaar rahoge*".

Abu Zubair ne Hazrat Jaabir ﷺ ke waaste se bayan kiya ke Rasool Allah ﷺ ne farmaya: "*Ham ne madina taiyyaba tak us par sawaari ki aap ko ijaazat di*".

Amash (أَعْمَشْ) ne ba-waasta-e-Saalim bayaan kiya ke Rasool Allah ﷺ ne farmaya: "*Apne ghar tak tum usi par sawaar ho kar jaao*".

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Mere nazdeek shart waali baat aksar aur ziyaada saheeh hai.

Obaidullah aur Ibne Ishaq ke bayaan ke mutaabiq Nabi ﷺ ne oont ek (1) uqiya mein kharida tha. Is riwayat ki mataaba-at Zaid bin Aslam ne Hazrat Jaabir ﷺ se ki hai.

Ibne Juraij ki riwayat ke mutaabiq Rasool Allah ﷺ ne farmaya: "*Main tumhara ye oont chaar () dinar mein leta hoo'n*". Is hisaab ke mutaabiq ek (1) dinar das (10) dirham ka, aur chaar (4) dinar ka ek (1) oqiya hoga. Mugheera waghaira ne apni riwayat mein qeemat ka zikr nahi kiya.

Amash (أَعْمَشْ) ne ba-waasta-e-Saalim apni riwayat mein ek (1) oqiya sone ki wazaahat ki hai.

Abu Ishaq ne apni riwayat mein do-sau (200) dirham bayan kiye hain.

Dawood bin Qais ki riwayat mein hai ke Rasool Allah ﷺ ne wo oont Tabuk ke raaste mein kharida kharida tha, nez kaha ke mere khayaal ke mutaabiq aap ne usey chaar (4) uqiye mein kharida tha.

Abu Nazrah ne bayan kiya ke bees (20) dinar mein kharida tha.

Sha'bi ke bayan ke mutaabiq ek (1) oqiya hi ziyaada riwayaat mein hai. Isi tarah shart lagaana bhi beshtar riwayaat se saabit hai. Mere nazdeek yehi saheeh hai. Abu Abdullah (Imam Bukhari ﷺ) ka bhi yehi qaul hai (jaisa ke pehle guzra hai).

## Baab 5: Muaamalaat Mein Sharte'n Lagaana

[2719] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ansaar ne Rasool Allah ﷺ se arz kiya ke aap hamaare khajoor ke baaghaat ko hamaare aur hamaare (muhaajir) bhaiyyo'n ke darmiyan taqseem kar de'n. Aap ne farmaya: "*Nahi*". Tab ansaar ne (muhajireen se) kaha: Tum hamari mehnat-o-mashaqqat ki zimmedaari uthaao, ham tumhe'n paidawaar aur phal mein shareek kar lete hain. Muhajireen ne kaha: Ham ne sun liya aur ham is peshkash ko qubool karte hain.[268]

[2720] Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne yahoodiyo'n ko Khybar ki zameen is shart par di, ke wo us mein mehnat aur kaasht-kaari kare'n, phir jo kuch us mein paidawaar hogi un ko uska nisft milega.[269]

## Baab 6: Aqd-e-Nikah Ke Waqt Maher Mein Sharte'n Lagaana

Hazrat Umar ﷺ ne farmaya: Huqooq kef aisle sharaaet ke mutaabiq ho'nge. Yaane huqooq ki qataiyat shart ke poora hone ke waqt hoti hai aur tumhe'n wohi kuch milega jo tum ne shart ki hai. Hazrat Miswar ﷺ ne kaha: Maine Nabi ﷺ se suna ke aap ne apne daamaad ka zikr kiya. Uski daamaadi ko saraaha[270] aur uski khoob taareef farmaai. Mazeed farmaya ke usne jo baat mujh se ki, usey saccha kar dikhaaya aur mujh se jo waada kiya usey poora kiya.

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[268] راجع: 2325

[269] راجع: 2285

[270] T: Taareef ki [RSB]

[2721] Hazrat Uqba bin Aamir ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Wo sharte'n jin ka poora karna tumhare liye zaroori hai wo hain jin ko tum ne nikah mein tae karke aurto'n ki sharm-gaaho'n ko halaal kiya hai*".[271]

## Baab 7: Kheti-baadi Ke Mutaalliq Sharaaet Tae Karna

[2722] Hazrat Raafe Bin Khadeej ﷺ se riwayat hai, unho'n ne farmaya: Ansaar-e-madina mein se ham log sab se ziyaada kheti-baadi karne waale the, aur ham zameen bataai par dete the. Aksar aisa hota ke khet ke ek (1) hisse mein paidawaar hoti aur doosre mein na hoti. Is liye hame'n isse manaa kar diya gaya, lekin naqdi ke ewaz kiraae par dene se manaa nahi kiya gaya.[272]

## Baab 8: Jo Sharte'n Nikah Mein Jaaez Nahi Hain

[2723] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Koi shehri kisi dehaati ka maal-e-tijaarat farokht na kare, na koi doosre ko dhoka hi de. Apne bhai ki lagaai hui qeemat par bhaao ziyaada na kare (jabke khareedne ki niyyat na ho) aur na koi apne bhai ki mangni par us aurat ko paighaam-e-nikah hi bheje, aur na koi aurat kisi mard se apni behen ki talaaq ka mutaalba hi kare, taake sab kuch apne bartan mein undel le*".[273]

## Baab 9: Wo Sharte'n Jo Hudood Mein Jaaez Nahi

[2724 2725] Hazrat Abu Huraira aur Hazrat Zaid bin Khalid Johni ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dehaati Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Main aap ko Allah ka waasta deta hoo'n, ke aap kitabullah ke mutaabiq mera faisla kare'n. Doosra hareef jo usse ziyaada samajhdaar tha usne bhi kaha: Haa'n! Aap hamaare darmiyann kitabullah ke mutaabiq faisla farma de'n aur mujhe ijaazat de'n (ke main waaqea bayan kar du'n). Rasool Allah ﷺ ne farmaya: "*Tum bayan karo*". Usne kaha: Mera beta us shakhs ka mulaazim tha. Usne uski biwi se zina kiya. Mujhe bataaya gaya ke mere bete par rajm hai, chunache maine uske ewaz 100 bakri aur 1 laundi bataur-e-fidya di. Phir maine ahle ilm se (masla) poocha to unho'n ne bataaya ke mere bete ko 100 kode maarna aur 1 saal ke liye jila-watan karna zaroori hai. Aur us shakhs ki biwi ko rajm kiya jaaega. Tab Rasool Allah ﷺ ne farmaya: "*Qasam hai us zaat ki jiske haath mein meri jaan hai! main zaroori tumhare darmiyan kitabullah ke mutaabiq faisla karu'nga. Laundi aur bakriyaa'n tujhe waapas ki jaae'n aur tere bete par 100 kode waajib hain. (Alaawa azee'n) Wo 1 saal ke liye jila-watan bhi kiya jaaega. Aye Anees! Kal subha iski biwi ke paas jaao, agar wo gunah ka eteraaf kar le to usey sangsaar kar do*". Chunache wo subha uske paas gae to usne jurm ka eteraaf kar liya. Bana-baree'n Rasool Allah ﷺ ne hukum ke mutaabiq usey rajm kar diya gaya.[274]

Faaeda: Har wo shart, jisse hudoodullah ko saaqit[275] karna maqsood ho, wo bhi baatil hai. Rasool Allah ﷺ ne is qism ki shart ko kal-adm[276] qaraar diya hai. Kyou'nke hadd Allah ka haq hai, jise bando'n ki baahami sulahse saaqit nahi kiya jaa sakta. Albatta jo sazaae'n insaani huqooq ki wajah se di jaati hain, un mein baahami sulah ho sakti hai. Jaisa ke Hazrat Rabee bint Nazar ﷺ ka waaqea pehle bayan hua hai, jabke unho'n ne ek (1) jawaan aurat ka agla daant tod diya tha, to diyyat de kar qisaas se moaafi mil gai. Waazeh rahe ke hudood ka nifaaz islaami hukumat ka kaam hai, koi aadmi az-khud unhe'n qaaem nahi kar sakta.

## Baab 10: Makaatib Ko apni Aazaadi Ki Shart Lagaana Jaaez Hai, Jabke Wo Us Shart Par Farokht Hone Ke Liye Raazi Ho

[2726] Hazrat Ayesha ﷺ se riwayat hai, unhow'n ne farmaya: Hazrat Barirah ﷺ mere paas aae'n jabke wo mukaataba[277] thee'n. Arz kiya: Ummul Momineen! Aap muhe khareed le'n kyou'nke mere maalik mujhe farokht karna chaahte hain, phir aap mujhe aazaad kar de'n. Hazrat Ayesha ﷺ ne farmaya: Theek hai. Hazrat Barirah ﷺ ne

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[271] Dekhiye: 5151

[272] راجع: 2286

[273] راجع: 2140

[274] راجع: 2314 2315

[275] T: (ساقِط) Mauqoof, zaael [Rekhta]

[276] T: (كالعَدم) Naajaaez qaraar dena, mustarad karna, khaarij karna [Rekhta]

[277] T: (مُكاتَبَه) Maal-e-aen adaa karne ki shart par apne maalik se aazaadi lene waali, muraad kaneez [Rekhta]

kaha: Mere maalikaan mujhe farokht karne par raazi to hain, lekin wo apne liye walaa ki shart lagaate hain. Hazrat Ayesha ﷺ ne farmaya: Phir mujhe tere mutaalliq koi dilchaspi nahi, chunache Nabi ﷺ ne ye waaqea khud sunaaya kisi ne aap ko aagaah kiya to aap ne farmaya: "*Barirah ka kya maajra hai?*" (Hazrat Ayesha ﷺ ne bataaya to) Aap ne farmaya: "*Usey khareed lo aur aazaad kar do, wo log jo chaahe'n sharte'n lagaate phire'n*". Hazrat Ayesha ﷺ ne farmaya: Maine usey khareed kar aazaad kar diya, lekin uske maalikaan ne walaa ki shart ka zikr kiya to Nabi ﷺ ne farmaya: "*Walaa to uska haq hai jo usko aazaad kare agarche maalikaan sau (100) sharte'n bhi lagaa de'n (unka kuch etebaar nahi)*".[278]

## Baab 11: Mashroot Talaaq Dena

Hazrat Ibne Musaiyyib, Hazrat Hasan Basri aur Hazrat Ataa ﷺ farmate hain ke talaaq ko shart se pehle laae ya shart ke baad zikr kare, wo hasb-e-shart naafiz ho jaaegi.

[2727] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne tijaarati qaafilo'n ko baahar jaakar milne, shehri ka dehaati ke liye bae karne, aurat ka apni behen ki talaaq ki shart karne, kisi shakhs ka apne bhai ke bhaao par bhaao karne, bila-wajah qeemat ziyaada karne aur (kharidaar ko dhoka dene ke liye) doodh waale jaanwar ka doodh uske thano'n mein rokne se mana farmaya hai.

Moaaz aur Abdul Samad ne Shu'ba se riwayat karne mein Muhammad bin A'ra'rah (عرعره) ki mataaba-at ki hai.

Ghundar aur Abdur Rahman ki riwayat mein "نُهِيَ" *nuhiya* (segha-e-majhool) ka lafz hai. Aadam ki riwayat mein "نُهِيْنَا" yaane hame'n manaa kiya gaya. Jabke Nazar aur Hajjaaj bin Minhaal ne "نَهىٰ" (segha-e-maaloom) ka lafz bayan kiya hai.[279]

## Baab 12: Logo'n Se Zabaani Sharaaet Tae Karna

[2728] Hazrat Ubai bin Kaab ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Hazrat Moosa Rasool Allah (yehi Hazrat Khizar ﷺ ke saathi hain), phir aap ne unke mutaalliq poora waaqea bayan kiya. Hazrat Khizar ﷺ ne kaha: (Jaisa ke irshad-e-Baari Ta'ala Hai:) Kya Maine Aap Se Nahi Kaha Tha Ke Aap Mere Saath Hargiz Sabr Nahi Kar Sake'nge?*"[280] Hazrat *Moosa ﷺ ka pehla eteraaz bhool-chook ki binaa par tha. Doosra shart ke taur par aur teesra jaan-boojh kar. Chunache farmaya ke jo baat maine bhool-chook ki binaa par kahi uske mutaalliq aap meri giraft na kare'n aur mujh par mere kaam mein tangi na daale'n. yahaa'n tak ke dono ek (1) ladke se mile to bande (Khizar ﷺ) ne usey qatalk ar diya. Phir dono chal pade to us basti mein ek (1) deewaar girne waali thi, jise us (Khizar ﷺ) ne seedha kar diya*".

Hazrat Ibne Abbas ﷺ ne ("وَرَاءَ هُمْ مَّلِكٌ" ki bajaae) "اَمَامَهُمْ مَّلِكٌ" padha hai.[281]

Faaeda: Mazkoora riwayat mein wo aayaat zikr ki hai jo husool-e-maqsood ke liye zaroori thee'n, agarche un mein tarteeb nahi paai jaati.

## Baab 13: Walaa Ke Mutaalliq Shart Lagaana

[2729] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Mere paas Hazrat Barirah or Barirah or Barirah or Barirah ﷺ aai aur arz karne lagi ke maine to nau (9) uqiye chaandi ki adaaegi ke ewaz apne maalikaan se aqd-e-kitaabat kar liya hai ke har saal ek (1) oqiya adaa karna hoga. Lehaza aap mera ta-aawoon[282] kare'n. Hazrat Ayesha ﷺ ne farmaya: Agar maalikaan pasand kare'n to main yak-musht unko tera badal-e-kitaabat adaa kar deti hoo'n. Albatta teri walaa mere liye hogi. Agar unhe'n manzoor ho to main aisa kar sakti hoo'n. Hazrat Barirah ﷺ apne maalikaan ke paas gaaee'n, unse kaha to unho'n ne us tarah karne se inkaar kar diya. Jab wo unke paas se waapas aai to Rasool Allah ﷺ bhi tashreef farma the. Usne kaha: Maine maalikaan par ye muaamala pesh kiya hai, lekin wo log walaa ke baghair

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[278] راجع: 456

[279] راجع: 2140

[280] Surah Kahaf: 72

[281] راجع: 73

[282] T: (تعاون) Ek-doosre ki madad karna [Rekhta]

muaamala karne se munkir hain. Nabi ﷺ ne bhi ye sun liya aur Hazrat Ayesha ؓ ne bhi Nabi ﷺ ko is waaqea ki khabar di. Aap ne farmaya: "*Tum Barirah ko khareed lo aur unke liye walaa ki shart karlo. Walaa ka haqdaar to wohi hai jo aazaad karta hai*". Chunache Hazrat Ayesha ؓ ne aisa kar diya. Uske baad Rasool Allah ﷺ logo'n mein khutba dene ke liye khade hue. Aap ne Allah Ta'ala ki hamd-o-sana bayan ki. Phir farmaya: "*Un logo'n ka kya haal hai, wo aisi sharte'n lagaate hain jo kitabullah mein nahi hain. Jo shart kitabullah mein na ho, wo baatil hai, agarche wo aisi sau (100) sharte'n hi kyou'n na ho'n. Allah ka faisla bar-haq aur uski shart hi qaabil-e-etebaar hai. Aagaah raho! Walaa ka haq to usi ka hai jo usey aazaad kare*".[283]

## Baab 14: Aqd-e-Muzaara-at Mein Maalik, Kaashtkaar Se Ye shart kar le Ke Main Jab Chaahu'nga Tujhe Be-dakhal Kar Saku'nga

[2730] Hazrat Ibne Umar ؓ se riwayat hai ke Khybar ke yahoodiyo'n ne unke haath paao'n tod diye to Hazrat Umar ؓ khutba dene ke liye khade hue aur farmaya ke Rasool Allah ﷺ ne yahoodiyo'n se khybar ka muaamala unke amwaal ke mutaalliq kiya aur farmaya tha: "Waaqea ye hai ke Hazrat Abdullah bin Umar ؓ wahaa'n khybar mein apne maal ki dekh-bhaal ke liye gae to raat ke waqt un par tashaddud kiya gaya aur unke haath paao'n tod diye gae hain. Wahaa'n yahoodiyo'n ke alaawa hamaara koi dushman nahi. Wohi log hamaare dushman hain aur ham unhi par apne shubha ka izhaar karte hain. Is liye main unhe'n jilaa-watan kar dena hi munaasib khayaal karta hoo'n. Chunache jab unho'n ne uska pukhta iraada kar liya to Abul Huqaiq khandan ka ek (1) shakhs unke paas aaya aur kehne laga: Ameer-ul-Momineen! Aap hame'n kaise yahaa'n se jila-watan kar sakte hain jabke hame'n Muhammad ﷺ ne thehraaya aur hamaare amwaal par hamaare saath muaamala kiya hai. Hamaare saath yahaa'n rehne ki shart bhi tae ki thi? Hazrat Umar ؓ ne farmaya: Tum ye samajhte ho ke main Rasool Allah ﷺ ka farmaan bhool gaya hoo'n (jo aap ne tere liye farmaya tha:) "*Us waqt tere kya haal hoga jab tujhe khybar se nikaala jaaega aur teri tez-raftaar oontniyaa'n raato'n raat tujhe bhagaale jaae'ngi?*" Us yahoodi ne jawab diya: Ye to Abul Qasim ﷺ ki taraf se mazaaq ke taur par tha. Tab Hazrat Umar ؓ ne farmaya: Aye Allah ke dushman! Tu jhoot bolta hai, chunache Hazrat Umar ؓ ne unhe'n jila-watan kar diya aur unke phoolo'n ki qeemat kuch naqdi ki soorat mein kuch saaz-o-saamaan ki soorat mein aur kuch oontniyo'n ki soorat mein adaa kardi. Saaz-o-saamaan mein paalaan aur rassiyaa'n waghaira bhi thee'n. Hammad bin Salama ne bhi is riwayat ko marfoo aur mukhtasar taur par bayaan kiya hai.

## Baab 15: Jihaad Mein Aur Kuffaar Se Sulah Karte Waqt Sharte'n Lagaana Aur Unhe'n Likhna

[2731 2732] Hazrat Miswar bin Makhrama ؓ aur Marwan ؓ se riwayat hai …in dono'n mein se har ek (1) apne saathi ki hadees ki tasdeeq karta hai… Un dono ne kaha ke Rasool Allah ﷺ sulah-e-hudaibiya ke zamaane mein tashreef le jaa rahe the ke raaste mein Nabi ﷺ ne (mo'jizaana taur par) farmaya: "*Khalid bin Waleed muqaam-e-ghameem mein quraish ke sawaaro'n ke hamraah maujood hai aur ye quraish ka har-awwal dasta hai. Lehaza tum daae'n jaanib ka raast ikhtiyaar karo*". To Allah ki qasam! Khalid ko unke aane ki khabar hi nahi hui, yahaa'n tak ke jab lashkar ka ghubaar un tak pohoncha to wo fauran quraish ko muttale karne ke liye wahaa'n se dauda. Nabi ﷺ chale jaa rahe the, yahaa'n tak ke jab aap us ghaati par pohonche jis se makkah mein utra jaata tha to aap ki oontni baith gai. Is par logo'n ne usey chalaane ke liye hal-hal[284] kaha, magar usne koi hrakat na ki. Log kehne lagey: Qawsa baith gai. Qaswa ad gai, Nabi ﷺ ne farmaya: "*Qaswa nahi baithi aur na you'n adnaa hi uski aadat hai. Magar jis (Allah) ne haathiyo'n (ke lashkar) ko (Makkah mein daakhil hone se) roka tha usne us (qaswa) ko bhi rok diya hai*". Phir aap ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai! Agar kuffaar-e-quraish mujh se kisi aisi cheez ka mutaalba kare'n jis mein wo Allah ki taraf se hurmat-o-izzat waali cheezo'n ki taazeem kare'n to main usko zaroor manzoor karu'nga*". Phir aap ne us oontni ko daan'ta to wo jasat[285] lagaa kar uth-khadi hui. Aap ne un (ahle makkah) ki taraf se rukh phera aur hudaibiya ke intehaai (aakhri) hisse mein ek (1) nadi par padaao kiya jis mein bohot kam paani tha. Log us mein se thoda-thoda paani lene lagey aur chand lamhaat mein usko saaf kar diya. Phir Rasool Allah ﷺ ke saamne pyaas ki shikaayat ki gai to aap ne ek (1) teer apni tarkash se nikaala aur irshaad farmaya ke usko us

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[283] راجع: 456

[284] T: (حَل حَل) Daant ka kalma jo ahle arab oont ko uthaane ke waqt bolte hain [Rekhta]

[285] T: (جُسْت) Tezi ke saath, chalaang lagaa kar [RSB]

paani mein gaad de'n. (Phir kyat ha) Allah ki qasam! Paani josh maarne laga aur sab logo'n ne khoob ser ho kar piya aur unki waapsi tak yehi haal raha. Usi haalat mein Budail bin Warqa Khuzaai apni qaum-e-khuzaa' ke chand aadmiyo'n ko liye hue aapohoncha aur ye Rasool Allah ﷺ ke khair-khwah aur ba-etemaad tihaama ke logo'n mein se tha. Usne kaha: Maine Kaab bin Luai (کعب بن لؤی) aur Aamir bin Luai ko is haal mein choda hai ke wo hudaibiya ke ameeq[286] chashmo'n par farokash hain aur unke saath doodh waali oontniyaa'n hain aur wo log aap se jung karna aur baitullah se aap ko rokna chaahte hain. Rasool Allah ﷺ ne farmaya: "*Ham kisi se ladne nahi, balke sirf umrah karne aae hain aur beshak quraish ko ladaai ne kamzor kar diya hai aur unko bohot nuqsaan pohonchaaya hai. Lehaza agar wo chaahe'n to main unse ek (1) muddat tae kar leta hoo'n aur wo us muddat mein mere aur doosre logo'n ke darmiyan haael na ho'n (agar us dauran mein koi mujh par ghaalib aajaae to unki muraad hai aur) agar main ghaalib ho jaau'n aur wo chaahe'n to us deen mein daakhil ho jaae'n jis mein aur log daakhil ho gae hain warna wo mazeed chand roz aaraam haasil kar le'nge. Agar wo ye baat na maane'n to us Allah ki qasam jis ke haath mein meri jaan hai! Main to us deen par unse ladta rahu'nga yahaa'n tak ke meri gardan kat jaae aur yaqeenan Allah Ta'ala zaroor apne us deen ko jaari karega*". Is par Budail ne kaha: Main aap ka paighaam unko pohoncha deta hoo'n, chunache wo chala gaya aur quraish ke paas jaakar kehne laga: Ham yahaa'n us shakhs ke paas se aarahe hain aur ham ne unko kuch kehte hue suna hai. Agar tum chaaho to tumhe'n sunaau'n. Us par kuch bewaqoof logo'n ne kaha: Hame'n uski koi zaroorat nahi ke tum hame'n unki kisi baat ki khabar do, magar un mein se aqalmand logo'n ne kaha: Accha batlaao tum kya baat sun kar aae ho? Budail ne kaha: Maine unko aisa-aisa kehte suna hai, phir jo kuch Nabi ﷺ ne farmaya tha wo usne bayan kar diya. Itne mein Urwah bin Masood Saqafi khada hua aur kehne laga: Meri qaum ke logo! Kya tum aulaad ki tarah (mere khair-khwah) aur main tum par baap ki tarah shafqat nahi karta? Unho'n ne kaha: Haa'n, kyou'n nahi. Urwah ne kaha: Kya tum mujh par koi ilzaam lagaate ho? Unho'n ne kaha: Nahi. Urwah ne kaha: Kya tum nahi jaante ke maine ahle okaaz ko tumhari madad ke liye bulaya, magar unho'n ne jab mera kaha na maana to main apne baal-bacche taalluq-daar[287] aur pairkaaro'n ko le kar tumhare paas aagaya? Unho'n ne kaha: Haa'n theek hai. Urwah ne kaha: Us shakhs, yaane Budail ne tumhari khair-khwahi ki baat ki hai. Usko manzoor karlo aur ijaazat do ke main uske paas jaau'n. Sab logo'n ne kaha theek hai, tum uske paas jaao, chunache wo Nabi ﷺ ke paas aaya aur aap se baate'n karne laga. Aap ne usse bhi wohi guftagu ki jo Budail se ki thi. Urwah ye sun kar kehe laga: Aye Muhammad! Agar tum apni qaum ki jad bilkul kaat doge to (kya faaeda hoga?) kya tum ne apne se pehle kisi arab ko suna hai ke usne apni qaum ka istesaal[288] kiya ho? Aur agar doosri baat hui, yaane tum maghloob ho gae to Allah ki qasam! Main tumhare saathiyo'n ke mu'n dekhta hoo'n ke ye mukhtalif log jinhe'n bhaagne ki aadat hai, tumhe'n chod de'nge. Hazrat Abu Bakar ؓ ne ye sun kar kaha: Jaa aur laat ki sharm-gaah par mu'n maar! Kya ham Aap ﷺ ko tanha chodkar bhaag jaae'nge? Urwah ne kaha: Ye kaun hai? Logo'n ne kaha: Ye Abu Bakar Siddiq ؓ hain. Urwah ne kaha: Us zaat ki qasam jiske haath mein meri jaan hai! Agar tumhara ek (1) ehsaan mujh par na hota to jiska abhi tak badla nahi de saka to main tumhe'n sakht jawaab deta. Raawi kehta hai ke phir Urwah baate'n karne laga aur jab baat karta to Nabi ﷺ ki daadhi mubaarak ko pakadta. Us waqt Hazrat Mugheera bin Shu'ba ؓ Nabi ﷺ ke sar ke paas khade the, jin ke haath mein talwaar aur sar par khud[289] tha. Lehaza jab Urwah apna haath Nabi ﷺ ki daadhi ki taraf badhaata to Mugheera ؓ uske haath par talwaar ka nichla hissa maarte aur kehte ke apna haath Rasool Allah ﷺ ki daadhi se door rakh. Ye sun kar Urwah ne apna sar uthaaya aur kehne laga: Ye kaun hai? Logo'n ne kaha: Ye Mugheera bin Shu'ba ؓ hain. Urwah ne kaha: Aye Daghabaaz! Kya maine teri daghabaazi ki saza se tujhko nahi bachaaya? Hua you'n ke zamaana-e-jaahiliyyat mein Hazrat Mugheera ؓ kaafiro'n ki kisi qaum ke saath gae the, phir unhe'n qatl karke unka maal loota aur chale aae. Uske baad wo musalman ho gae. Us par Nabi ﷺ ne farmaya: "*Tumhara islaam to main qubool karta hoo'n, lekin jo maal tu laaya hai usse mujhe koi gharz nahi*". Uske baad Urwah gosha-e-chashm[290] se Nabi ﷺ ke ashaab ko dekhne laga. Raawi bayan karta hai ke Allah ki qasam! Usne dekha ke jab Rasool Allah ﷺ thookte to sahaaba mein se kisi na kisi ke haath par hi padta tha

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[286] T: (عَمِیق) Gehra [Rekhta]

[287] T: (تَعَلُّقْ دار) Rishtedaar, dost, mel-jol rakhne waala [Rekhta]

[288] T: (اِسْتِیْصال) Tabaah karna, barbaad karna, qila-qama karna [Rekhta]

[289] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[290] T: (گوشَۂ چَشْم) Aankh ke kone [RSB]

aur wo usey apne chehre aur badan par malta tha. Aur jab aap unhe'n koi hukum dete to wo fauran uski taameel karte the. Aur jab aap wazoo karte to wo aapke wazoo ka gira hua paani lene jhapat padte the aur har shakhs usey lene ki khwahish karta. Wo log kabhi baat karte to aap ke saamne apni aawaaze'n pasth rakhte aur aap ki taazeem ki wajah se aap ki taraf nazar bhar ka na dekhte the. Ya haal dekh kar Urwah apne logo'n ke paas laut kar gaya aur unse kaha: Logo! Allah ki qasam! Main baadshaaho'n ke darbaar mein gaya hoo'n aur qaisar-o-kisra, nez najjaashi ke darbaar bhi dekh aaya hoo'n, magar maine kisi baadshah ko aisa nahi dekha ke uske saathi uski aisi taazeem karte ho'n, jis tarah Muhammad ﷺ ke ashaab Hazrat Muhammad ﷺ ki taazeem karte hain. Allah ki Qasam! Jab wo thookte hain to un mein se kisi na kisi ke haath par padta hai, aur wo usko apne chehre par mal leta hai. Aur jab wo kisi baat ka hukum dete hain to wo fauran unke hukum ki taameel karte hain aur wo wazoo karte hain to log unke wazoo se bache hue paani ke liye ladte-marte hain aur jab guftagu karte hain to unke saamne apni aawaaze'n pasth rakhte hain aur taazeem ki wajah se unki taraf nazar bhar kar nahi dekhte. Beshak unho'n ne tumhe'n ek (1) acchi baat ki peshkash ki hai, tum usey qubool karlo. Us par Banu Kinaana ke ek (1) aadmi ne kaha: Ab mujhe uske paas jaane ki ijaazat do. Logo'n ne kaha: Accha ab tum unke paas jaao. Jab wo Nabi ﷺ aur aap ke ashaab ke paas aaya to Rasool Allah ﷺ ne farmaya: "*Ye falaa'n shakhs hai aur ye us qaum se taalluq rakhta hai jo qurbani ke jaanwaro'n ki taazeem karte hain. Lehaza tum qurbani ke jaanwar uske saamne kar do*". Chunache qurbani uske saamne pesh ki gai aur Sahaba Ikraam رضي الله عنهم ne labbaik pukaarte hue uska isteqbaal kiya. Jab usne ye haal dekha to kehne laga: SubhanAllah! Un logo'n ko baitullah se rokna zeb nahi deta. Chunache wo bhi apni qaum ke paas laut kar gaya aur kehne laga: Maine qurbaani ke jaanwaro'n ko dekha, ke unke gale mein haar pade hue hain aur unke kohaan[291] zakhmi hain. Main to ais logo'n ko baitullah se rokna munaasib khayaal nahi karta. Phir un mein se ek (1) aur shakhs, jiska naam Mikraz bin Hafs tha, khada ho gaya aur kehne laga: Mujhe ijaazat do, ke main Aap ﷺ ke paas jaau'n. Logo'n ne kaha: Accha, tum bhi jaao. Jab wo musalmano ke paas aaya to Nabi ﷺ ne farmaya: "*Ye Mikraz hai aur ye badkirdaar aadmi hai*". Phir wo Nabi ﷺ se guftagu karne laga. Abhi wo aap se guftagu hi kar raha tha ke Suhail bin Amr aagaya. Jab Suhail bin Amr aaya to us par Nabi ﷺ ne farmaya: "*Ab tumhara kaam aasaan ho gaya hai*". Phir usne kaha ke aap hamaare aur apne darmiyan sulah ki dastawez tehreer kare'n. Chunache Nabi ﷺ ne kaatib ko bulaa kar usse farmaya: "*Likho, Bismillah ar Rahman ar Raheem*". Is par Suhail ne kaha: Allah ki Qasam! Ham nahi jaante ke Rahman kaun hai. Aap is tarah likhwaae'n: *Bismika Allahumma*, jaisa ke aap pehle likha karte the. Musalmano ne kaha: Ham to *Bismillah ar Rahman ar Raheem* hi likhwaae'nge. Nabi ﷺ ne farmaya: *Bismika Allahumma hi likh do.* Phir aap ne farmaya: "*Likho ke ye wo tehreer hai, jis ki bunyaad par Muhammad-ur-Rasool Allah ﷺ ne sulah ki*". Suhail ne kaha: Allah ki qasam! Agar ham ye yaqeen rakhte ke aap Allah ke rasool hain to ham na to aap ko baitullah se rokte aur na aap se jung hi karte, lehaaza Muhammad bin Abdullah likhwaae'n. Us par Nabi ﷺ ne farmaya: "*Allah ki qasam! Beshak main Allah ka Rasool hoo'n, agarche tum meri takzeeb hi karo. Accha Muhammad bin Abdullah hi likho"* …Imam Zohri ne farmaya: Aap ﷺ ne darj-e-zel farmaan ki wajah se kiya: "*Agar Kuffaar-e-quraish mujh se kisi aisi cheez ka mutaalba kare'n jis mein wo Allah ki taraf se hurmat-o-izzat waali cheezo'n ki taazeem kare'n to main zaroor usko manzoor karu'nga…* Nabi ﷺ ne usse farmaya: "*Lekin is shart par ke tum hamaare aur baitullah ke darmiyan haael nahi hoge, taake ham kaaba ka tawaaf kar le'n*". Suhail ne kaha: Allah ki qasam! Aisa nahi ho sakta, kyou'nke arab baate'n kare'nge ke ham dabaao mein aagae hain. Albatta aainda saal ye baat ho jaaegi. Chunache aap ne yehi likhwa diya. Phir Suhail ne kaha: Ye shart bhi hai ke hamari taraf se jo shakhs tumhari taraf aae, agarche wo tumhare deen par ho, usko aap ne hamari taraf waapas karna hoga. Musalmaano ne kaha: SubhanAllah! Wo kis liye mushriko'n ke hawaale kiya jaae, jabke wo musalman ho kar aaya hai? Abhi ye baate'n ho rahi thee'n ke Abu Jandal bin Suhail bin Amr رضي الله عنه bediyaa'n pehne hue aahista aahista makkah ki nashebi taraf se aate hue maaloom hue. yahaa'n tak ke wo musalmano ki jamaat mein pohonch gae. Suhail ne kaha: Aye Muhammad! ﷺ sab se pehli baat jis par ham sulah karte hain ke isko mujhe waapas kar do. Nabi ﷺ ne farmaya: "*Abhi to sulah-naama poora likha bhi nahi gaya*". Suhail ne kaha: To phir Allah ki qasam! Main tum se kisi baat par sulah nahi karta. Nabi ﷺ ne farmaya: "*Accha tum uski mujhe ijaazat de do*". Suhail ne kaha: Main tumhe'n uski ijaazat nahi du'nga. Nabi ﷺ ne mukarrar[292] farmaya: "*Nahi, tum mujhe uski ijaazat de do*". Usne kaha: Main nahi du'nga. Mirkaz bola: Accha ham aap ki khaatir

[291] T: (كوبان) Oont ya bael ki pusht ka ubhra hua hissa [Rektha]

[292] T: (مُكَرَّر) Baar baar, takraar ke saath [Rekhta]

uski ijaazat dete hain. (Magar uski baat nahi maani gai.) Bil-aakhir Hazrat Abu Jandar ﷺ bol uthe: Aye Musalmano! Kya main mushrikeen ki taraf waapas kar diya jaau'nga, halaa'nke main musalman ho kar aaya hoo? Kya tum nahi dekhte ke maine kya kya museebate'n uthaai hain? Dar-haqeeqat islaam ki raah mein isey sakht takleef di gai thi. Hazrat Umar bin Khattab ﷺ kehte hain ke main Nabi ﷺ ke paas aaya aur arz kiya: Kya aap Allah ke sacche paighambar nahi hain? Aap ﷺ ne farmaya: "*Beshak aisa hi hai*". Maine ne kaha: Kya ham haq par aur hamaara dushman baatil par nahi? Aap ne farmaya: "*Kyou'n nahi, aise hi hai*". Maine arz kiya: To phir ham apne deen ko kyou'n zaleel karte hain? Aap ne farmaya: "*Bila-shubha main Allah ka Rasool hoo'n aur main uski naa-farmaani nahi karta, wo mera madagaar hai*". Mainr arz kiya: Kya aap ne nahi farmaya tha ke ham baitullah jaae'nge aur uska tawaaf kare'nge? Aap ne farmaya: "*Haa'n magar kya maine tumse ye bhi kaha tha ke ham isi saal (baitullah) jaae'nge*", Maine arz kiya: Nahi. Aap ne farmaya: "*Tum (ek waqt) baitullah jaaoge aur uska tawaaf karoge*". Hazrat Umar ﷺ ka bayan hai ke phir main Abu Bakar ﷺ ke paas gaya aur unse kaha: Aye Abu Bakar! Kya Aap ﷺ Allah ke sacche nabi nahi hain? Unho'n ne kaha: Kyou'n nahi. Maine kaha: Kya ham haq par aur hamaara dushman baatil par nahi hai? Unho'n ne kaha: Haa'n, aisa hi hai. Maine kaha: To phir ham deen ke mutaalliq ye zillat kyou'n gawaara kare'n? Hazrat Abu Bakar ﷺ ﷺ ne kaha: Bhale aadmi! Wo Allah ke Rasool Hain, uski khilaaf-warzi nahi karte. Allah unka madadgaar hai. Lehaza wo jo hukum de'n uski taameel karo aur unke rikaab ko thaam lo, kyo'n ke Allah ki Qasam! Aap haq par hain. Maine kaha: Kya aap ham se ye bayan nahi karte the ke ham baitullah jaakar uska tawaaf kare'nge? Hazrat Abu Bakar ﷺ ﷺ ne kaha: Haa'n, kaha tha, magar ye bhi kaha tha ke tum isi saal baitullah jaaoge aur uska tawaaf karoge? Maine kaha: Nahi. Is par Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Tum baitullah pohonchoge aur uska tawaaf karoge. Hazrat Umar ﷺ kehte hain ke maine is (be-adabi aur gustaakhi ki talaafi[293] ke liye) bohot se nek amal kiye. Raawi ka bayan hai ke jab sulah-naama likha jaa chuka to Rasool Allah ﷺ ne apne Sahaba Ikraam ﷺ se kaha: "*Utho aur qurbani ke jaanwar zibah karo, nez sar ke baal mundwaao*". Raawi kehta hai ke Allah ki qasam! Ye sun kar koi bhi na utha. Phir aap ne teen (3) martaba yehi farmaya. Jab un mein se koi na utha to aap Hazrat Umme Salama ﷺ ke paas gae aur unse ye waaqea bayan kiya jo logo'n se aap ko pesh aaya tha. Hazrat Umme Salama ne kaha: Allah ke Nabi! Agar aap ye baat chaahte hain to baahar tashreef le jaae'n aur un mein se kisi ke saath kalaam na farmae'n, balke aap apne qurbani ke jaanwar zibah karke sar mundne waale ko bulaae'n, taake wo aap ka sar mond-de. Chunache aap baahar tashreef laae aur kisi se guftagu na ki, hatta ke aap ne tamaam kaam kar liye. Aap ne qurbani ke jaanwar zibah kiye aur sar moondne waale ko bulaya, jis ne aap ka sar monad. Chunache jab Sahaba Ikraam ﷺ ne ye dekha to wo bhi uthe aur unho'n ne qurbani ke jaawar zibah kiye, phir ek doosre ka sar moondne lagey. Ghab ki wajah se khatra paida ho gaya tha ke wo ek-doosre ko halaak kar de'nge. Uske baad chand musalman khawateen aap ke yahaa'n haazir-e-khidmat huee'n to Allah Ta'ala ne ye aayat naazil farmaai: "Musalmano! Jab Musalman Aurte'n Hijrat Karke Tumhare Paas Aae'n To Unka Imtehaan Lo… Kaafir Aurto'n Ko Nikah Mein Na Rakho".[294] To Hazrat Umar ﷺ ne us din apni do (2) mushrik aurto'n ko talaaq dedi jo unke nikah mein thee'n. Un mein ek (1) ke saath Muawiya bin Abu Sufyan ﷺ aur doosri se Safwan bin Umaiyya ne nikah kar liya. Phir Nabi ﷺ madina waapas aae to Abu Baseer naami ek (1) shakhs musalman ho kar aap ke paas aaya jo quraishi tha aur kuffaar-e-makkah ne uske taaqub mein do (2) aadmi bheje aur Aap ﷺ ko ye kehelwa bheja ke jo ehed aap ne ham se kiya hai uska khayaal kare'n. Lehaza Aap ﷺ ne Abu Baseer ﷺ ko un dono ke hawaale kar diya aur wo dono'n usey le kar dhul-hulaifa pohonche aur wahaa'n utar kar khajoore'n khane lagey to Abu Baseer ﷺ ne ek se kaha: Allah ki qasam! Teri talwaar bohot umda maaloom hoti hai. Usne sonth kar kaha: Beshak umda hai, main usey kai dafa aazma chuka hoo'n. Abu Baseer ﷺ ne kaha: Mujhe dikhaao main bhi to dekhu'n kaisi acchi hai? Chunache wo talwaar usne Abu Baseer ﷺ ko dedi. Abu Baseer ﷺ ne usi talwaar se waar karke usey thanda kar diya. Doosra shakhs bhaagta hua madina aaya aur daudta hua masjid mein ghus aaya. Rasool Allah ﷺ ne usey dekha to farmaya: "*Ye kuch khaufzada hai*". Phir jab wo Nabi ﷺ ke paas aaya to kehne laga: Allah ki qasam! Mera saathi qatal kar diya gaya hai aur main bhi nahi bachu'nga. Itne mein Abu Baseer ﷺ bhi aapohonche aur kehne lagey: Allah ke Nabi! Allah ne aap ka ehed poora kar diya hai aap ne mujhe kuffaar ko waapas kar diya tha, magar Allah ne mujhe najaat di hai. Is par Nabi ﷺ ne farmaya: "*Teri maa ke liye kharaabi ho!*

[293] T: (تَلافی) (kisi nuqsaan ya kami waghaira ka) ewaz, badal [Rektha]

[294] Surah al Mumtahana: 10

*Ye to ladaai ki aag hai. Agar koi uska madagaar hota to zaroor bhadak uthti*". Jab us (Abu Baseer ﷺ) ne ye baat suni to wo samajh gae ke aap usko phir un (kuffaar) ke hawaale kare'nge. Lehaza wo seedhe nikal kar samandar ke kinaare jaa pohonche. Doosri taraf se Abu Jandal ﷺ bhi makkah se bhaag kar usse mil gae. Is tarah jo shakhs bhi quraish ka musalman ho kar aata wo Abu Baseer ﷺ se mil jaata tha, yahaa'n tak ke wahaa'n ek (1) jamaat wujood mein aagai. Phir Allah ki qasam! Wo quraish ke jis qaafle ki baabat sunte ke wo shaam ki jaanib jaa raha hai uski ghaat[295] mein rehte, uske aadmiyo'n ko qatal kare unka saaz-o-saamaan loot lete. Phir aakhir-kaar quraish ne Nabi ﷺ ke paas aadmi bheja, aap ko Allah aur qaraabat ka waasta diya ke Abu Baseer ﷺ ko kehla bheje'n ke wo eeza-rasaani[296] se baaz aajaae aur ab se jo shakhs musalman ho kar aapke paas aae usko aman hai. Chunache Nabi ﷺ ne Abu Baseer ﷺ ki taraf iski baabat paighaam bheja. Us waqt Allah Ta'ala ne ye aayat naazil farmaai: "Wohi Allah Jis Ne Aen Makkah Mein Tumhe'n Un Par Fatah Di Aur Unke Haath Tum Se Rok Diye Aur Tumhare Haath Unse Rok Diye, Jabke Isse Pehle Tumhe'n Un Par Ghaalib Kar Chuka Tha…"[297] (Jab kuffaar ne apne dilo'n mein) zamaana-e-jaahiliyyat ki nakhwat[298] thaan li…. Aur jaahilaana nakhwat ye thi ke unho'n ne Nabi ﷺ ki nabuwwat ko na maana aur *Bismillah ar Rahman ar Raheem* na likhne diya, nez musalmano aur kaaba ke darmiyan haael hue.[299]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: "مَعَرَّةٌ", "عُرُّ" se mushtaq[300] hai. Iske maane khaarish[301] ke hain. Aur "تَزَيَّلُوْا" ke maane hain: Wo ek-doosre se judaa ho gae. (Aur "حَمَيْتُ" ka lafz) "حَمَيْتُ الْقَوْمَ" se hai. Uske maane hain: Maine logo'n ko sher se bachaaya. Iske maane ye bhi hain ke maine charaah-gaah ki hifaazat ki.

Faaeda: Kisi bade aur ahem maqsad ke husool ke liye choti-choti jazbaati baato'n ko qurban kar dena chaahiye. Kyou'nke Rasool Allah ﷺ ne baitullah ki azmat-o-hurmat ko barqaraar rakhne ke liye kuffaar ki taraf se baaz naa-rawaa[302] sharaaet ko bhi qubool kar liya, jaisa ke aakhri shart hai. Us shart ke tasleem karne par Hazrat Umar ﷺ bohot jazbaati ho gae, chunache wo umr bhar un jazbaat ke izhaar par afsos karte rahe aur talaafi ke liye sadaqaat-o-khairaat karte rahe.

[2733] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ un (aurto'n) ka imtehaan lete the (jo makkah se hijrat karke madina aati thee'n). (Zohri ne kaha:) Hame'n ye riwayat pohonchi hai ke Allah Ta'ala ne jab ye hukum naazil farmaya ke musalman wo sab kuch un mushrikeen ko waapas kar de'n jo unho'n ne apni un biwiyo'n par kharch kiya hai, jo (ab musalman ho kar) hijrat kar aai hain. Nez musalmano ko hukum diya ke wo kaafir aurto'n ko apne nikah mein na rakhe'n to Hazrat Umar ﷺ ne apni do (2) biwiyo'n Qareebah bint Abu Umaiyya ( قَرِيْبَةَ بِنْتَ أَبِيْ أُمَيَّةَ) aur Jarwal al Khuzaai (جَرْوَلِ الْخُزَاعِيِّ) ki dukhtar ko talaaq dedi. Baad mein Qareebah se Hazrat Muawiyat bin Abu Sufyan ﷺ ne shaadi karli (jo abhi musalman nahi hue the). Doosri (biwi) ko Abu Jaham ne apne aqd mein le liya. Jab kuffaar ne musalmano ke un akhrajaat ko adaa karne se inkaar kar diya jo unho'n ne apni (kaafirah) biwiyo'n par kiye the to Allah Ta'ala ne ye aayat naazil farmaai: "Aur Agar Tumhari Kaafir Biwiyo'n Ke Haq-e-Maher Se Tumhe'n Kuch Na Miley To Saza Ke Taur Par Tum Muaawaza Khud Hi Wasool Karlo".[303] Ye wo muaawaza tha jo musalman, kuffaar mein se us shakhs ko dete jiski biwi hijrat kark aajaati. Ab Allah Ta'ala ne hukum diya ke jis musalman ki biwi murtad ho kar (kuffaar ke yahaa'n) chali jaae uske akhrajaat un kuffaar ki aurto'n ke haq-e-maher se adaa kiye jaae'n jo hijrat karke aai hain (aur kisi musalman ne unse nikah kar liya hai). Aur hame'n nahi maaloom ke koi musalman muhaajira aurat imaan ke baad murtad hui ho aur hame'n ye khabar mili hai ke Hazrat Abu Baseer bin Aseed Saqafi ﷺ jab musalman muhaajir ki haisiyat se muaahada ki muddat ke dauraan mein Nabi ﷺ ki khidmat mein haazir hue to

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[295] T: (گھات) Wo jagah jahan dushman ya shikaar ke intezaar mein baithe'n [Rekhta]

[296] T: (اِیْذا رسانی) Dukh dena, takleef pohonchaana [Rekhta]

[297] Surah al Fatah: 24-26

[298] T: (نَخوَت) Ghuroor, takabbur, ghamand [Rekhta]

[299] راجع: 1694 1695

[300] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]

[301] T: (خارِش) Ek (1) jildi mutaaddi (مُتَعَدّی) bimaari jis mein choti-choti phunsiyaa'n khujli ke saath nikalti hain [Rekhta] mutaaddi=phail jaane waala marz [Rekhta]

[302] T: (نا رَوا) Ghair-waajib, naa-munaasib, naa-maqbool [Rekhta]

[303] Surah al Mumtahana: 11

Akhnas bin Shareeq ne ek (1) tehreer ke zariye se Nabi ﷺ se unki waapsi ka mutaalba kiya. Phir unho'n ne poori hadees zikr ki.

Faaeda: Hazrat Abu Baseer ؓ saahil-e-samandar par Ays[304] naami muqaam par thehre aur Abu Jandal ؓ bhi bhaag kar wahaa'n aagae. Is tarah wahaa'n 70 sawaar jamaa ho gae, quraish ka jo tijaarati qaafla aata usey log lete. Aakhir-kaar quraish ne tang aakar muaahada ki aakhri shart khatam kardi aur Rasool Allah ﷺ se mutaalba kiya ke Abu Baseer ؓ ki karwaaiyo'n ko band kiya jaae. Aakhir-kaar Rasool Allah ﷺ ne apna ek (1) khat Hazrat Abu Baseer ؓ ke naam rawaana farmaya aur jab khat unhe'n milaa to wo haalat-e-nazaa' mein the. Unho'n ne aap ka naama-e-giraami[305] haath mein pakda aur usey padhte padhte apni jaan, jaan-aafreen ke hawaale kardi …ؓ….[306]

## Baab 16: Qarz Dete Waqt Shart Tae Karna

Hazrat Ibne Umar ؓ aur Hazrat Ataa ne kaha: Agar qarz mein muddat muqarrar kar le to jaaez hai.

[2734] Hazrat Abu Huraira ؓ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne ek (1) Israeli ka zikr kiya jis ne kisi se 1000 bataur-e-qarz talab kiye to usne ek (1) muaiyyan muddat tak ke liye usey qarz diya. Uske baad mukammal hadees bayan ki.[307]

## Baab 17: Makaatab ka Bayaan, Nez Jo Sharaaet Kitabullah Ke Khilaaf Hain Wo Jaaez Nahi

Hazrat Jaabir bin Abdullah ؓ ne makaatab ke mutaalliq farmaya ke unke aur aaqaao'n ke darmiyan jo sharaaet tae ho'n, wo qaabil-e-etebaar hain. Hazrat Ibne Umar ؓ ya Hazrat Umar ؓ ne farmaya: Har wo shart jo kitabullah ke mukhalif ho, wo baatil hai, agarche wo sau (100) sharte'n ho'n.

[2735] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke unke paas Hazrat Barirah ؓ aaee'n aur unse badal-e-kitaabat ke mutaalliq ta-aawoon ka sawaal kiya. Hazrat Ayesha ؓ ne farmaya: Agar tu chaahe to main tere maalikaan ko badal-e-kitaabat adaa kar deti hoo'n, lekin walaa mere liye hogi. Phir jab Rasool Allah ﷺ tashreef laae to maine aap se uska zikr kiya. Nabi ﷺ ne farmaya: "*Usey khareed kar aazaad karo, walaa to uske liye hai jo aazaad kare*". Uske baad Rasool Allah ﷺ mimbar par tashreef laae aur farmaya: "*Un logo'n ko kya ho gaya hai jo aisi sharte'n aaed*[308] *karte hain jo kitabullah mein nahi hain? Aagaah raho! Jis ne koi aisi shart lagaai jis ki bunyaad kitabullah mein nahi, wo (shart) qaabil-e-etebaar hi nahi, agarche aisi sau (100) sharte'n lagaae*".[309]

## Baab 18: Iqrar Mein Kis Qism Ki Shart Aur Istishna Durust Hai? Nez Wo Sharte'n Jaaez Hain Jo Logo'n Mein Mutaarif Ho'n Aur Agar Kisi Ne Kaha: Mujh Par Kisi Ke Sau (100) Dirham Hain Magar Ek (1) Ya Do (2).

Ibne A'un (عَوْن) ne Imam Ibne Sireen se bayan kiya ke ek (1) shakhs ne shuturbaan[310] se kaha: Apna oont taiyyaar karo, agar main tere saath falaa'n-falaa'n din na jaau'n to tere liye sau (100) dirham hain. Chunache wo na gaya to Qaazi Shuraih ne faisla kiya: Jo apni marzi se apne aap par koi shart aaed kare jabke usey majboor na kiya gaya ho, to usey wo shart poori karni zaroori hai. Ayyub ne Imam Sireen se riwayat kiya ke, ek (1) shakhs ne ghalla kharida aur kaha: Agar main tere paas budh ke din na aau'n to mere aur tere darmiyan koi bae nahi. Chunache wo budh ke din na aaya to Qaazi Shuraih ne kharidaar se kaha: Toone khud khilaaf-warzi ki hai. Phir unho'n ne uske khilaaf faisla diya.

[2736] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ke 99 naam hain, yaane sau (100) se ek (1) kam, jis shakhs ne unko yaad kiya to wo Jannat mein daakhil hoga*".[311]

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[304] T: Al Ays Badr [RSB]

[305] T: (نامہ گِرَامی) Muazzaz aadmi ka khat [Rekhta]

[306] Umdatul Qaari: V9 P647

[307] راجع: 1498

[308] T: (عائِد) Naafiz karna, jaari karna [Rekhta]

[309] راجع: 456

[310] T: Oont haankne waala [Rekhta]

[311] Dekhiye: 6410 7392

Faaeda: Iqraar mein kisi qism ki shart aur istishna[312] jaaez hai, khwah kaseer mein se qaleel ka istishna ho ya uske bar-aks qaleel mein se kaseer ka istishna ho. Kyou'nke quran mein dono istishna mazkoor hain. Ek ye hai: "Mere Bando'n Par Tere Kuch Zor Na Chal Sakega, Magar Un Logo'n Par Jo Gumrah Ho Kar Teri Pairawi Kare'nge".[313] Aur doosra istishna ye hai: "Main Un Sab Ko Behka Ke Chodu'nga, Magar Tere Mukhlis Bande Isse Mehfooz Rahe'nge".[314] Un mein se ek-doosre se ziyaada hai aur un mein istishna waaqe hua hai. Maaloom hua ke dono qism ke istishna saheeh hain. Jamhoor ka yehi mauqif hai. Bahar-haal iqaar mein koi shart lagaana ya kisi ko mustashna karna saheeh hai.[315] Is hadees mein asma-e-husna ki khabar di gai hai. Jinhe'n yaad karne aur unke mutaabiq amal karne waale ko dukhoon-e-Jannat ki bashaarat di gai hai. Waise Allah Ta'ala ke 99 naamo'n ke alaawa bhi be-shumaar naam hain, un mein se aksar Quran-e-Majeed mein bayan hue hain. Un mein lafz "Allah" ism-e-zaati hai aur baaqi sifaati naam hain.

## Baab 19: Waqf Mein Sharte'n Lagaana

[2737] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar bin Khattab ﷺ ko khybar mein ek (1) qita' (قِطْعه)[316]-e-zameen mila to us ke mutaalliq mashwara karne ke liye Nabi ﷺ ki khidmat mein haazir hue. Arz kiya: Allah ke Rasool ﷺ! Mujhe khybar mein ek (1) zameen ka tudka mila hai, mere nazdeek usse nafees-tar maal maine kabhi nahi paaya. Aap mujhe uske mutaalliq kya hukum farmate hain? Aap ﷺ ne farmaya: "*Agar chaaho to asal zameen apni milkiyat mein rakho aur uski paidawaar ko sadqa kar do*". Phir Hazrat Umar ﷺ ne us shart ke saath, us zameen ko sadqa kar diya ke na usey farokht kiya jaaega aur na usey hibaa hi kiya jaaega. Nez us mein wiraasat bhi nahi chalegi. Usey aap ne mohtaajo'n, rishtedaaro'n, ghulam aazaad karaane, Allah ke deen ki tableegh-o-ishaa-at aur mehmaano'n ke liye waqf kar diya. Nez jo uska intezaam-o-inseraam[317] kare, wo maaroof tareeqe ke mutaabiq khud khaae aur doosro'n ko khilaae to us par koi ilzaam nahi hoga. Lekin uska khud khana aur doosro'n ko khilaana maal jamaa karne ke liye na ho.

Raawi-e-hadees (Ibne A'un) kehte hain, jab maine is hadees ka zikr Ibne Sireen se kiya to unho'n ne farmaya ke mutawalli us mein se maal jamaa karne ka iraada na rakhta ho.[318]

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[312] T: (اِسْتِثْنا) Kisi zumre ya aam hukum se (kisi shakhs ya shae ko) alaaheda qaraar dene ki soorat, alag jaanna [Rekhta]

[313] Surah al Hijr: 42

[314] Surah al Hijr: 39-40

[315] Fath-ul-Baari: V5 P434

[316] T: (قِطْعه) Zameen ka tukda [Rekhta]

[317] T: (اِنْصِرام) Ehtemaam, bandobast [Rekhta]

[318] راجع: 2313

بسم الله الرحمان الرحيم

# 55: Kitab-ul-Wasaaya (Wasiyyato'n Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْوَصَايَا

## Baab 1: Wasiyyato'n Ka Bayaan

Irshad-e-Nabawi ﷺ hai: "*Aadmi ki wasiyyat uske paas likhi honi chaahiye*".

Farman-e-ilaahi hai: Tum Par Farz Kiya Gaya Hai Ke Jab Tum Mein Se Kisi Ko Maut Aae, Agar Wo Maal Chod Jaae To Walidain (aur qareebi rishtedaaro'n) Ke Liye Dastoor Ke Mutaabiq Wasiyyat Kare (Ye Taqwa Shear Logo'n Par Waajib Haq Hai. Jo Koi Usey Sunne Ke Baad Usey Tabdeel Karde To Uska Gunah Un Logo'n Par Hai Jo Usey Tabdeel Karte Hain. Yaqeenan Allah Sab Kuch Sunne Waala Khoob Jaanne Waala Hai) Jo Koi Wasiyyat Karne Waale Ki Taraf Se Jaanibdaari Ka Khatra Mehsoos Kare.[319]

Janafan "جَنَفًا" ke maane kisi ki taraf mailaan hone ke hain aur Mutajaanifan "مُتَجَانِفٌ" ke maane maael[320] hone waale ke hain.

Faaeda: Ibtedaa-e-islam mein wasiyyat karna zaroori tha, ba-sharte ke uske paas qaabil-e-wasiyyat maal maujood ho. Phir wurasaa[321] ke liye us hukum ko mansookh kar diya gaya, jaisa ke hadees mein hai. Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne har haqdaar ko uska haq de diya hai. Lehaza ab waaris ke liye koi wasiyyat nahi*".[322] Lekin jis ke liye meeraas or meeraas[323] mein hissa nahi uske haq mein wasiyyat karne ka hukum theek usi tarah barqaraar hai jaise pehle tha, lekin uske saath ek hadees ke alfaaz ko madde-nazar rakhna hoga, jiske alfaaz hain: "*Wo wasiyyat karna chaahta ho*".[324] Hamaare rujhaan ke mutaabiq us shakhs ke liye wasiyyat karna waajib hai, jis par doosro'n ke huqooq ho'n. Masalan: Amaanat aur qarz waghaira aur un huqooq se wasiyyat ke alaawa khalaasi[325] haasil karna bhi mumkin na ho. Nez uske paas maal bhi ho. Jis mein ye sharaaet na paai jaae'n uske liye wasiyyat karna waajib nahi, balke mustahab hai.

[2738] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kisi musalman ko ye laayaq nahi ke wo apni kisi cheez mein wasiyyat karna chahta ho, magar do raate'n bhi is haalat mein guzaare ke uske paas wasiyyat tehreeri shakl mein maujood na ho*".

Muhammad bin Muslim ne Amr ke zariye se Ibne Umar ؓ ke Nabi ﷺ se riwayat karne mein maalik ki mataaba-at ki hai.

[2739] Hazrat Amr bin Haaris ؓ se riwayat hai jo Rasool Allah ﷺ ke susraali rishtedaar aur Hazrat Juwairiyyah bint Haaris ؓ ke bhai hain. Unho'n ne farmaya ke Rasool Allah ﷺ ne wafaat ke waqt na koi dirham-o-dinar, na koi ghulam-laundi, aur na koi aur cheez hi chodi. Sirf ek (1) safed khacchar, hathiyaar aur kuch zameen chodi jise aap ne sadqa kar diya tha.[326]

Faaeda: Waqf ka asar bhi wasiyyat ki tarah marne ke baad jaari rehta hai. Is liye waqf ko wasiyyat ke tahat zikr kiya hai, nez Rasool Allah ﷺ ka koi tarka aisa nahi tha jo qaabil-e-wasiyyat ho. Chunache Hazrat Ayesha ؓ farmati hain ke Rasool Allah ﷺ ne wafaat ke waqt na koi dirham-o-dinar, na koi oont, bakri chodi aur na aap ne kisi qism ki (maali) wasiyyat hi farmaai.[327] Rasool Allah ﷺ ka wafaat ke waqt koi maal na tha aur na wasiyyat hi hui. Albatta kitabullah ki itteba ke mutaalliq zaroor wasiyyat farmaai, jaisa ke aainda hadees mein uska zikr hoga.

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[319] Surah al Baqara: 180-182
[320] T: (مائل) Mutawajja, raaghib [Rekhta]
[321] T: (وُرَثا) Waaris ki jamaa [Rekhta]
[322] Sunan Ibne Majah: Al Wisaaya: H2712
[323] T: (مِيراث) Wo jaaedaad jo kisi shakhs ke marne ke baad uske waariso'n ko mile, tarka, warasa, jaageer [Rekhta]
[324] SB: Al Wisaaya: H2738
[325] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]
[326] Dekhiye: 2873 2912 3098 4461
[327] Saheeh Muslim: Al Wisaaya: H4229(1635)

[2740] Hazrat Talha bin Musarrif se riwayat hai, unho'n ne Hazrat Abdullah bin Abi Awfa ﷺ se dariyaaft kiya: Aaya Nabi ﷺ ne kisi cheez ki wasiyyat ki thi? Unho'n ne farmaya: Nahi. Maine kaha: Phir logo'n par wasiyyat karna kyou'n farz kiya gaya hai? Ya logo'n ko wasiyyat karne ka kyou'n hukum diya gaya hai? Unho'n ne farmaya: (Haa'n), Aap ﷺ ne kitabullah par amal-paira rehne ki zaroor wasiyyat ki thi.[328]

[2741] Hazrat Aswad bin Yazeed se riwayat hai ke logo'n ne Hazrat Ayesha ﷺ ke paas Hazrat Ali ﷺ ki wasee[329] hone ka zikr kiya to unho'n ne farmaya: Aap ne Hazrat Ali ﷺ ko kab wasiyyat farmaai? Halaa'nke (aakhri lamhaat mein) maine aap ko apne seene se lagaaya hua tha. Ya farmaya: Main unhe'n apni godh mein rakhe hue thi, tab aap ne paani ka tasht mangwaaya, itne mein aap ka sar-e-mubarak meri jholi mein jhuk gaya. Mujhe maaloom na ho saka ke aap wafaat paa chuke hain to aap ne (Hazrat Ali ﷺ ke liye) wasiyyat kab farmaai?[330]

Faaeda: Hazrat Ayesha ﷺ ne ek (1) khaas wasiyyat ka inkaar kiya hai ke bimaar se le kar wafaat tak Rasool Allah ﷺ mere hi paas rahe aur meri hi godh mein inteqaal farmaya. Agar aap ne Hazrat Ali ﷺ ko wasi banaaya hota ya aap ko khlifa muqarrar kiya hota, to kam-az-kam mujhe to uska ilm zaroor hota. Is binaa par ye propaganda be-bunyaad hai ke Hazrat Ali ﷺ Rasool Allah ﷺ ke wasi ya app ke naam-zad karda khalifa hain. Khud Hazrat Ali ﷺ ne bhi is maz-oomah[331] wasiyyat ki pur-zor tardeed ki hai. Farmaya ke us zaat ki qasam jis ne daana ugaaya aur jaan ko paida kiya! Hamaare paas to Allah ki kitaab aur jo kuch us saheefe mein hai, iske alaawa koi cheez nahi hai.[332] Iske alaawa Hazrat Ali ﷺ ne apne liye khilaafat se pehle ya uske baad koi daawa nahi kiya aur saqeefa[333] ke din bhi kisi ne us wasiyyat ka ishaara tak nahi kiya. Ye mahez rawaafiz hazraat ka be-bunyaad propaganda hai jiski koi haisiyat nahi.

## Baab 2: Apne Wurasaa Ko Maaldaar Chodna, Usse Behtar Hai Ke Wo Logo'n Ke Saamne Haath Phaila Kar Maangte Phire'n

[2742] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ meri timaar-daari ke liye tashreef laae jabke main Makkah Mukarrama mein tha aur aap is baat ko pasnd nahi karte the ke uski wafaat us sarzameen mein ho jaha'n se wo hijrat kar chuke hain. Aap ﷺ ne farmaya: "*Allah Ta'ala Afra ke bete par rahem farmae*". Maine arz kiya: Allah ke Rasool ﷺ! Kay main apne tamaam maal ki wasiyyat karsakta hoo'n? Aap ne farmaya: "*Nahi*". Maine arz kiya: Apne nisf maal ki? Aap ne farmaya: "*Nahi*". Phir maine arz kiya: Ek-tihaai ki wasiyyat kar du'n? Aap ne farmaya: "*Haa'n*, *teesre hisse ki wasiyyat durust hai lekin ye bhi ziyaada hai, kyou'nke unhe'n tang-dast mohtaaj chod-do logo'n ke aage haath phailakar maangte phire'n. Tum jo maal bhi kharch karoge wo tumhare liye sadqa hoga hatta ke wo luqma jise tum tod kar apni biwi ke mu'n mein daaloge wo bhi sadqa hai. Yaqeenan teri umr daraaz hogi aur Allah Ta'ala tumhe'n buland martaba ataa farmaega ke kuch log tumhari zaat se faaeda uthae'nge jabke kuch logo'n ko tumhari wajah se nuqsaan pohonchega*". Us waqt Hazrat Saad ﷺ ki sirf ek (1) beti thi.

Faaeda: Hazrat Saad bin Abi Waqqaas ka mazkoora waaqea fatah makkah ka hai ya hajjat-ul-wida ka? Is silsile mein mukhtalif riwayaat hain. Mumkin hai dono martaba ye waaqea pesh aaya ho, pehli martaba fatah makkah ke mauqa par aisa hua, jabke unki koi alaad nahi thi aur doosri dafa hajjat-ul-wida mein bimaar hue, jabke unke yahaa'n sirf ek (1) beti thi. Uske baad Allah Ta'ala ne unhe'n 40 saal tak zinda rakha. Unke 4 bete aur 12 betiyaa'n thee'n. Unho'n ne iran ko fatah kiya, kufa ke governer bane, ghanimato'n se musalmano ko maalamaal kiya aur kuffaar-o-mushrikeen ko unke jung-o-qitaal se zabardast nuqsaan uthaana pada, nez aap mustajaab ud daawaat the, chunache kufa ke ek (1) shikaayat-kuninda[334] ko aap ki bad-dua se bohot nuqsaan hua.[335]

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[328] Dekhiye: 4460 5022

[329] T: (وَصی) Wo shakhs jis ko wasiyyat ki gai ho [Rekhta]

[330] Dekhiye: 4459

[331] T: (مَزْعُومَه) Maz-oom, farzi, gumaan-shuda, qiyaas kiya hua [Rekhta]

[332] SB: Ad Diyaat: H6915

[333] T: (سَقِيفَه) yahaa'n Thaqifa Bani Saaidah ki taraf ishaara hai [RSB]

[334] T: (شکایت کنِندَه) Shikaayat karne waala [Rekhta]

[335] SB: Kitab-ul-Azaan: H755

## Baab 3: Ek-tihaai Maal Ki Wasiyyat Karna

Hazrat Hasan Basri ﷺ farmate hain ke dhimmi[336] ke liye bhi ek-tihaai se ziyaada ki wasiyyat jaaez nahi. Irshad-e-Baari Ta'ala hai: Aap Unke Darmiyan Bhi Isi Hukum Ke Mutaabiq Faisla Kare'n Jo Allah Ta'ala Ne Utaara.[337]

[2743] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Kaash ke log wasiyyat mein chauthaai tak kami kar le'n, kyou'nke Rasool Allah ﷺ ne farmaya: "*Ek-tihaai tak wasiyyat karo, wasiyyat ki ye miqdaar bhi bohot ziyaada badi hai*".

[2744] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne farmaya: Main bimaar hua to Nabi ﷺ meri timaar-daari[338] ke liye tashreef laae. Maine arz kiya: Allah ke Rasool ﷺ! Aap mere liye Allah se dua kare'n ke wo mujhe ediyo'n ke bal waapas na karde (makkah mein mujhe maut na aae). Aap ﷺ ne farmaya: "*Shayad Allah Ta'ala tumhe'n daraaz umr de aur logo'n ko tum se nafaa pohonchaae*". Maine arz kiya: Mera wasiyyat karne ka iraada hai aur meri ek (1) hi beti hai, kya main aadhe maal ki wasiyyat kar du'n?? Aap ne farmaya: "*Nisf maal to ziyaada hai*". Maine arz kiya: Tihaai maal ki wasiyyat kar du'n? Aap ne farmaya: "*Haa'n thulth*[339] *theek hai, lekin thulth ki miqdaar bhi ziyaada badi hai*". Raawi kehta hai ke log ek-tihaai maal ki wasiyyat karne lage, kyou'nke tihaai ki miqdaar ko aap ne unke liye jaaez qaraar diya.[340]

Faaeda: Ummat ka is amr par ijmaa hai ke jis maiyyat ka waaris ho uske liye ek-tihaai se ziyaada wasiyyat karna jaaez nahi, lekin agar koi waaris na ho to kya thulth se ziyaada ki wasiyyat ki jaa sakti hai ya nahi? Jamhoor ahle ilm kehte hain ke maal se ziyaada wasiyyat karna kisi soorat mein jaaez nahi. Ek-tihaai bataur-e-wasiyyat kharch karne ke baad do-tihaai baitul maal mein jamaa kar diya jaae. Hamaare rujhaan ke mutaabiq wurasaa ki adm maujoodgi mein ek-tihaai se ziyaada wasiyyat ki jaa sakti hai, kyou'nke wasiyyat ki taayyun sirf huqooq-e-wurasaa ke pesh-e-nazar hai, jaisa ke Rasool Allah ﷺ ne Hazrat Saad bin Abi Waqqaas ﷺ se farmaya tha. Is liye agar wurasaa nahi hain to ek-tihaai se ziyaada wasiyyat ki jaa sakti hai. *Wallahu A'alam*

## Baab 4: Wasiyyat Karne Waale Ka Apne Wasi Se Kehna Ke Mere Bete Ka Khayaal Rakhna, Nez Wasi Kis Qism Ka Daawa Kar Sakta Hai?

[2745] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Utbah bin Abi Waqqaas ne apne bhai Hazrat Saad bin Abi Waqqaas ﷺ ko wasiyyat ki, ke Zama'h (زمعه) laundi ka farzan mere nutfe se hai, usey apne qabze mein le lena. Chunache fatah makkah ke mauqa par Hazrat Saad bin Abi Waqqaas ﷺ ne usey pakad liya aur kaha ke ye mera bahtija hai. Iske mutaalliq mere bhai ne mujhe wasiyyat ki thi. Tab Bad bin Zama'h khada hua aur kehne laga: Ye to mera bhai hai, aur mere baap ki laundi ka beta hai, jo uske bistar par paida hua hai. Dono Rasool Allah ﷺ ki khidmat mein apna jhagda le kar haazir hue. Hazrat Saad bin Abi Waqqaas ﷺ ne arz kiya: Allah ke Rasool ﷺ! Ye mere bhai ka beta hai aur usne mujhe iske mutaalliq wasiyyat ki thi. Abd bin Zama'h ne kaha: Ye mera bhai hai aur mere baap ki laundi ka beta hai. Rasool Allah ﷺ ne faisla farmaya: "*Aye Abd bin Zama'h! Ye tumhara hai, kyou'nke baccha usi ka hoga jiske bistar par paida hua aur zaani ke liye patthar hain*". Uske baad aap ne Ummul Momineen Hazrat Sauda ﷺ se farmaya: "*Usse parda karo*". Kyou'nke aap ne Utbah ki mushaabahat us mein dekhi thi, chunache us ladke ne Hazrat Sauda ﷺ ko kabhi na dekha, hatta ke wo Allah ko se jaa mila.[341]

## Baab 5: Mareez Agar Sar Se Waazeh Ishaara Kare To Jaaez Hai

[2746] Hazrat Anas ﷺ se riwayat hai ke ek (1) yahoodi ne kisi ladki ka sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya. Ladki se poocha gaya: Tere saath ye sulook kisne kiya hai? Kya falaa'n shakhs ne, ya falaa'n shakhs ne kiya hai? Hatta ke us yahoodi ka naam liya gaya to usne apne sar se ishaara kiya (haa'n), chunache us yahoodi ko

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[336] T: (ذِمّی) Wo mushrik ya ahle kitaab jo islaami hukumat ki amaan mein rehta ho aur usne shart-e-zimma (jiziy) ko qubool kar liya ho [Rekhta]

[337] Surah al Maaida: 49

[338] T: (تِیماری داری) Bimaar-pursi karne waala [Rekhta]

[339] T: (ثُلُث) Teesra hissa [Rekhta]

[340] راجع: 56

[341] راجع: 2053

pakad kar laaya gaya. Usse musalsal baaz-purs[342] hoti rahi, hatta ke usne apne jurm ka eteraaf kar liya, phir Rasool Allah ﷺ ke hukum par uska sar bhi patthar se kuchal diya gaya.

Faaeda: Is muqaam par do (2) masle hain jinki wazaahat ye hai ke ishaare se wasiyyat ka suboot hota hai, kyou'nke ishaara kalaam ke qaaem muqaam hai. Ba-sharte ke ishaara waazeh ho, ishaara sar se kiya jaae ya haath se, agar haazireen maqsad samajh jaate hain to wasiyyat ke liye kaafi hai. Doosra masla qisaas ka hai, wo ishaare se saabi tnahi hoga, jab tak ke mulzim apni zubaan se uska eteraaf na kare, kyou'nke Rasool Allah ﷺ ne qisaas ka hukum ishaare se shahaadat ki binaa par nahi, balke yahoodi ke iqraar-e-jurm ke baad uska sar kuchla gaya hai.

## Baab 6: Kisi Waaris Ke Liye Wasiyyat Karna Jaaez Nahi

[2747] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Ibteda-e-islam mein maal, aulaad ke liye tha aur walidain ke liye wasiyyat thi. Phir Allah Ta'ala ne usse jo chaaha mansookh kar diya aur muzakkar[343] ke liye do (2) aurto'n ke baraabar hissa muqarrar kar diya. Nez biwi ko aathwaa'n ya chautha aur shauhar ko nisf ya chautha hissa diya.[344]

## Baab 7: Wafaat Ke Waqt Sadqa Karna

[2748] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) shakhs ne Nabi ﷺ se arz kiya: Allah ke Rasool ﷺ! Kaunsa sadqa Afzal hai? Aap ne farmaya: "*Wo sadqa jo tandrusti ki haalat mein kiya jaae, uska tumhe'n laalach bhi ho, nez uski wajah se maaldaar hone ki ummeed aur kharch karne se tang-dasti ka dar bhi ho. Sadqa karne mein is qadar der na ki jaae ke jab rooh halaq tak pohonch jaae to kehne lagey: Falaa'n ke liye itna maal aur falaa'n ke liye itna maal hai, halaa'nke wo falaan ke liye ho chuka hai*".[345]

## Baab 8: Irshad-e-Baari Ta'ala Ki Tafseer: "(ye taqseem maiyyat ki taraf se ki gai) Wasiyyat Aur Qarz Ki Adaaegi Ke Baad Hogi346

Bayan kiya jaata hai ke Qaazi Shuraih, Hazrat Umar bin Abdul Aziz, Janab Taawus, Hazrat Ataa, aur Ibne Uzainah ؒ ne mareez ki taraf se dain (qarz) ke iqraar ko jaaez kaha hai.

Hasan Basri ؒ ne kaha: Aadmi ka sab se ziyaada laayaq sadqa wo hai jab duniya mein uska aakhri aur aakhirat mein pehla din ho.

Hazrat Ibrahim Nakhai aur Hakam bin Utbah ؒ kehte hain: Jab mareez kisi waaris ko qarz se bari[347] qaraar de de to wo baree ho jaaega.

Hazrat Raafe bin Khadeej ؓ ne kaha ke unki biwi Fazaariya ke maal par jo darwaza band kar diya gaya hai usey mat khola jaae, yaane ghar mein sab kuch usi ka hai.

Imam Hasan Basri ؒ ne kaha: Jab maut ke waqt kisi ne apne ghulam se kaha ke maine tujhe aazaad kar diya hai to jaaez hai.

Imam Sha'bi ؒ ne kaha: Jab aurat ne maut ke waqt kaha: Mere shauhar ne mujhe maher adaa kar diya hai aur maine usey wasool kar liya hai to jaaez hai.

Baaz log kehte hain ke mareez ka kisi waaris ke liye iqraar jaaez nahi, kyou'nke aisa karne se doosre waariso'n ko uske mutaalliq badgumaani paida ho sakti hai. Phir is gumaan ko accha khayaal karke ye keh diya hai ke agar koi mareez waaris ke liye amaanat, kisi saamaan ya muzaarabat[348] waghaira ka iqraar kare to jaaez hai. Halaa'nke Nabi

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[342] T: (باز پُرْس) Tafteesh, pooch-gach, pooch-taach [Rekhta]
[343] T: (مُذَكَّر) Nar, mard, mardaana jins rakhne waala [Rekhta]
[344] Dekhiye: 4578 6739
[345] راجع: 1419
[346] Surah an Nisa: 11
[347] T: (بری) Khaarij, aazaad, alag [Rekhta]
[348] T: (مُضارَبَت) Karobaar mein aisi shirkat ke maal ek (1) ka ho aur mehnat doosre ki, nafa mein shareek bana kar kisi ko tijaarat ke liye maal dena [Rekhta]

ﷺ ka irshad-e-giraami hai: "*Badgumaani se ijtenaab karo, kyou'nke badgumaani bada jhoot hai*". Nez musalmano ka maal kisi tarah bhi halaal nahi, kyou'nke Nabi ﷺ ne farmaya: "*Munaafiq ki nishaani ye hai ke jab uske paas amaanat rakhi jaae to us mein khayaanat kare*". Allah Ta'ala ne farmaya: "*Allah tumhe'n hukum deta hai ke amaanat waalo'n ko amaanat adaa karo*". Us mein kisi waaris ya ghair-waaris ki koi takhsees nahi. Iske mutaalliq Hazrat Abdullah bin Amr ﷺ ne bhi Nabi ﷺ se riwayat ki hai.

[2749] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Munaafiq ki teen (3) nishaniya'n hain, wo jab baat karta hai to jhoot bolta hai, jab uske paas amaanat rakhi jaae to us mein khiyaanat karta hai aur jab wo waada karta hai to uski khilaaf-warzi karta hai*".[349]

## Baab 9: Farmaan-e-Ilaahi: "Wiraasat Ki Taqseem Maiyyat Ki Taraf Se Ki Gai Wasiyyat Aur Qarz Ki Adaaegi Ke Baad Hogi"[350] Ki Taaweel

Bayan kiya jaata hai ke Nabi ﷺ ne wasiyyat se pehle qarz adaa karne ka faisla farmaya.

Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Tumhe'n Hukum Deta Hai Ke Logo'n Ki Amaanate'n Unke Hawaale Karo".[351] Is binaa par amaanat ki adaaegi nafli wasiyyat se ziyaada haq rakhti hai.

Nez Nabi ﷺ ne farmaya: "*Sadqa wohi kare jo maaldaar ho*".

Hazrat Ibne Abbas ﷺ ne farmaya: Ghulam apne aaqa ki ijaazat ke baghair wasiyyat na kare.

Nabi ﷺ ka irshad-e-giraami hai: "*Ghulam apne aaqa ke maal ka nigraan hai*".

[2750] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se kuch maanga to aap ne mujhe de diya. Maine phir maanga to aap ne phir ataa farma diya. Aakhir-kaar aap ne farmaya: "*Aye Hakeem! Duniya ka ye maal (dekhne mein) khushnuma aur (zaaeqe mein) shireen hai, lekin jo isko dil ki sakhaawat*[352] *aur sair-chashmi*[353] *se le to uske liye is mein barkat hogi aur jo koi isey tama'*[354] *aur laalach se le, uske liye is mein barkat nahi hogi. Ye us shakhs ki tarah hai jo khaata hai lekin ser* (سیر) *nahi hota. Aur oopar waala (dene waala) haath neeche waale (lene waale) haath se behtar hai*". Hazrat Hakeem ﷺ kehte hain: Maine kaha: Aye Allah ke Rasool! Us zaat ki qasam jis ne aap ko haq ke saath bheja hai! main aap ke baad kisi se kuch nahi lu'nga, hatta ke duniya se rukhsat ho jaau'n. Uske baad Hazrat Abu Bakar ﷺ ﷺ Hazrat Hakeem ﷺ ko wazeefa dene ke liye bulaate to wo usey qubool karne se inkaar kar dete. Phir Hazrat Umar Farooq ﷺ unhe'n wazeefa dene ke liye talab karte to wo uske lene se inkaar kar dete. Hazrat Umar ﷺ ne unki rawish ke pesh-e-nazar farmaya: Musalmano! Tum gawaah raho, main unhe'n wo haq pesh karta hoo'n, jo Allah ne maal-e-fe[355] mein unke liye muqarrar kiya hai, lekin wo lene se inkaar kar dete hain. Al-gharz Hazrat Hakeem bin Hizaam ﷺ ne Nabi ﷺ ke baad phir kisi se koi cheez qubool nahi ki, hata ke faut ho gae. Allah Ta'ala un par rahem farmae.[356]

[2751] Hazrat Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko (ye) farmate hue suna: "*Tum mein se har ek nigehbaan hai aur har nigehbaan se uski riaayaa ke mutaalliq sawaal hoga. Haakim-e-waqt nigehbaan hai, usse uski raiyyat*[357] *ke mutaalliq sawaal kiya jaaega. Aadmi apne ahle kahana ka nigehbaan hai, usse uski riaayaa ke mutaalliq baaz-purs hogi. Aurat apne shauhar ke ghar ki nigraan hai, usse uski raiyyat ke mutaalliq sawaal hoga.*

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[349] راجع: 33

[350] Surah an Nisa: 11

[351] Surah an Nisa: 58

[352] T: (سَخاوَت) Faiyyazi [Rekhta]

[353] T: (سَیر چَشْمی) Tabiyyat mutmaeen hona [Rekhta]

[354] T: Hirs, bohot ziyaada khwahish [Rekhta]

[355] T: (مالِ فَے) Wo maal jo ghair-musalmaano se ladaai ke baghair haasil ho jaae, qabze mein aajaae [RSB]

[356] راجع: 1472

[357] T: (رَعِیَّت) Riaaya, wo log jo baadshah ya raja ki sultanat mein aabaad ho'n [Rekhta]

*Naukar apne maalik ke maal ka nigraan hai usse uski riaayaa ke baare mein pooch-gach hogi*". Raawi kehta hai ke mere gumaan ke mutaabiq aap ne ye bhi farmaya: "*Mard apne baap ke maal ka nigraan hai*".[358]

## Baab 10: Jab Aqaarib Ke Liye Waqfa Kiya Ya Wasiyyat Ki To Kya Hukum Hai, Nez Aqaarib Se Kaun Log Muraad Hain?

Hazrat Anas ﷺ bayan karte hain ke Nabi ﷺ ne Hazrat Abu Talha ﷺ se farmaya: "*Tum apne baagh ko apne qareebi mohtaj rishtedaaro'n mein taqseem kar do*". To unho'n ne wo Hazrat Hassaan bin Saabit aur Hazrat Ubai bin Kaab ﷺ mein taqseem kar diya. Ansari ne bhi apni sanad ke saath isi tarah riwayat kiya hai, jis tarah Saabit ki hadees Hazrat Anas ﷺ se marwi hai. Uske ye alfaaz hain: "*Wo baagh apne mohtaaj qareebi rishtedaaro'n mein baant do*". Chunache unho'n ne wo baagh Hazrat Hassaan aur Ubai bin Kaab ﷺ ko de diya. Hazrat Anas (ﷺ kehte hain ke ye dono un (Hazrat Abu Talha ﷺ) ke mujh se ziyaada qareeb the. Hazrat Hassaan aur Ubai bin Kaab ﷺ ki Hazrat Abu Talha ﷺ se rishtedaari thi (jiski wazaahat is tarah hai ke) Hazrat Abu Talha ka naam Zaid bin Sahal bin Aswad bin Haraam bin Amr bin Zaid Manaat bin Adi bin Amr bin Maalik bin Najjar, aur Hassaan ka naam Hassaan bin Sabit bin Munzir bin Haraam hai. Goya ye dono (apne jadd[359]) "Haraam" mein jamaa ho jaate hain jo unka teesra baap hai aur Haraam bin Amr bin Zaid Manaat bin Adi bin Amr bin Maalik bin Najjaar, wo Hazrat Hassaan, Hazrat Abu Talha, aur Hazrat Ubai bin Kaab ﷺ ke che (6) aaba-o-ajdaad ke waaste se Amr bin Maalik ke saath milaata hai. Chunache Ubai bin Kaab ﷺ ka silsila-e-nasab you'n hai. Ubai bin Kaab bin Qais bin Obaid bin Zaid bin Mowiya bin Amr bin Maalik bin Najjaar. Is tarah Amr bin Maalik ne Hazrat Hassaan, Hazrat Abu Talha aur Hazrat Ubai bin Kaab ﷺ ko jamaa kar diya hai. Baaz logo'n ne kaha hai: Agar koi apne qaraabat-daaro'n ke liye wasiyyat kare to wo sirf musalman aaba-o-ajdaad tak mahdood hogi.

[2752] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Abu Talha ﷺ se farmaya: "*Meri raae ke mutaabiq aap apna baagh qareebi rishtedaaro'n mein taqseem kar de'n*". Hazrat Abu Talha ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main aisa hi karu'nga, chunache Abu Talha ﷺ ne wo (baagh) apne qaraabat-daaro'n aur chacha-zaad bhaiyyo'n mein taqseem kar diya. Hazrat Ibne Abbas ﷺ ne farmaya: Jab ye aayat naazil hui: Aap Apne Qareebi Rishtedaaro'n Ko Daraae'n![360] Nabi ﷺ ne farmaya: "*Abu Banu Fehr! Aye Banu Adi!*". Ye quraish ke mukhtalif khaandaano ke naam hain. Hazrat Abu Huraira ﷺ ne kaha: Jab ye aayat naazil hui: Aap Apne Qareebi Rishtedaaro'n Ko Khabardaar Kare'n.[361] To Nabi ﷺ ne farmaya: "*Aye Quraish ke logo! (Allah se daro)*".[362]

## Baab 11: Kya Qaraabat-daaro'n Mein Aurte'n Aur Bacche Bhi Shaamil Hain?

[2753] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke jab ye aayat-e-karima naazil hui ke: "Ane Qareebi Rishtedaaro'n Ko Daraae'n". To Rasool Allah ﷺ khade hue aur farmaya: "*Aye Jamiyat-e-Quraish!*" …Ya is jaisa koi doosra lafz istemaal farmaya… "*Tum khud ko apne aamaal ke ewaz khareed lo, main Allah ke huzoor tumhare kuch kaam nahi aasaku'nga. Aye Banu Abd Manaaf! Main Allah ki taraf se tumhara difaa nahi kar saku'nga. Aye Abbas bin Abdul Muttalib! Main Allah ke azaab se tumhe'n nahi bacha saku'nga". "Aye Safiyya!"* Jo Rasool Allah ﷺ ki phoophi hain "*Main Allah ki taraf se kisi cheez ko tum se door nahi kar saku'nga*". "*Aye Fatima bint Muhammad ﷺ! Jo kuch mere ikhtiyaar mein maal waghaira hai, tum uska sawaal mujh se kar sakti ho, albatta Allah ki taraf se tumhara difaa nahi kar saku'nga*".

Asbagh ne Zohri se riwayat karne mein Ibne Wahab ki mataaba-at ki hai.[363]

## Baab 12: Kya Waqf Karne Waala Khud Bhi Apne Waqf Se Faaeda Utha Sakta Hai?

Hazrat Umar ﷺ ne apne waqf ke mutaalliq ye shart lagaai thi ke waqf ke mutawalli par usse khaane peene mein koi harj nahi hoga. Waqf ke liye waqf-kuninda[364] aur kabhi doosra bhi mutawalli ho sakta hai. Isi tarah kisi ne oont ya koi

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[358] راجع: 893

[359] T: (جَدّ) Dada, baap ka baap, mooris, mooris-e-aala [Rekhta]

[360] Surah ash Shu'araa: 214

[361] Surah ash Shu'araa: 214

[362] راجع: 1461

[363] Dekhiye: 3527 4771

[364] T: (وَقْف كُنِندَه) Waqf karne waala [Rekhta]

aur cheez Allah ke liye waqf ki to jis tarah doosre usse faaeda utha sakte hain use bhi usse faaeda uthaane ka haq hai, agarche waqf karte waqt iski shart na lagaai ho.

[2754] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne ek aadmi ko dekha, wo apna qurbani ka oont haanke[365] jaa raha hai. Aap ne usse farmaya: "*Us par sawaar ho jaao*". Usne arz kiya: Allah ke Rasool ﷺ! Ye qurbani ke liye waqf hai. Aap ne teesri ya chauthi baar farmaya: "*Tere liye halaakat ya afsos ho, us par sawaar ho jaa*".[366]

[2755] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) aadmi ko dekha jo apna qurabani ka oont haa'nke jaa raha tha. Aap ne usey kaha: "*Us par sawaar ho ja*". Usne arz kiya: Allah ke Rasool ﷺ! Ye to qurbani ke liye waqf hai. Aap ne doosri ya teesri martaba farmaya: "*Tere liye kharaabi ho, us par sawaar hoja*".[367]

## Baab 13: Jab Koi Cheez Waqf Ki Aur Kisi Doosre Ke Hawaale Na Ki To Aisa Waqf Bhi Jaaez Hai

Hazrat Umar ﷺ ne waqf kiya aur farmaya: Agar is mein se iska mutawalli bhi khaae to koi muzaaeqa nahi. Unho'n ne us ki takhsees[368] nahi ki, ke uske nigraan wo khud ho'nge ya koi doosra mutawalli hoga. Nez, Nabi ﷺ ne Hazrat Abu Talha ﷺ se farmaya: "*Mujhe ye pasand hai ke tm apna baagh apne azeezo'n ko waqf kar do*". Unho'n ne arz kiya: Main aisa hi karu'nga. Chunache unho'n ne wo baagh apne azeezo'n aur chacha ke beto'n mein baant diya.

## Baab 14: Agar Koi Kahe: Mera Makaan Allah Ke Liye Sadqa Hai, Lekin Fuqaraa Aur Ghair-fuqaraa Ki Saraahat Na Kare To Jaaez Hai. Waqf-kuninda Aisa Waqf-karda Makaan Waghaira Apne Azeezo'n Ko Bhi De Sakta Hai Aur Doosro'n Ko Bhi

Nabi ﷺ ne Hazrat Abu Talha ﷺ se farmaya tha: Jab unho'n ne kaha: Mera mehboob-tareen maal beeruha naami baagh hai, aur wo Allah ke liye sadqa hai. To Nabi ﷺ ne usey jaaez qaraar diya. Jabke baaz fuqaha ka khayaal hai ke aisa karna jaaez nahi, balke ye wazaahat karna zaroori hai ke ye sadqa kis ke liye hai? Lekin pehla mauqif ziyaada saheeh hai.

Faaeda: Imam Bukhari ﷺ farmate hain ke sadqe ya waqf mein masraf[369] mutaiyyan karna zaroori nahi. Rasool Allah ﷺ ne masraf mutaiyyan kiye baghair Hazrat Abu Talha ﷺ ke waqf ko saheeh qaraar diya, phir aap ne tajweez di ke ek (1) aur qurbat hai jiske ziyaada haqdaar aqaarib hain. Agar wo mohtaaj aur tang-dast[370] ho'n to isteqaaq[371] aur ziyaada ho jaata hai. Chunache Hazrat Abu Talha ﷺ ne aap ki tajweez ke mutaabiq usey apne aqaarib mein taqseem kar diya. Hamaare rujhaan ke mutaabiq waqf ka masraf mutaiyyan kiye baghair bhi waqf saheeh hai. Waqf karne ke baad wo apne sawaab-deedi[372] ikhtiyaar ke mutaabiq usey taqseem kar sakta hai. Jo log jihat[373] mutaiyyan karne ki paabandi lagaate hain aur kehte hain ke uske baghair waqf saheeh nahi, uska mauqif mahal-e-nazar hai. *Wallahu A'alam*

## Baab 15: Jab Kisi Ne Kaha: Meri Zameen Ya Mera Baagh Meri Waalida Ki Taraf Se Sadqa Hai To Aisa Waqf Jaaez Hai, Agarche Ye Wazaahat Na Kare Ke Ye Kiske Liye Hai

[2756] Hazrat Ibne Abbas ﷺ se riwayat hai ke Hazrat Saad bin Ubadah ﷺ ki adm maujoodgi mein unki waalida faut ho gaee'n. Unho'n ne kaha: Allah ke Rasool ﷺ! Meri adm maujoodgi mein meri waalid afaut ho gai hain to kya agar main koi cheez unki taraf se sadqa karu'n to wo unhe'n nafaa pohonchaaegi? Aap ne farmaya: "*Haa'n (zaroor nafaa*

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[365] T: (بانْک) Maweshi ko chalaana, tez-raftaar karna [Rekhta]

[366] راجع: 1690

[367] راجع: 1689

[368] T: (تَخْصِيص) Makhsoos karna, makhsoos hona, khaas karna [Rektha]

[369] T: (مَصْرَف) Kisi cheez ke istemaal ya kharch karne ki jagah [Rekhta]

[370] T: (تَنْگ دَسْت) Muflis, mohtaaj, naadaar [Rekhta]

[371] T: (اِسْتِحْقاق) Qaanooni ya akhlaaqi haq [Rekhta]

[372] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]

[373] T: جِہَت jihat ki jamaa, simt, taraf, jaanib, rukh [Rekhta]

*degi)*". Hazrat Saad ﷺ ne kaha: Main aap ko gawaah bana kar kehta hoo'n ke mera phal-daar baagh unki taraf se sadqa hai.[374]

## Baab 16: Agar Koi Apna Kuch Maal, Kuch Ghulam Ya Kuch Jaanwar Sadqa Ya Waqf Kare To Jaaez Hai

[2757] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Meri tauba ka itmaam[375] ye hai ke main apna saara maal Allah aur uske Rasool ﷺ par qurbaan karke usse dast-bardaar[376] ho jaau'n. Aap ne farmaya: "*Kuch apne paas bhi rakho, ye tumhare haq mein behtar hai*". Maine arz kiya: Apna wo hissa apne paas rakh leta hoo'n jo Khybar mein hai.[377]

Faaeda: Agar kisi ne apni jaaedaad mein se kuch maal sadqa ya waqf kiya to bila-iktilaaf jaaez hai. Balke Rasool Allah ﷺ ne isi baat ki targheeb di hai ke kul maal sadqa karne ke bajaae kuch maal sadqa kiya jaae, taake aainda duniyaawi aafaat aur faqr-o-faaqa se mehfooz rahe.

## Baab 17: Jis Shakhs Ne Apna Sadqa Wakeel Ke Supurd Kar Diya, Wakeel Ne Phir Usi Ki Taraf Waapas Kar Diya

[2758] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke jab ye aayat naazil hui: "Tum Us Waqt Tak Hargiz Neki Nahi Haasil Kar Sakte Jab Tak Apni Pasandeeda Cheez Allah Ki Raah Mein Kharch Na Karo".[378] To Hazrat Abu Talha ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Allah Ta'ala apni kitaab mein farmata hai: Tum Us Waqt Tak Hargiz Neki Nahi Haasil Kar Sakte Jab Tak Apni Pasandeeda Cheez Ko Allah Ki Raah Mein Kharch Na Karo. Meri jaaedaad mein mujhe beeruha ka baagh sab se ziyaada mehboob hai. Ye aisa baagh tha jis mein Rasool Allah ﷺ tashreef le jaate, wahaa'n saae mein baith-te aur uske chashmo'n ka paani nosh farmaate the. Ye baagh Allah aur uske Rasool ﷺ ke liye hai. Main Allah ke yahaa'n uske sawaab aur zakheera-e-aakhirat ki ummeed rakhta hoo'n. Allah ke Rasool ﷺ! Aap isey wahaa'n kharch kare'n jaha'n aap ko Allah Ta'ala bataae. (Aap usey qubool farmae'n aur jahaa'n munaasib khayaal kare'n usey masraf mein laae'n.) Rasool Allah ﷺ ne farmaya: "*Waah, waah! Aye Abu Talha tujhe mubaarak ho. Ye maal to bohot mufeed aur nafa-bakhsh hai. Ham isko tum se qubool karke phir tumhare hi hawaale karte hain. Aap isey apne qareebi rishtedaaro'n mein kharch kare'n*". Chunache Abu Talha ﷺ ne usey qareebi rishtedaaro'n mein taqseem kar diya. Un qareebi rishtedaaro'n mein Hazrat Ubai bin Kaab aur Hazrat Hassaan bin Saabit ﷺ the. Hazrat Hassaan ﷺ ne apna hissa Hazrat Ameer Muawiya ﷺ ke haath bech diya. Unse kaha gaya: Tum Hazrat Abu Talha ﷺ ka diya hua sadqa farokht kar rahe ho? To unho'n ne farmaya: Main khajoor ka ek (1) saa' (صاع) daraaham[379] ke ek (1) saa' ke ewaz kyou'n na farokh karu'n? Hazrat Anas ﷺ farmate hain ke wo baagh Banu Huzaila ke mahel ki jagah waaqe tha, jise Ameer Muawiya ﷺ ne taameer karaaya tha.[380]

## Baab 18: Irshad-e-Baari Ta'ala: "Jab Taqseem-e-Tarka Ke Waqt Qaraabat-daar, Yateem Aur Miskeen Log Aae'n To Unhe'n Tarke Se Kuch Na Kuch Zaroor Do"[381] Ki Tafseer

[2759] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Log kehte hain ke mazkoora baala aayat mansookh hai. Nahi, Allah ki qasam! Ye mansookh nahi hai. Albatta log us par amal karne se sust ho gae hain. Dar-asl tarka lene waale do (2) tarah ke log hote hain. Ek to wo, jo khud waaris ho'n, unhe'n to us waqt kuch kharch karne ka hukum hai. Doosre wo, jo khud waaris nahi, unhe'n hukum hai ke wo narmi se jawaab de'n. Wo you'n kahe ke main to tumhe'n dene ka ikhtiyaar nahi rakhta.[382]

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[374] Dekhiye: 2762 2770

[375] T: (اِتْمام) Tamaam karna, takmeel karna, khaatma, ikhtetaam [Rekhta]

[376] T: (دَسْت بَرْدار) Alaahidgi, laa-taalluqi, tark kar dena [Rekhta]

[377] Dekhiye: 2947 2950 3088 3556 3889 3951 4418 4673 4676 4677 4678 6255 6690 7225

[378] Surah aale Imran: 92

[379] T: (دَراہِم) Dirham ki jamaa [Rekhta]

[380] راجع: 1461

[381] Surah an Nisa: 8

[382] Dekhiye: 4576

## Baab 19: Agar Koi Achaanak Faut Ho Jaae To Uski Taraf Se Khairaat Karni Chaahiye Aur Maiyyat Ki Nazr-o-Mannat Bhi Poori Karni Chaahiye

[2760] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ se arz kiya: Meri waalida achaanak wafaat paa gai hai. Mere khayaal ke mutaabiq agar usey guftagu ka mauqa milta to wo zaroor sadqa karti. Kya main ab uski taraf se sadqa kar sakta hoo'n? Aap ﷺ ne farmaya: "*Haa'n tum uski taraf se sadqa karo*".[383]

[2761] Hazrat Ibne Abbas ﷺ se riwayat hai ke Hazrat Saad bin Ubadah ﷺ ne Rasool Allah ﷺ se arz kiya: Hazrat Saad bin Ubadah ﷺ ne Rasool Allah ﷺ se arz kiya: Meri waalida faut ho gai hain aur unke zimme ek (1) mannat thi. Aap ﷺ ne farmaya: Tum uski taraf se nazar poori karo.[384]

## Baab 20: Waqf Aur Sadqe Mein Gawaah Banaana

[2762] Hazrat Ibne Abbas ﷺ se riwayat hai ke Hazrat Saad bin Ubadah ﷺ jo qabila-e-banu saaedah (قبيله بنو ساعده) se hain, unki waalida ka inteqaal ho gaya, jabke wo ghar se baahar the. Wo Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Meri waalida ka inteqaal ho gaya hai aur main us waqt maujood nahi tha. To kya ab agar main uski taraf se koi cheez sadqa karu'n to usko faaeda hoga? Aap ﷺ ne farmaya: "*Haa'n*". Hazrat Saad ﷺ ne arz kiya: Main aapko gawaah banaata hoo'n ke mera baagh-e-mikhraaf uski taraf se sadqa hai.[385]

## Baab 21: Irshad-e-Baari Ta'ala: "Aur Yateemo'n Ko Unke Maal Waapas Kar Do Aur Unki Kisi Acchi Cheez Ke Ewaz Unhe'n Ghatya Cheez Na Do Aur Na Unka Maal Hi Apne Maal Mein Milaa Kar Khaao... To Phir Doosri Aurto'n Se Nikah Karlo Jo Tumhe'n Pasand Ho'n"[386] Ka Bayaan

[2763] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne Hazrat Ayesha ﷺ se is aayat-e-karima ke mutaalliq sawaal kiya: Aur Agar Tumhe'n Khatra Ho Ke Yateem Ladkiyo'n Ke Mutaalliq Tum Insaaf Nahi Kar Sakoge To Phri Doosri Aurto'n Se Nikah Karlo Jo Tumhe'n Pasand Ho'n. Hazrat Ayesha ﷺ ne is aayat ki wazaahat karte hue farmaya: Yateem ladki apne sarparast ki parwarish mein hoti thi aur wo uske husn-o-jamaal aur maal-o-mataa mein raghbat[387] karta, lekin wo chahta ke uske khandaan ki aurto'n ke maher se kam maher ke ewaz usse nikah kar le. Is liye unhe'n aisi aurto'n ke saath nikah karne se rok diya gaya, magar is soorat mein ke unke haq-e-maher ki poori adaaegi kare'n. Aur unhe'n hukum diya gaya ke un ke alaawa doosri aurto'n se nikah kar le'n. Hazrat Ayesha ﷺ ne farmaya: Phir logo'n ne Rasool Allah ﷺ se iske baad fatwa poocha to Allah Ta'ala ne ye aayat naazil farmaai: Ye Log Aap Se Aurto'n Ke Mutaalliq Fatwa Poochte Hain To Aap Farma De'n Ke Allah Tumhe'n Unke Mutaalliq Fatwa Deta Hai.[388] Hazrat Ayesha ﷺ ne farmaya: Allah Ta'ala ne is aayat-e-karima mein bayan kiya hai ke yateem ladki jab jamaal aur maal waali hoti to log uske nikah karne mein bohot dilchaspi rakhte, lekin haq-e-maher dene mein khandaani aurto'n ka tareeqa ikhtiyaar na karte the. Jab ladki ka maal kam hota aur wo khoobsoorat na hoti to usse nikah karne mein koi raghbat na rakhte, balke uske alaawa doosri aurte'n talash karte. Hazrat Urwah ne farmaya: Jab wo un mein raghbat na karne ke waqt unhe'n chode rakhte hain to unke liye ye jaaez nahi ke jab un mein raghbat kare'n to unse nikah kare'n, albatta agar unka maher poora adaa karne mein insaaf kare'n aur unhe'n poora poora haq de'n to phir unse nikah karne ki ijaazat hai.[389]

Faaeda: Mazkoora aayaat-o-hadees ka khulaasa ye hai ke agar kisi ke paas yateem ladki ho aur wo usey maher-e-misl adaa na kar sakta ho, to wo nikah ke liye doosri aurto'n ki taraf rujoo kare, kyou'nke yateem ladki ke alaawa aur aurte'n ba-kasrat hain. Aur agar zaroor yateem ladki se nikah karna hai to uska haq-e-maher poora adaa kiya jaae, jitna uski ham-asr aurto'n ka hai, us mein kisi qism ki kami na ki jaae.

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[383] راجع: 1388

[384] Dekhiye: 6698 6959

[385] راجع: 2756

[386] Surah an Nisa: 2-3

[387] T: (رَغْبَت) Kisi cheez ki taraf tabiyyat ka jhukaao, khwahish ya mailaan, rujhaan, tawajjo [Rekhta]

[388] Surah an Nisa: 127

[389] راجع: 2494

## Baab 22: Irshad-e-Baari Ta'ala: "Aur Yateem Baccho'n Ki Jaanch-parakh Karte Raho, Hatta Ke Wo Nikah Ke Qaabil Umar Ko Pohonch Jaae'n, Phir Agar Tum Un Mein Ehliyat Maaloom Karo To Unke Maal Unke Hawaale Kar Do. Aur Is Andeshe Ke Pesh-e-Nazar Ke Wo Bade Ho Jaae'nge Unke Maal Zaroorat Se Ziyaada Aur Jaldi-jaldi Mat Khaao Aur Jo Kafeel Khata Peeta Ho, Usey Chaahiye Ke Yateem Ke Maal Se Kuch Na Le Aur Jo Mohtaaj Ho Wo Urf Ke Mutaabiq Apna Haq-ul-Khidmat Khaa Sakta Hai. Phir Jab Tum Yateemo'n Ke Maal Unhe'n Waapas Karo To Un Par Gawaah Bana Liya Karo Aur Hisaab Dene Ke Liye To Allah Hi Kaafi Hai. Mardo'n Ke Liye Us Maal Mein Hissa Hai Jo Waaledain Aur Qareebi Rishtedaar Chod Jaae'n, Isi Tarah Aurto'n Ke Liye Bhi Us Maal Mein Hissa Hai Jo Waaledain Aur Qareebi Rishtedaar Chod Jaae'n, Khwah Ye Tarka Thoda Ho Ya Ziyaada, Har Ek Ka Tae-shuda Hissa Hai"[390] Ka Bayaan. Haseeban (حَسِيْبًا) ke maane hain: Kaaf Hai.

Faaeda: Zamaana-e-jaahiliyyat mein log yateem ke maal ko sheer-e-maadar[391] samajh kar hadap kar jaate the, nez mutawaffi[392] ke tarke se aurto'n ko hissa nahi dete the. Allah Ta'ala ne in aayaat mein inhi do (2) rusumaat-e-badd ka khaatma kiya hai aur yateem ke maal ka ek (1) zaabta bayan kiya hai. Nez, marne waale ke tarke se aurat, mard, sab ka hissa muqarrar kar diya hai. Ab qurani nass ke mutaabiq ek (1) aurat apni jaaedaad farokht kar sakti hai. Wasiyyat bhi kar sakti hai. Auqaaf ki nigraan bhi ho sakti hai. Al-gharz islaam ne aurto'n ko bhi mardo'n ki tarah huqooq diya hain.

## Baab: Mutawali, Yateem Ke Maal Mein Mehnat Kare Aur Ba-qadr-e-Mehnat Us Maal Se Khaae

[2764] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne Rasool Allah ﷺ ke ahd-e-mubaarak mein apna maal sadqa kiya. Wo khajooro'n ka baagh tha, jise *thamghun* (ثَمْغٌ) kaha jaata tha. Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mujhe ek (1) jaaedaad mili hai aur mere nazdeek ye nihaayat hi umda maal hai. Main usey sadqa karna chaahta hoo'n. Nabi ﷺ ne farmaya: "*Asal maal ko is tarah sadqa karo ke usey na farokht kiya jaae aur na kisi ko hiba diya jaae, nez usey bataur-e-wiraasat taqseem na kiya jaae. Lekin usk paidawaar aur phal waghaira istemaal kiya jaata rahe*". To Hazrat Umar ﷺ ne usey sadqa kar diya. Unka ye sadqa fee sabeelillah, nez ghulam aazaad karne, miskeeno'n, mehmaano'n, musaafiro'n aur qareebi rishtedaaro'n ke liye tha. Aur jo koi uska nigraan ho wo usse maaroof tareeqe se khaa sakta hai. Us par koi gunah nahi aur apne ahbab ko bhi khila sakta hai, ba-sharte ke us mein se maal jamaa karne ka iraada na rakhta ho.[393]

[2765] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne is aayat-e-karima ke mutaalliq farmaya: "Jo Maaldaar Hai Wo Khud Ko Yateem Ke Maal Se Bachaae Rakhe, Albatta Jo Mohtaaj Ho Wo Dastoor Ke Mutaabiq Khaa Sakta Hai".[394] Ye aayat-e-karima yateem ke mutawalli ke mutaalliq naazil hui. Agar wo zaroorat-mand aur mohtaaj ho to wo yateem ke maal se ba-qadr-e-zaroorat dastoor ke mutaabiq le sakta hai.[395]

## Baab 23: Irshad-e-Baari Ta'ala: "Beshak Wo Log Jo Yateemo'n Ka Maal Zulman Khaate Hain Wo Apne Paito'n Mein Aag Bharte Hain, Wo Zaroor Bhadakti Hui Aag Mein Jhonk Diye Jaae'nge"[396] Ka Bayaan

[2766] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Saat (7) halaakat khez gunaaho'n se ehteraaz karo*". Sahaba Ikraam ne arz kiya: Allah ke Rasool ﷺ! Wo kya hain? Aap ne farmaya: "*Allah ke saath kisi ko shareek thehraana, jaadu karna, kisi jaan ko qatal karna, jise Allah ne haraam thehraaya hai, magar haq ke saath jaaez hai. Sood khaana, yateem ka maal hadap karna, ladaai ke din peeth pher kar bhaag jaana aur paak-daaman ahle imaan, bholi-bhaali khwateen par zina ki tohmat lagaana*".[397]

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[390] Surah an Nisa: 6-7

[391] T: (شِيْر مادَر) Maa ka doodh [Rekhta]

[392] T: (مُتَوَفِّى) Mara hua, wafaat-yaafta, jis ki wafaat ho gai ho [Rekhta]

[393] راجع: 2313

[394] Surah an Nisa: 6

[395] راجع: 2212

[396] Surah an Nisa: 10

[397] Dekhiye: 5764 6857

## Baab 24: Irshad-e-Baari Ta'ala: "Log Aap Se Yateemo'n Ke Mutaalliq Dariyaaft Karte Hain, Aap Ke De'n Ke Unki Bhalaai Malhooz Rakhna Hi Behtar Hai. Agar Tum Unko Apne Saath Rakho To Wo Tumhare Deeni Bhai Hain..."[398] Ki Tafseer

"لَأَعْنَتَكُمْ" ke maane hain: "Tumhe'n Har Aur Tangi Mein Mubtalaa Kar Deta".[399] Aur "عَنَتْ" ke maane hain: "Jhuk Gae".

[2767] Hazrat Naafe se riwayat hai ke Ibne Umar ﷺ kabhi kisi ki wasiyyat ko mustarad[400] nahi karte the. Ibne Sireen farmate hain ke yateem ke maal ke mutaalliq mere nazdeek pasandeeda baat ye hai ke uske mukhlis khair-khwah aur sar-parast jamaa ho jaae'n aur ghaur kare'n ke yateem ki behtari kis cheez mein hai. Hazrat Tawwoos se agar yateemo'n ke kisi muaamale ke mutaalliq dariyaaft kiya jaata to wo ye aayat padhte: Allah Ta'ala Fasaadi Aur Khair-khwah Ko Khoob Jaanta Hai.[401] Hazrat Ataa chote bade yateem ke mutaalliq farmate hain ke sarparast har ek par uske hisse ke mutaabiq kharch kare.

## Baab 25: Safar-o-Hazar Mein Yateem Se Khidmat Lena, Jabke Wo Khidmat Ke Qaabil Ho, Nez Waalida Aur Uske Sautele Baap Ka Yateem Ki Dekh-bhaal Karna

[2768] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ madina taiyyaba tashreef laae to aap ka koi khidmat-guzaar nahi tha. Hazrat Abu Talha ﷺ mera haath pakad kar aap ki khidmat mein le aae aur arz kiya: Allah ke Rasool ﷺ! Yaqeenan Anas ek (1) zeerak[402] baccha hai. Ye aap ki khidmat karega. Hazrat Anas ﷺ kehte hain ke maine safar-o-hazar mein aap ki khidmat ka fareeza sar-anjaam diya. Aap ne mujhe kisi kaam ke mutaalliq jo maine kar diya ho ye kabhi na farmaya: Tum ne is tarah kyou'n kiya? Isi tarah kisi aise kaam ke mutaalliq jo main na kar saka. Aap ne kabhi sarzanish[403] na ki, ke toone ye kaam kyou'n nahi kiya.[404]

Faaeda: Hazrat Abu Talha ﷺ Hazrat Anas ﷺ ke sautele baap the kyou'nke unki waalida Umme Sulaim ﷺ se unho'n ne nikah kar liya tha. Hazrat Anas ﷺ ki umr 10 saal ki thi, jab unhe'n Rasool Allah ﷺ ki khidmat ke liye waqf kar diya gaya, phir unhe'n das saal tak safar-o-hazar mein Rasool Allah ﷺ ki khidmat karne ka mauqa mila. Unho'n ne qareeb se Rasool Allah ﷺ ke akhlaaq-e-faazela[405] ka muttala kiya aur qiyaamat tak wo Rasool Allah ﷺ ke khidmat-guzaar ki haisiyat se pehchaane jaae'nge. Jab Hazrat Anas ﷺ faut hue to unki umr sau (100) saal se ziyaada thi.

## Baab 26: Agar Kisi Ne Zameen Waqf Ki Aur (uske maaroof hone ki wajah se) Uski Hudood Mutaiyyan Na Kee'n To Jaaez Hai Aur Isi Tarah Sadqe Ka Bhi Yehi Hukum Hai

[2769] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Hazrat Abu Talha ﷺ madina taiyyaba mein tamaam ansaar se ziyaada maaldaar the. Unke paas khajooro'n ke baaghaat the. Masjid-e-Nabawi ke saamne unka sab se pasandeeda maal beeruha ka baagh tha. Jis mein Nabi ﷺ tashreef laate aur uska behtareen paani nosh-e-jaa'n[406] karte the. Hazrat Anas ﷺ ne kaha: Jab ye aayat utri: Tum Log Us Waqt Tak Neki Haasil Nahi Kar Sakte Jab Tak Apn Mehboob Tareen Cheez Kharch Na Karo.[407] To Hazrat Abu Talha ﷺ Rasool Allah ﷺ ke huzoor khade hue aur arz kiya: Allah ke Rasool ﷺ! Allah Ta'ala ka irshad hai: "Tum Log Us Waqt Tak Neki Haasil Nahi Kar Sakte Jab Tak Apn Mehboob Tareen Cheez Kharch Na Karo", aur mere nazdeek sab se mehboob maal beeruha naami baagh hai. Ye Allah ke liye sadqa hai. Main Allah ke huzoor uske sawaab aur zakheere ki ummed rakhta hoo'n. Aap usey rakh le'n aur jahaa'n munaasib khayaal farmae'n usey kharch kare'n. Aap ne farmaya: "Waah, waah! Ye maal nafaa dene waala hi... yaa jaane waala hai". (Raawi-e-hadees) Ibne Maslamah ne shak kiya hai... Jo kuch tum ne kaha maine usey sun liya hai. Main munaasib samajhta hoo'n ke usko apne rishtedaaro'n mein taqseem kar du'n. Hazrat Abu Talha ﷺ ne kaha:

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[398] Surah al Baqara: 220
[399] Surah Taha: 111
[400] T: (مُسْتَرَد) Naa-manzoor [Rekhta]
[401] Surah al Baqara: 220
[402] T: (زِیْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]
[403] T: (سَرزَنِش) Bura-bhala kehna, tambeeh, malaamat [Rekhta]
[404] Dekhiye: 6038 6911
[405] T: (اَخْلاقِ فاضِلَہ) Acche aur umda akhlaaq, behtareen kirdaar, akhlaaq-e-hasana [Rekhta]
[406] T: (نُوشِ جَاں) Wo cheez jo marghoob ho, wo cheez jo raghbar se khaai jaae [Rekhta]
[407] Surah aale Imran: 92

Allah ke Rasool ﷺ! Main aisa hi karu'nga, chunache Hazrat Abu Talha ؓ ne usey apne rishtedaaro'n aur chacha ke beto'n mein taqseem kar diya.

Ismail, Abdullah bin Yusuf aur Yahya bin Yahya ne Imam Maalik se "مَالٌ رَابِحٌ" ke alfaaz bayan kiye hain.

[2770] Hazrat Ibne Abbas ؓ se riwayat hai ke ek (1) aadmi ne Rasool Allah ﷺ se kaha: Unki waalida faut ho chuki hain. Agar main unki taraf se sadqa karu'n to kya unko nafaa de ga? Aap ne farmaya: "*Haa'n (faaeda pohonchega)*". Usne arz kiya: Mera ek (1) pahldaar baagh hai, main aap ko gawaah banaata hoo'n ke maine unki taraf se wo sadqa kar diya hai.[408]

## Baab 27: Jab Ek (1) Jamat Ne Apni Mushtaraka Zameen Waqf Kardi To Ye Bhi Jaaez Hai

[2771] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ne masjid taameer karne ka iraada kiya to farmaya: "*Aye Banu Najjar! Tum apna ye baagh mere haath farokht kar do*". Unho'n ne arz kiya: Allah ki qasam! Nahi. Ham is baagh ki qeemat sirf Allah Ta'ala se wasool kare'nge.[409]

"مُشَاع" *Mushaa'* us musharka jaaedaad ko kehte hain jis mein shuraka ke hisse mutaiyyan na kiye gae ho'n. Baaz ka mauqif hai ke mushtaraka maal waqf nahi kiya jaa sakta, khwah waqf karne waala fard-e-waahid ho ya jamaad. Imam Bukhari ؒ ne is mauqif ko mahal-e-nazar qaraar de kar ye sabit kiya hai ke mushtarik maal jamaat waqf kar sakti hai, jaisa ke banu najjar ne apna baagh Allah ke liye waqf kar diya tha. Jise Rasool Allah ﷺ ne barqaraar rakha, agarche baaz riwayaat mein hai ke us baagh ki qeemat 10 dinar Hazrat Abu Bakar ؓ ne adaa kardi thi, taaham qeemat ki adaaegi se pehle jab unho'n ne Rasool Allah ﷺ se guftagu ki, ke ham waqf karte hain to aap ne uska inkaar nahi kiya. Agar waqf-e-mushaa' jaaez na hota to aap usey qubool na farmate, balke mustarad[410] kar dete.[411]

## Baab 28: Waqf Ki Dastawez Kaise Likhi Jaae?

[2772] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Hazrat Umar ؓ ko khybar mein kuch zameen mili to wo Nabi ﷺ ki khidmat mein haazir hue aur arz kiya ke mujhe aisi zameen mili hai, maine qabl-azee'n isse umda maal kabhi nahi paaya. Uske mutaalliq aap kya irshad farmate hain? Aap ﷺ ne farmaya: "*Agar tum chaaho to asal zameen rok lo aur uski paidawaar sadqa karte raho*". To Hazrat Umar ؓ ne is tarah sadqa kiya ke asal zameen ko na farokht kiya jaae na kisi ko hiba ki jaae aur na usko wurasaa hi banaaya jaae. Ye fuqaraa, qaraabat-daaro'n, ghulam aazaad karne, jihaad fee sabeelillah, mehmaano'n aur musafiro'n ke liye waqf hai. Jo shakhs us waqf ka mutawalli ho, wo dastoor ke mutaabiq usse khud khaa sakta hai, aur apne dosto'n ko bhi khila sakta hai, lekin uske zariye se daulat jamaa karne ki ijaazat nahi hogi.[412]

## Baab 29: Maaldaar, Mohtaaj Aur Mehmaan Ke Liye Waqf Karna

[2773] Hazrat Ibne Umar ؓ se riwayat hai ke Hazrat Umar ؓ ne khybar mein maal haasil kiya to wo Nabi ﷺ ki khidmat mein haazir hue aur uske mutaalliq aap ko ittela di. Aap ﷺ ne farmaya: "*Agar chaaho to usey sadqa kar do*". Chunache Hazrat Umar Farooq ؓ ne wo maal fuqaraa, masakeen, qareebi rishtedaaro'n, aur mehmaano'n ke liye sadqa kar diya.[413]

## Baab 30: Masjid Ke Liye Zameen Waqf Karna

[2774] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to masjid banaane ka hukum diya. Chunache Aap ne farmaya: "*Aye Banu Najjaar! Tum apna ye baagh mere haath farokh kar do*". Unho'n ne arz kiya: Nahi, Allah ki qasam! Ham to iski qeemat sirf Allah se le'nge.[414]

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[408] راجع: 2756
[409] راجع: 234
[410] T: (مُسْتَرَد) Naa-manzoor [Rekhta]
[411] Fath-ul-Baari: V5 P488
[412] راجع: 2313
[413] راجع: 2313
[414] راجع: 234

Faaeda: Masaajid ki do (2) aqsaam hain. Ek (1) ye ke ghar ya khet ya factory ke kisi hisse mein masjid banali jaae aur wahaa'n namaz padhna shuru kardi jaae. Is qism ki masjid ke liye lawazimaat[415] az-qism[416] azaan, jamaat, aur juma ka hona zaroori nahi aur na is qism ki masjid ka waqf hona zaroori hai. Doosri qism ye hai ke masjid ko uske aadaab-o-lawazimaat ke saath taameer kiya jaae. Us mein namaz, jamaat aur juma ke ehtemaam ho aur ba-waqt-e-namaz har kalma-go musalman ko us mein namaz adaa karne ki aazaadi ho. Is qism ki masjid ka waqf hona zaroori hai, taake koi bhi namaziyo'n ke liye namaz ki adaaegi mein rukaawat na daal sakey. Agar masjid waqf nahi hogi to maalik apne tasarruf-o-ikhtiyaar ke pesh-e-nazar usse rok sakta hai.

## Baab 31: Jaanwaro'n, Ghodo'n, Maal-o-Asbaab Aur Naqdi Ka Waqf Karna

Hazrat Imam Zohri se poocha gaya: Agar koi shakhs 1000 dinar waqf karke apne ghulam ko de de, taake wo unhe'n tijaarat mein lagaae aur uske munaafa se masakeen aur qareebi rishtedaaro'n ko khilaae. To kya wo qaft karne waala shakhs khud us nafaa se kuch khaa sakta hai? Isi tarah usne uska nafaa mohtaajo'n par sadqa na kiya to kya khaa sakta hai? Unho'n ne kaha: Wo usse nahi khaa sakta.

[2775] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne kisi ko fee sabeelillah sawaari ke liye ghoda diya jo unhe'n Rasool Allah ﷺ ne ataa farmaya tha, taake wo kisi mujaahid ko us par sawaar kare'n. Hazrat Umar ﷺ ko khabar mili ke jiske liye ghoda waqf kiya tha, wo usey farokht kar raha hai. Unho'n ne Rasool Allah ﷺ se uske mutaalliq dariyaaft kiya ke wo us ghode ko khareed sakte hain? Aap ne farmaya: "*Usey mat khareedo aur apne sadqe mein kabhi rujoo naa karo*".[417]

## Baab 32: Muntazim-e-Waqf Ke Akhrajaat Ka Bayaan

[2776] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere wurasa, dirham-o-dinar ko taqseem na kare'n. Maine apni biwiyo'n ke akhrajaat aur apne aamileen ke mushaharaat (jaaedaad ki dekh-bhaal karne waalo'n ke kharche) ke baad jo choda hai wo sab sadqa hai*".[418]

[2777] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne apne waqf mein ye shart aaed ki thi ke jo uska mutawalli ho, wo usse khaa sakta hai. Apne dost ko bhi khila sakta hai, albatta wo maal jamaa nahi kar sakta.[419]

## Baab 33: Kisi Ne Zameen Waqf Ki Ya Kooa'n Waqf Kiya Aur Apne Liye Aam Musalmaano'n Ki Tarah Paani Lene Ki Shart Lagaai

Hazrat Anas ﷺ ne madina taiyyaba mein ek (1) makaan waqf kiya, phir wo jab kabhi yahaa'n aate to us ghar mein qiyaam karte the.

Hazrat Zubair ﷺ ne apna ghar waqf kiya tha aur apni ek (1) mutallaqa[420] beti se farmaya tha ke wo us ghar mein qiyaam kare, lekin us ghar ko nuqsaan na pohonchaae aur na us mein koi doosra nuqsaan kare. Agar wo nikah kar lene ke baais makaan se be-niyaaz ho jaae to uska wahaa'n koi haq nahi hoga.

Hazrat Ibne Umar ﷺ ne Hazrat Umar ﷺ ke waqf karda ghar mein rehne ka hissa apni mohtaaj aulaad ko de diya tha.

[2778] Hazrat Abu Abdur Rahman se riwayat hai ke Hazrat Usman ka jab muhaasra kiya gaya to unho'n ne apne ghar ke oopar se jhaank kar un (baaghiyo'n) se farmaya: Main tumhe'n Allah ki qasam deta hoo'n, kya tum nahi jaante ke Rasool Allah ﷺ ne farmaya tha: "*Jis ne ber-e-rooma jaari kiya uske liye jannat hai*". To maine usey khod kar waqf kiya tha? Kya tum nahi jaante ke aap ne ye bhi farmaya tha: "*Jo koi Ghazwa-e-tabuk ke liye Lashkar taiyyaar kare uske liye Jannat hai*". To maine lashkar taiyyaar kiya tha? To logo'n ne Hazrat Usman ﷺ ke kalaam ki tasdeeq ki. Hazrat Umar Farooq ﷺ ﷺ ne apne waqf ke mutaalliq farmaya tha ke jo uska mutawalli hai wo usse khaa-pi sakta hai. KAbhi

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[415] T: (لَوازِمات) Zaroori saamaan, laazmi asbaab, zaroori ashyaa [Rekhta]

[416] T: (اَز قِسم) Jaise [RSB]

[417] راجع: 1489

[418] Dekhiye: 3096 6729

[419] راجع: 2313

[420] T: (مُطَلَّقه) Wo aurat jis ko talaaq di gai ho [Rekhta]

mutawalli khud waqf-kuninda hota hai aur kabhi koi doosra uska ehtemaam karta hai, to har ek ke liye (khaane peene ki) gunjaaesh hai.

## Baab 34: Agar Waqf Karne Waala Waqf Ke Waqt You'n Kahe Ke Ham Iski Qeemat Sirf Allah Se Maangte Hain To Jaaez Hai

[2779] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Aye Banu Najjaar! Tum apna baagh mere haath farokht kar do*". To unho'n ne arz kiya: Ham uski qeemat sirf Allah Ta'ala se talab kare'nge.[421]

Faaeda: Waqf ke silsile mein ye baat malhooz-e-khaatir rahe ke masaajid mein waqf-shuda maal agar lawazimaat-e-namaz ke liye ho to baais-e-ajar-o-sawaab hai. Usse kisi musalman ko zaati gharz poora karne ki ijaazat nahi aur agar mahez tazeen[422] aur aaraaesh[423] ke liye hai to usey musalmano ki ijtemaai zarooriyaat mein sarf kar dena chaahiye. Isi tarah qabro'n ko pukhta karne ya un par masaajid banaane, chaadare'n aur phool chadhaane ke liye kuch waqf kiya to ye bhi jaaez nahi. Nez kisi aise kaam ke liye waqf jo logo'n ke aqaaed kharaab karne ka baais ho, aise auqaaf bhi haraam hain. Allah Ta'ala unse mehfooz rakhe.

## Baab 35: Irshad-e-Baari Ta'ala: "Musalmano! Jab Tum Mein Se Koi Marne Lagey To Wasiyyat Ke Waqt Tum Mein Se Ya Tumhare Ghairo'n Se Do (2) Aadil Gawaah Hone Chaahiye'n … Aur Allah Ta'ala Faasiq Qaum Ko Hidaayat Nahi Deta"[424] Ka Bayaan

"اَلْأَوْلَيَانِ" *Al Aulayaani* iska waahid "أَلْاوْلٰى" hai jiske maane hain: "Usse laayaq-tar". Lafz "عُثِرَ" ke maane hain: Ittela paai jaae. Isi tarah "أَعْثَرْنَا"[425] ke maane hain: Ham Muttala Hue.

[2780] Hazrat Ibne Abbas ﷺ se riwayat hai ke qabila banu sahm ka ek (1) shakhs, Tameem Daari aur Adi bin Badda ke saath baahar gaya to sahmi aisi zameen mein faut hua jaha'n koi musalman nahi tha. Jab Tameem Daari aur Adi uska tarka laae to us mein se ek (1) chaandi ka jaam[426] ghayab tha, jis par sone ke naqsh the. Us par Rasool Allah ﷺ ne un dono se halaf liya. Uske baad wo jaam makkah mukarrama mein mila aur logo'n ne kaha ke ham ne isey Tameem Daari aur Adi se kharida hai to do (2) shakhs maiyyat ke azeezo'n mein se khade hue aur unho'n ne qasam uthaai ke hamari shahaadat un dono ki shahaadat ke muqaable mein ziyaada wazni hai aur (ham gawaahi dete hain ke) mazkoora jaam hamaare azeez hi ka hai. Hazrat Ibne Abbas ﷺ farmate hain ke ye aayat unhi ke haq mein naazil hui: "*Musalmano! Wasiyyat ke waqt tum par gawaahi laazim hai, jabke tum mein se koi qareeb-ul-marg*[427] *ho*".[428]

## Baab 36: Wurasa Ki Adm Maujoodgi Mein Wasi Ka Maiyyat Ke Qarze Adaa Karna

[2781] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke unke waalid-e-giraami ghazwa uhud mein Shaheed kar diye gae. Unho'n ne pasmaandagaan[429] mein che (6) betiyaa'n aur kaafi qarz choda. Jab khajoore'n todne ka waqt aaya to main Rasool Allah ﷺ ki khidmat mein haazir hua aur arz kiya: Allah ke Rasool ﷺ! Aap ko ye maaloom hi hai ke mere waalid-e-giraami ghzwa-e-uhud mein Shaheed kar diye gae hain aur wo bohot qarz chod gae hain. Meri khwahish hai ke qarz-khwah aap ko dekh le'n (taake qarz mein kuch riaayat kare'n). Aap ﷺ ne farmaya: "*Jaao, tamaam khajoore'n ek (1) taraf ekatthi kar do aur har qism alag-alag rakho*". Jab maine aisa kar liya to phir Rasool Allah ﷺ ko tashreef laane ke liye arz kiya. Qarz-khwaho'n ne Aap ﷺ ko dekh kar aur ziyaada sakhti shuru kardi. Aap ﷺ ne jab unka ye tarz-e-amal mulaahaza farmaya to aap ne bade dher ke chaaro'n taraf teen (3) chakkar lagaae, phir us par baith gae. Phir farmaya: "*Apne qarz-khwaho'n ko bulaao*". Chunache aap ne unhe'n naap-naap kar dena shuru kar diya, yahaa'n tak ke Allah Ta'ala ne mere waalid ki amaanat adaa kardi. Allah ki qasam! Main is par bhi raazi tha ke Allah Ta'ala mere waalid ka tamaam qarz adaa karde aur main apni behno'n ke paas ek (1) khajoor bhi na le kar

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[421] راجع: 234

[422] T: (تَزْئِين) Aaraaesh, zeenat [Rekhta]

[423] T: (آرائش) Sajaawat, zebaaesh, aaraastagi, banaao-singhaar [Rekhta]

[424] Surah al Maaida: 106-108

[425] Surah al Kahaf: 21

[426] T: (جام) Pyaala, peene ka bartan [Rekhta]

[427] T: (قَرِيبُ الْمَرْگ) Maut ke qareeb, nazaa' mein padaa hua [Rekhta]

[428] Surah al Maaida: 106

[429] T: (پَس ماندَگان) Peeche reh jaane waale, marne waale ke wurasaa, aal-aulaad [Rekhta]

jaau'n. Allah ki qasam! Saari khajoore'n bach rahee'n, hatta ke main us dher ko dekh raha tha jis par aap tashreef farma the, us mein se ek (1) khajoor bhi kam nahi hui thi.

Abu Abdullah (Imam Bukhari ﷺ) farmate hain ke "أَغْرُوْا بِيْ" ke maane hain: Wo mujh par bhadakne lagey aur mazeed sakhti karna shuru kardi. Allah Ta'ala ka irshad hai: "Ham Ne Yahood-o-Nasaara Mein Dushmani Badhka Di".[430] [431]

Faaeda: Maiyyat ke qarzo'n ki adaaegi taqseem-e-tarka se pehle zaroori hai. Adaaegi-e-qarz ke waqt wurasaa ka maujood hona zaroori nahi, kyou'nke jab tak qarz adaa na kar diya jaae, tarke se unka haq mutlaq nahi hota. Is binaa par qarzo'n ki adaaegi ke waqt unki haazri zaroori nahi. Wo log ajnabiyo'n ki tarah hain, maal ka muaamala wasi ke supurd hai. Wurasa ko us mein dakhal andaazi ki ijaazat nahi, chunache Hazrat Jaabir ﷺ ne apni behno'n ki adm maujoodgi mein apne baap ke zimme qarz adaa kar diya aur unhe'n ittela tak na di. Allama A'eni ﷺ likhte hain ke is masle mein ulama ka koi ikthelaaf nahi.[432]

[430] Surah al Maaida: 14

[431] راجع: 2127

[432] Umdatul Qaari: V10 P55

بسم الله الرحمان الرحيم

# 56: Kitab-ul-Jihaad (was Siyari) (Jihaad Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْجِهَادِ (وَالسِّيَرِ)

## Baab 1: Jihaad Ki Fazilat Aur Ghazwaat Mein Nabi ﷺ Ka Tareeqa-e-Kaar

Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Ahle Imaan Se Unki Jaane'n Aur Unke Maal-e-Jannat Ke Ewaz Khareed Liye Hain. Wo Allah Ki Raah Mein Ladte Hain, Maarte Bhi Hain Aur Marte Bhi Hain. Tauraat, Injeel, aur Quran sab kitabo'n mein Allah ke Allah Ke Zimme Ye Pukhta Waada Hai Aur Allah Se Badh Kar Apne Waade Ko Wafaa Karne Waala Aur Kaun Ho Sakta Hai? Lehaza Tum Ne Jo Sauda Kiya Hai Us Par Khushiyaa'n Manaao (Aur Yehi Bohot Badi Kaamyaabi Hai. Wo Tauba Karne Waale, Ibaadat-guzaar, Hamd Karne Waale, Roza-daar, Rukoo Karne Waale, Sajda-guzaar, Bhale Kaamo'n Ka Charcha Karne Waale, Bure Kaamo'n Se rokne Waale Aur Hudoodullah Ki Hifaazat Karne Waale Hote Hain) Aise Ahle Imaan Ko Aap Khush-khabri Suna De'n".[433]

Hazrat Ibne Abbas ﷺ farmate hain ke "اَلْحُدُوْدُ" se muraad Allah Ta'ala ki taa-aat[434] hain.

Faaeda: Jihaad ke maane Allah Ta'ala ke deen ki sarbulandi ke liye taaqat sarf karna hain aur "سِيَر" ke maane tareeqa hain. yahaa'n سِيَرka matlab Rasool Allah ﷺ aur Khulafa-e-Raashideen ke wo haalaat hain jo kuffaar se jung karte hue roonuma hue. Waazeh rahe ke jihaad ki do (2) aqsaam hain: Iqdaami jihaad aur difaai jihaad. Iqdaami Jihaad: Ghalba-e-deen, kufr-o-shirk ke khaatme, sarhado'n ki hifaazat aur ehed-shikni ki saza dene ke liye musalmano ki taraf se jo jung ladi jaae usey iqdaami jihaad kaha jaata hai. Difaai Jihaad: Islami riyaasat aur ahle islaam ka difaa karte hue jo mudafiaana[435] jung ladi jaae usey difaai jihaad ka naam diya jaata hai. Rasool Allah ﷺ ki aksar junge'n difaai thee'n, albatta ghzwa-e-khandaq ke baad iqdaami jihaad ki bhi mutaaddid misaale'n milti hain. Taaham iqdaami qitaal musalmano ke ijtemaai umoor se mutaalliq hai, jise aaj kal raushan khayaal secular tabqa tasleem nahi karta. Unke nazdeek deen ka ijtemaaiyaat[436] mein koi dakhal nahi hai.

[2782] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se poocha: Allah ke Rasool ﷺ! Kaunsa amal Afzal hai? Aap ne farmaya: "*Bar-waqt namaz adaa kara*". Maine arz kiya: Uske baad? Aap ne farmaya: "*Waaledain ke saath husn-e-sulook se pesh aana*". Maine arz kiya: Phir uske baad? Aap ne farmaya: "*Allah ke raaste mein jihaad karna*". Phir maine Rasool Allah ﷺ se sawaal karne mein sukoot[437] ikhtiyaar kiya. Agar main ziyaada poochta to aap mujhe mazeed jawabaat se nawaazte.[438]

Faaeda: Rasool Allah ﷺ ne mazkoora teen (3) kaamo'n ko Afzal amal qaraar diya hai, kyou'nke ye teeno'n kaam deegar taa-aat ke pesh-kehma ki haisiyat rakhte hain, iske maane hain ke jo insaan unki baja-aawari karega wo baaqi kaamo'n ki baja-aawari mein bhi pesh-pesh hoga aur jo unhe'n adaa karne mein pehlu-tahi karega, wo deegar muaamalaat ko sabotage[439] karne mein bada diler[440] hoga.[441]

[2783] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Fatah Makkah ke baad ab hijrat nahi rahi, albatta jihaad karna aur acchi niyyat karna ab bhi baaqi hain aur jab tumhe'n jihaad ki khaatir nikalne ke liye kaha jaae to fauran nikal pado*".[442]

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[433] Surah Tauba: 111-112

[434] T: (طاعَت) Allah ki parastish, ibaadaat, bandagi, itaa-at [Rekhta]

[435] T: (مُدافِعانَه) Difaa karte hue, difaai andaaz ya nauiyyat ka [Rekhta]

[436] T: (اِجْتِماعِيات) Insaani muaashare se taalluq rakhne waale masaael-o-mabaahes, nez unse mansoob shoba-e-ilm [Rekhta]

[437] T: (سُکُوت) Khamoshi ikthiyaar ki [RSB]

[438] راجع: 527

[439] T: (سبوتاث) Deliberately destroy or damage [RSB]

[440] T: (دِلیر) Khof, jhijhak ya hichkichaahat ke baghair kisi kaam ka iqdaam par aamaada [Rekhta]

[441] Fath-ul-Baari: V6 P7

[442] راجع: 1349

Faaeda: Jihaad agarche islam ke bunyaadi arkaan mein shaamil nahi hai, lekin islaam ne uski jo fazilat aur ehmiyat mutaiyyan kardi hai usey kisi bhi soorat mein nazar-andaaz nahi karna chaahiye. Chunache Rasool Allah ﷺ ne jihaad ko deen-e-islaam ki kohaan[443] ki choti[444] qaraar diya hai.[445]

[2784] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne poocha: Allah ke Rasool ﷺ! Hamaare khayaal ke mutaabiq jihaad tamaam aamaal se Afzal hai, to kya ham aurte'n jihaad na kare'n? Aap ne farmaya: "*Lekin (tumhare liye) sab se Afzal jihaad hajj-e-maqbool hai (jis mein gunah na ho)*".[446]

[2785] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir ho kar arz karne laga: Aap mujhe koi aisa amal bataae'n jo jihaad ke baraabar ho? Aap ﷺ ne farmaya: "*Main koi aisa amal nahi paata jo jihaad ke baraabar ho*". Aap ne mazeed farmaya: "*Kay tujh mein taaqat hai ke jab mujahid jihaad ke liye nikle to tu apni masjid mein daakhil ho jaae, wahaa'n Allah ki ibaadat karta rahe aur zarra bhar susti na kare aur tu musalsal roze rakhta rahe, koi roza tark na kare?*" Us shakhs ne arz kiya: Is amal ki kaun taaqat rakhta hai? Hazrat Abu Huraira رضی اللہ عنہ ne farmaya: Mujahid ka ghoda jab rassi mein padha hua zameen par paao'n maarta hai to us par bhi uske liye nekiyaa'n likhi jaati hain.

Faaeda: Maqsad ye hai ke mujahid jab jihaad ke liye nikalta hai to phir din-raat, sote-jaagte jo kaam bhi wo karega usey sawaab milega, khwah wo khud kare ya uska ajeer[447] ya uska koi jaanwar. Ye fazilat sirf amali jihaad ki hai, baaqi taa-aat[448] mein nahi, kyou'ne namazi aur rozedaar ko us waqt tak ajar milega jab tak wo namaz ya roze mein masroof hai. Jabke mujahid ke liye 24 ghante sawaab ka silsila jaari rehta hai.

## Baab 2: Logo'n Mein Afzal Wo Momin Hai Jo Allah Ki Raah Mein Jaan-o-Maal Ke Saath Jihaad Kare

Irshad-e-Baari Ta'ala hai: "Imaan Waalo! Kya Main Tumhe'n Aisi Tijaarat Na Bataau'n Jo Tumhe'n Dardnaak Azaab Se Bachaa Le? Tum Allah Par Aur Uske Rasool Par Imaan Laao Aur Allah Ki Raah Mein Apne Maalo'n Aur Jaanwaro'n Se Jihaad Karo. Agar Tum Jaanlo To Yehi Tumhare Liye Behtar Hai. Wo Tumhare Gunah Moaaf Kar De Ga Aur Tumhe'n Aise Baaghaat Mein Daakhil Karega Jin Ke Taley Nehre'n Beh Rahi Ho'ngi, Uske Alaawa Sada Bahaar Baaghaat Mein Umda Ghar Ataa Karega. Yehi Badi Kaamyaabi Hai".[449]

[2786] Hazrat Abu Saeed Khudri رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ki khidmat mein arz kiya gaya: Allah ke Rasool ﷺ! Logo'n mein kaun shakhs afzal hai? Aap ne farmaya: "*Wo momin jo Allah ki raah mein apni jaan aur apne maal se jihaad kare*". Sahaba Ikraam ne arz kiya: Uske baad kaun Afzal hai? Aap ne farmaya: "*Wo momin jo pahaad ki kisi ghaati mein rehna ikhtiyaar kare, wahaa'n Allah Ta'ala se darta rahe aur logo'n ko apne shar se mehfooz rakhe*".[450]

Faaeda: Pahaad ki ghaati ka zikr is liye hai ke wo aam taur par logo'n se khaali hoti hai. Is hadees se maaloom hota hai ke logo'n se alag-thalag rehna aur tanhaai ikhtiyaar karna Afzal hai, jabke ek (1) hadees mein hai ke wo momin jo logo'n se ikhtilaat[451] kare aur unki aziyyato'n par sabr kare to us momin se behtar hai jo logo'n mein ghul-mil kar nahi rehta aur na aziyyato'n par sabr hi karta hai.[452] Uske darmiyaan tatbeeq[453] ye hai ke mazkoora afzaliyat, ashkhaas, ahwaal aur auqaat ke etebaar se mukhtalif hai. Kyou'nke jin logo'n se doosro'n ko deeni aur duniyawi mafadaat pohonchte ho'n aur wo logo'n ki aziyyato'n par sabr kar sakte ho'n to unke liye ikhtilaat behtar hai, aur jis

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[443] T: (کوہان) Oont ya bael ki pusht ka ubhra hua hissa [Rektha]
[444] T: (چوٹی) Bulandi, sab se oonchi jagah [Rekhta]
[445] Musnad Ahmad: V5 P234
[446] راجع: 1520
[447] T: (اَجِیْر) Ujrat par kaam karne waala, mazdoor, jaanwar [Rekhta]
[448] T: (طاعَت) Allah ki parastish, ibaadaat, bandagi, itaa-at [Rekhta]
[449] Surah as Saff: 10-12
[450] Dekhiye: 6494
[451] T: (اِخْتِلاط) Khalat-malat hone ki kaifiyat, mel-jol, be-takallufi ki guftagu ya isharaat [Rekhta]
[452] Jaame Tirmizi: Al Qiyaamah: H2507
[453] T: (تَطبِیق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]

shakhs se logo'n ke ikhtilaat mein gunah sarzad hote ho'n aur uski sohbat se logo'n ko takleef pohonchti ho to uske liye gosha-nasheeni behtar hai.

[2787] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate suna: "*Allah ki raah mein jihaad karne waale ki misaal … aur ye Allah hi jaanta hai ke Allah ki raah mein jihaad kaun karta hai … us rozadaar ki tarah hai jo raat bhar qiyaam mein masroof rehta hai. Allah Ta'ala ki raah mein jihaad karne waale ke liye Allah Ta'ala ne zamaanat di hai ke usey wafaat dete hi Jannat mein daakhil kar de ga ya ajar-o-ghanimat samet usey salaamti se waapas karega*".[454]

## Baab 3: Mardo'n Aur Aurto'n Ke Liye Jihaad Aur Shahadat Ki Dua Karna

Hazrat Umar ﷺ ne dua ki thi: Aye Allah! Mujhe apne Rasool-e-Maqbool ﷺ ke shahr (madina taiyyaba) mein shahadat naseeb farma.

[2788 2789] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ Hazrat Umme Haraam bint Milhaan ﷺ ke paas tashreef le jaate the aur wo aap ko khilaaya-pilaaya karti thi. Aur Hazrat Umme Haraam ﷺ Hazrat Ubadah bin Saamit ﷺ ke nikah mein thi. Ek (1) martaba Rasool Allah ﷺ uske yahaa'n tashreef le gae to usne aap ki khidmat mein khana pesh kiya. Faraaghat ke baad wo aap ke sar-e-mubaarat se jooe'n nikaalne lagi. Us dauraan mein Rasool Allah ﷺ ko neend aagai. Phir aap muskuraate hue bedaar hue. Umme Haraam kehti hain ke maine arz kiya: Allah ke Rasool ﷺ! Aap kis baat par has rahe hain? Aap ne farmaya: "*Meri ummat ke kuch log khwaab mein mere saamne laae gae, jo Allah ki raah mein jihaad karne waale ghazi the aur samandar ke wast*[455] *mein apni sawariyo'n par sawaar the jaise baadshah apne takhto'n par hote hain, ya baadshaho'n ki taraf takhto'n par birajmaan hain*". Alfaaz ka ye shak raawi-e-hadees Ishaq ko hua. Umme Haraam ne kaha: Maine arz kiya: Allah ke Rasool ﷺ! Aap Allah se dua kare'n ke mujhe un logo'n mein se karde. To Rasool Allah ﷺ ne uske liye dua farmadi. Phir aap apna sar-e-mubaarak rakh kar so gae. Is martaba bhi jab aap bedaar hue to aap muskura rahe the. Maine poocha: Allah ke Rasool! Aap kis baat par has rahe hain? Aap ne farmaya: "*Meri ummat ke kuch log mere saamne is tarah pesh kiye gae ke wo Allah ki raah mein jung ladne ke liye jaa rahe hain*". Jaisa ke pehli martaba farmaya tha. Umme Haraam ne kaha: Maine arz kiya: Allah ke Rasool ﷺ! Aap mere liye dua farmae'n ke Allah mujhe un logo'n mein kar de. Aap ﷺ ne farmaya: "*Tum pehle logo'n mein se ho*".

Hazrat Umme Haraam ﷺ ne Hazrat Ameer Muawiya bin Abi Sufyan ﷺ ke zaman mein bahri-safar[456] ikhtiyaar kiya. Jab wo samandar se baahar niklee'n to apni sawaari se gir kar halaak (shaheed) ho gaee'n.[457]

Faaeda: Hazrat Umme Haraam ﷺ Rasool Allah ﷺ ki razaai khaala thee'n. Is liye aap unke ghar aksar aaya-jaaya karte the, wo bhi aap ke liye maa jaisi shafqat se pesh aati thee'n …ﷺ…

## Baab 4: Allah Ki Raah Mein Jihaad Karne Waalo'n Ke Darajaat

Kaha jaata hai: "هَذِهِ سَبِيْلِيْ" aur "هٰذَا سَبِيْلِيْ", yaane ye mera raasta hai. Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: "غُزًّى"[458] ka waahid ghazi hai. Nez "هُمْ دَرَجٰتٌ".[459] Nez "هُمْ دَرَجَاتٌ" se muraad "لَهُمْ دَرَجَاتٌ" hai.

Wazaahat: Baab mein "Fee Sabeelillah" ka lafz aaya hai, is liye Imam Bukhari ﷺ ne lafz-e-sabeel ki lughawi tashreeh farmaai ke ye lafz arbi zuban mein muzakkar aur moannas dono tarah istemaal hota hai. "هَذِهِ سَبِيْلِيْ" aur "هذا سبيلى" dono tarah durust hai. Nez quran mein hai "غُزًّى", ye lafz ghazi ki jamaa hai aur "هُمْ دَرَجَاتٌ" ka maana "لَهُمْ دَرَجَاتٌ" hai. Yaane un mujahideen ke liye Allah ke yahaa'n mutaaddid darjaat hain.

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[454] راجع: 36

[455] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

[456] T: (بحرى سَفَر) Samandari safar, paani ka safar, sea voyage [RSB]

[457] For H2788: Dekhiye: 2799 2877 2894 6282 7001
For H2789: Dekhiye: 2800 2878 2895 2924 6283 7002

[458] Surah aale Imran: 156

[459] Surah aale Imran: 163

[2790] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jo shakhs Allah aur uske rasool par imaan laae, namaz qaaem kare aur ramzan ke roze rakhe to Allah ke zimme haq hai ke usey jannat mein daakhil kare. Khwah wo Allah ki raah mein jihaad kare ya apne jaae paidaaish mein baitha rahe*". Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Kya ham logo'n ko iski khush-khabri na de de'n? Aap ne farmaya: "*Bila-shubha jannat mein sau (100) darje hain, jo Allah ne fee sabeelillah jihaad karne waalo'n ke liye taiyyaar kiye hain. Unke do (2) darajaat ke darmiyaan itna faasla hai jitna aasmaan aur zameen ke ma-bain hai. Lehaza jab tum Allah Ta'ala se sawaal karo to firdaus ka sawaal karo. Kyou'nke ye Afzal aur aala jannat hai*". Raawi kehta hai ke mere khayaal ke mutaabiq aap ne farmaya: "*Aur uske oopar Rahman ka arsh hai aur wahee'n se jannat ki nehre'n phoot-ti hain*". Muhammad bin Fulaih ne apne waalid se ye alfaaz bayan kiye hain: "*Uske oopar arsh-e-Rahman hai*".[460]

[2791] Hazrat Samra ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Maine aaj raat do (2) aadmiyo'n ko dekha jo mere paas aae aur mujhe ek (1) darakht par le gae. Phir unho'n ne mujhe aise makaan mein daakhil kiya jo bohot hi khoobsoorat tha. Maine usse umda aur khoobsoorat makaan aaj tak nahi dekha. Unho'n ne mujhe kaha ke ye makaan Allah ki raah mein saheeh hone waalo'n ka hai*".[461]

## Baab 5: Allah Ke Raaste Mein Subah-o-Shaam Chalne Aur Jannat Mein Ek (1) Kamaan Baraabar Jagah Ki Fazilat

[2792] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah ki raah mein guzarne waali ek (1) subha ya ek (1) shaam duniya se aur jo kuch duniya mein hai sab se behtar hai*".[462]

[2793] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jannat mein ek (1) kamaan ke baraabar jagah duniya ki un tamaam cheezo'n se behtar hai jis par sooraj tuloo aur ghuroob hota hai*". Nez Aap ﷺ ne farmaya: "*Allah ke raaste mein subha ya shaam jaana har us cheez se behtar hai jis par sooraj tuloo ya ghuroob hota ho*".[463]

[2794] Hazrat Sahal bin Saad ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ﷺ ne farmaya: "*Allah ke raaste mein guzarne waali ek (1) subha-o-shaam duniya aur uski har cheez se Afzal hai*".[464]

## Baab 6: Hoor-e-A'en Aur Unki Sifaat Ka Bayaan

Hoor ko is liye hoor kehte hain ke usey dekhte hi aankh hairat-zada reh jaaegi. Unki aankh ka siyaah hissa intehaai siyaah aur safed hissa intehaai safed hoga. Irshad-e-Baari Ta'ala: "كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ" ke maane hain ke ham unka nikah hoor se kar de'nge.

[2795] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo koi shakhs faut ho jaae aur Allah ke paas uski koi bhi neki jamaa ho usey ye baat pasand nahi aaegi ke wo duniya ki taraf waapas jaae, khwah usey saari duniya aur jo kuch us mein hai sab kuch mil jaae lekin shaheed jo shahaadat ki fazilat dekh chuka ho to usey ye pasand hoga ke wo duniya mein waapas chala jaae aur doosri martaba qatal (shaheeh) kar diya jaae*".[465]

[2796] Hazrat Anas ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah ke raaste mein ek (1) subha ya ek (1) shaam guzaarna duniya-o-maa-feeha*[466] *se behtar hai. Aur agar jannat ki koi aurat zameen ki taraf ek (1) nazar dekhe to jannat aur zameen ke darmiyan sab kuch ko raushan karde aur khushboo se moattar*[467] *karde, nez uske sar ka dupatta bhi duniya-o-maa-feeha se badh kar hai*".[468]

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[460] Dekhiye: 7423

[461] راجع: 845

[462] Dekhiye: 2796 6568

[463] Dekhiye: 3253

[464] Dekhiye: 2892 3250 6415

[465] Dekhiye: 2817

[466] T: (دُنيا و مافِيها) Ye aalam aur jo kuch is mein hai, duniya ke saare mutaalliqaat [Rekhta]

[467] T: (مُعَطَّر) khushbudaar, mehekta hua [Rekhta]

[468] راجع: 2792

Faaeda: Hooro'n ki sifaat ke mutaalliq jitni bhi ahadees kutub-e-hadees mein marwi hain unka haasil ye hai ke jannat ki hoore'n intehaai khoobsoorat aur paakiza hain. Duniya ki aurto'n ki tarah kasaafat[469], sakhti-e-taba'[470], soo-e-khalq, aur be-sabri se munazzah[471] hain. Baaz mulhideen hooro'n ki sifaat ka inkaar karte hain ke aisa hona aqal ke etebaar se muhaal hai. Unhe'n ilm hona chaahiye ke jannat ka qiyaas duniya par nahi kiya jaa sakta aur na jannat ki zindagi hi duniya ki zindagi ki tarah hai. Bohot si cheeze'n ham duniya mein nahi dekh sakte, magar aakhirat mein hamari aankhe'n unhe'n dekhne ke qaabil ho jaae'ngi. Al-gharz ukhrawi umoor ko duniyawi haalaat par qiyaas karne waale khud faham-o-firaasat se mehroom hain.

## Baab 7: Shahadat Ki Aarzu Karna

[2797] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate suna: "*Mujhe us zaat ki qasam, jis ke haath mein meri jaan hai! Agar mujhe is baat ka andesha na hota ke ahle imaan ke dil isse khush na ho'nge ke wo jannat mein mere peeche reh jaae'n aur mujhe khud itni sawariyaa'n muyassar nahi hain ke un sab ko sawaar karke apne hamraah le chaloo'n to main kisi chote se chote Lashkar se bhi peeche na rehta, jo Allah ki raah mein jung ke liye nikla ho. Mujhe us zaat ki qasam jis ke haath mein meri jaan hai! meri to khwahish hai ke main Allah ki raah mein shaheed kar diya jaau'n, phir zindakiya jaau'n, phir qatl (shaheed) kiya jaau'n, phir zinda kiya jaau'n, phir qatl kar diya jaau'n, phir zinda kiya jaau'n, phir shaheed kar diya jaau'n*".[472]

[2798] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khutba diya to farmaya: "*(Ghazwa-e-mu'tah*[473] *mein) jhanda ab Zaid ne apne haath mein liya aur wo shaheed kar diye gae. Phir Jaafar ne le liye aur wo bhi shaheed kar diye gae, phir Abdullah bin Rawaaha ne pakda aur wo bhi shaheed kar diye gae. Uske baad kisi hidayat ka intezaar kiye baghair Khalid bin Waleed ne jhanda apne haath mein le liya to unke haath par (islami Lashkar ko) fatah hui*". Aap ne mazeed farmaya: "*Hame'n ab khushi nahi hai ke wo shohada hamaare paas zinda rehte*". (Raawi-e-hadees) Ayyub ne kaha ya Aap ﷺ ne farmaya: "*Unhe'n ab is amr mein koi khushi nahi hai ke wo hamaare saath zinda rehte*". Is waqt aap ki aankho'n se aansu beh rahe the.[474]

## Baab 8: Allah Ke Raaste Mein Sawaari Se Girne Ki Fazilat Aur Agar Wo Usi Haalat Mein Faut Ho Jaae To Mujahideen Mein Se Hoga

Irshad-e-Baari Ta'ala hai: "Aur Jo Shakhs Allah Aur Uske Rasool Ki Taraf Hijrat Karte Hue Apne Ghar Se Nikle Phir Raaste Hi Mein Usey Maut Aajaae To Allah Ke yahaa'n Uska Ajar Saabit Ho Chuka".[475] "وَقَعَ" ke maane hain: "وَجَبَ".

[2799 2800] Hazrat Anas ﷺ se riwayat hai, wo apni khaala Umme Haraam bint Milhaan ﷺ se bayan karte hain ke unho'n ne kaha: Ek (1) din Nabi ﷺ mere qareeb hi so gae. Phir jab aap bedaar hue to muskura rahe the. Maine arz kiya: Aap kis wajah se has rahe hain? Aap ne farmaya: "*Meri ummat mein se kuch log mere saamne pesh kiye gae, jo us sabz samandar par sawaar ho'nge jaise baadshah takht par baithe hote hain*". Hazrat Umme Haraam ﷺ ne arz kiya: Aap Allah se dua kare'n wo mujhe un logo'n mein se karde. Aap ne iske liye dua farmaai, phir do baara so gae to pehli martaba ki tarah kiya aur Umme Haraam ﷺ ne bhi pehli martaba ki tarah arz kiya, jiska jawaab aap ne pehli martaba ki tarah diya. Hazrat Umme Haraam ﷺ ne arz kiya: Aap Allah Ta'ala se dua kare'n ke wo mujhe un mein se karde. Aap ne farmaya: "*Tu pehle logo'n mein se hai*". Chunache wo apne shauhar Hazrat Ubadah bin Saamit ﷺ ke hamraah jihaad ke liye niklee'n, jabke musalman pehli martaba Syedna Ameer Muawiya ﷺ ke hamraah samandari safar par rawaana hue. Jab wo ghzwe se waapas aae to shaam mein padaao kiya. Us dauraan mein ek sawaari un (Umme Haraam ﷺ) ke qareeb ki gai, taake wo us par sawaar ho'n, lekin us sawaari ne unhe'n zameen par giraa diya, jisse unki maut waaqe ho gai.[476]

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[469] T: (كَثَافَت) Maelapan, najaasat, gandagi [Rekhta]

[470] T: Fitri/qudrati taur par tabiyyat mein sakhti, tund-mizaaji, durushti [RSB]

[471] T: (مُنَزَّه) Aebo'n se paak, bari, be-aeb [Rekhta]

[472] راجع: 36

[473] T: (غَزْوَة مُؤْتَة) Ye maarka 8 hijri, Jamaadil Awwal ke mahine mein pesh aaya [RSB]

[474] راجع: 1246

[475] Surah an Nisa: 100

[476] راجع: 2788 2789

Faaeda: Hazrat Usman ﷺ ke ahd-e-khilaafat mein roomiyo'n se jung ladi gai thi, unho'n ne us jung mein Hazrat Ameer Muawiya ﷺ ko sipah-saalaar banaaya. Unho'n ne bahri-bedaa[477] taiyyaar karke shaam par hamla kiya. Hazrat Umme Haraam ﷺ bhi unke hamraah thee'n, jis mein wo sawaar hote waqt gir-kar faut ho gaee'n. Imam Bukhari ﷺ ne isse masla saabit kiya ke agarche wo gir-kar faut hu thee'n, taaham Rasool Allah ﷺ ne unhe'n mujahideen mein shaamil farmaya jaisa ke aap ne pesh-goi mein farmaya tha ke tu pehle logo'n se hai.

## Baab 9: Jo Shakhs Allah Ki Raah Mein Zakhmi Ho Jaae Ya Usey Neza Maara Jaae

[2801] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Banu Sulaim ke 70 aadmi Banu Aamir ke yahaa'n rawaana kiye. Jab ye log Banu Aamir ke paas aae to mere maamu'n ne apne saathiyo'n se kaha: Main tum se pehle wahaa'n jaata hoo'n, agar unho'n ne mujhe aman diya, taake main un tak Rasool Allah ﷺ ka paighaam pohoncha saku'n to zahe-qismat![478] Ba-soorat deegar tum logo'n ne mere qareeb hi rehna hai, chunache wo unke paas gae, unho'n ne aman bhi de diya, abhi wo ahle qabila ko Nabi ﷺ ki baate'n suna hi rahe the ke qabile waalo'n ne apne ek (1) aadmi ko ishaara kiya to usne unhe'n neza maar kar ghaael kar diya. Us waqt unki zubaan se nikla: Allahu Akbar, Rabb-e-Kaaba ki qasam! Main kaamyaab ho gaya. Phir qabile waale uske baaqi saathiyo'n ki taraf badhe aur hamla karke sab ko halaak kar diya. Sirf ek langda saathi bacha jo pahaad par chadh gaya tha. (Raawi-e-hadees) Hamaam (هَمَّام) ne kaha: Mere khayaal ke mutaabiq uske saath ek (1) aur bhi tha. Uske baad Hazrat Jibraeel ﷺ ne Nabi ﷺ ko khabar di ke aap ke saathi (sab qaari) apne Rabb se jaa miley hain. Allah khud bhi unse khush hai aur us ne unhe'n bhi khush kar diya hai. Hazrat Anas ﷺ ne kaha: Is waaqea ke baad ham you'n tilaawat kiya karte the, hamari qaum ko hamaara paighaam pohoncha do ke ham apne Rabb se jaa mile hain. Hamara Rabb khud bhi ham se khush hai aur usne hame'n bhi khush kar diya hai. Phir uske baad ye aayat mansookh ho gai, aur Aap ﷺ ne 40 roz tak namaz-e-subha mein qabil-e-ri'lin (قبيله رِعْلٍ), zakwaan, banu lahyaan, aur banu usaiyya par bad-dua ki thi, jinho'n ne Allah aur uske Rasool ﷺ ki naa-farmaani ki thi.[479]

Faaeda: Asal waaqea you'n hai ke Banu Sulaim ke kuch log Rasool Allah ﷺ ki khidmat mein haazir hue aur unho'n ne khud ko musalman zaahir karke darkhwaast ki, ke hamaare hamraah kuch qurra bhej de'n, taake wo hame'n deen-e-islaam ki taaleem de'n. Rasool Allah ﷺ ne Hazrat Umme Sulaim ﷺ ke bhai Hazrat Haraam bin Milhaan ﷺ aur 70 aadmiyo'n ko unke hamraah qabila banu aamir ki taraf rawaana kar diya. Ye 70 aadmi ansaar ke qaari aur Quran-e-Kareem ke maahir the, lekin raaste mein banu sulaim ne ghaddari ki aur ber-e-ma'una[480] ke paas unhe'n naa-haq qatal kar diya. Laanat ke silsile mein jin qabaail ka zikr aaya hai, wo sab banu sulaim ki shaakhe'n hain.

[2802] Hazrat Jundub bin Sufyan ﷺ se riwayat hai ke Rasool Allah ﷺ kisi jung mein sharek the ke aap ki angusht-e-mubaarak khoon-aalood ho gai. Aap ne usey mukhatib ho kar farmaya:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيْتِ، وَفِيْ سَبِيْلِ اللهِ مَا لَقِيْتِ؟

*Aye ungli! Hai teri hasti yehi, jo Allah ki raah mein zakhmi hui.*[481]

## Baab 10: Jo Allah Ki Raah Mein Zakhmi Hua (uski fazilat ka bayaan)

[2803] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Jo shakhs Allah ke raaste mein zakhmi hua, aur Allah hi khoob jaanta hai ke uske raaste mein zakhmi kaun hota hai? Wo shakhs qiyaamat ke din is tarah aaega ke uske zakhmo'n se khoon beh raha hoga. Rang to khoon jaisa hoga, magar uski khushboo kastoori ki khushboo jaisi hogi*".[482]

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[477] T: (بَحری بیڑا) Bohot se jungi kashtiyaan, saamaan-e-jung aur bahri fauj [RSB]

[478] T: (زَہے قِسْمَت) Khush-qismat, zeh-naseeb [Rekhta]

[479] راجع: 1001

[480] T: (سریہ بئرمعونہ) Ye Safar mein mahine mein 4 hijri ko pesh aaya, is mein 70 Sahaba Ikraam ﷺ shaheed hue. [RSB]

[481] Dekhiye: 6146

[482] راجع: 237

## Baab 11: Irshad-e-Baari Ta'ala: "Aap Keh De'n Ke Tum Hamaare Haq Mein Jiska Intezaar Kar Sakte Ho Wo Yehi Hai Ke Hame'n Do (2) Bhalaaiyo'n Mein Se Ek (1) Mil Jaae"[483] Nez Ladaai To Dol Ki Tarah Hai Ka Bayaan

Wazaahat: Hazrat Ibne Abbas ﷺ farmate hain ke do (2) bhalaaiyo'n mein ek (1) se muraad fatah ya shahaadat hai.[484] Musalman to behre soorat kaamyaab hi hain, agar fatah hui to ghanimat ya ajar ke saath gharo'n ko waapas aae aur agar shaheed ho gae to zameer mutmaeen ke raah-e-haq mein jaan dedi aur aakhirat mein jannat mil gai. Aur ladaai dol ki tarah hone ka matlab bhi yehi hai ke kabhi to musalmano ko ghalba mil kar unhe'n fatah naseeb hui hai aur mushrikeen ke ghalbe se musalmano ko shahaadat milti hai, dono soorato'n mein musalmano ko bhalaai naseeb hoti hai.

[2804] Hazrat Ibne Abbas ﷺ se riwayat hai, unhe'n Hazrat Abu Sufyan ﷺ ne khabar di ke harqil ne unse kaha tha: Maine tum se poocha tha ke un (Rasool Allah ﷺ) ke saath tumhari ladaaiyo'n ka kya anjaam hota hai? To tum ne jawaab diya ke ladaai to dol ki tarah hai, kabhi idhar aur kabhi udhar. Dar-asl Hazraat-e-Ambiya ﷺ ka yehi haal hota hai ke unki aazmaaish hoti rehti hai, lekin anjaam unhi ke haq mein accha hota hai.[485]

## Baab 12: Irshad-e-Baari Ta'ala: "Ahle Imaan Mein Se Kuch Aise Hain Ke Unho'n Ne Allah Ke Saath Jo Ehed Kiya Usey Saccha Kar Dikhaya. Un Mein Se Koi To Apni Zimmedaari Poori Kar Chuka Hai Aur Koi Mauqe Ka Intezaar Kar Raha Hai Aur Unho'n Ne Apne Ehed Mein Koi Tabdeeli Nahi Ki"[486] Ka Bayaan

[2805] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke mere chacha Hazrat Anas bin Nazar ﷺ Ghazwa-e-badr mein shareek na ho sakey. Unho'n ne arz kiya: Allah ke Rasool ﷺ! Main pehli jung hi se ghayab raha, jo aap ne mushrikeen ke khilaaf ladi thi, lekin ab Allah Ta'ala ne mujhe mushrikeen ke khilaaf kisi ladaai mein haazri ka mauqa diya to Allah zaroor dekh le ga ke main kya karta hoo'n. Phir jab jung-e-uhud ka mauqa aaya aur musalman bikhar gae to Hazrat Anas bin Nazar ﷺ ne kaha: Aye Allah! Jo kuch musalmano ne kiya main usse maazarat karta hoo'n aur jo kuch in mushrikeen ne kiya main usse bezaar hoo'n. Phir wo (mushrikeen ki taraf) aage badhe to Hazrat Saad bin Moaaz ﷺ se saamna hua. Unse Hazrat Anas bin Nazar ﷺ ne kaha: Aye Saad bin Moaaz! Main to jannat mein jaana chaaha hoo'n aur Rabb-e-Nazar ki qasam! Main jannat ki khushboo uhud pahaad ke qareeb se paata hoo'n. Hazrat Saad ﷺ ne kaha: Allah ke Rasool ﷺ! Jo kuch unho'n ne kar dikhaaya, uski mujh mein himmat na thi. Hazrat Anas ﷺ kehte hain ke uske baad jab ham ne Anas bin Nazar ﷺ ko paaya to talwaar, neze aur teer ke taqriban 80 zakhm unke jism par the. Wo shaheed ho chuke the aur mushrikeen ne unke aazaa[487] kaat diye the. Koi shakhs unhe'n pehchaan nahi sakta tha, sirf unki hamsheera unhe'n unke poro'n se pehchaan saki. Hazrat Anas ﷺ bayan karte hain ke hamaare khayaal ke mutaabie ye aayat unke aur un jaise deegar ahle imaan ke mutaalliq naazil hui: "Ahle Imaan Mein Se Kuch Wo Log Hain Jinho'n Ne Apne Us Waade Ko Saccha Kar Dikhaaya Jo Unho'n Ne Allah Se Kiya Tha…".[488] [489]

[2806] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke Anas bin Nazar ﷺ ki Rubaiyyia (الرُّبَيِّعَ) naami behen ne kisi khatoon ke agle agle daant tod diye the. Rasool Allah ﷺ ne unse qisaas lene ka hukum diya tha. Hazrat Anas bin Nazar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Us zaat ki qasam jis ne aap ko haq ke saath maboos kiya hai! Unke daant nahi tode jaae'nge. Chunache muddai taawaan lene par raazi ho gae aur qisaas ka khayaal chod diya. Is par Rasool Allah ﷺ ne farmaya: "*Bila-shubha Allah Ta'ala ke kuch bande hain agar wo Allah ka naam le kar qasam utha le'n to Allah Ta'ala unki qasam zaroor poori kar deta hai*".[490]

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[483] Surah Tauba: 52

[484] SB: at Tafseer: qabl H4561

[485] راجع: 7

[486] Surah al Ahzaab: 23

[487] T: (اَعْضا) Jism ke hisse [Rekhta]

[488] Surah al Ahzaab: 23

[489] Dekhiye: 4048 4783

[490] راجع: 2703

[2807] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne kaha: Main Quran-e-Majeed ko masaahif[491] mein likh raha tha ke maine us dauraan mein Surah Ahzaab ki ek (1) aayat gumm paai, jise maine Rasool Allah ﷺ ko padhte hue suna tha. Talaash-e-bisyaar[492] ke baad wo mujhe Hazrat Khuzaima bin Saabit Ansari ﷺ ke paas mil gai, jin ki gawaahi ko Rasool Allah ﷺ ne do (2) aadmiyo'n ki gawaahi ke baraabar qaraar diay tha aur wo Allah Ta'ala ka irshad hai: "Ahle Imaan Mein Se Kuch Logo'n Ne Allah Ta'ala Se Kiye Hue Ehed Ko Saccha Kar Dikhaaya".[493] [494]

## Baab 13: Jung Se Pehle Nek Amal Karna

Hazrat Abu Darda ﷺ bayan karte hain ke tum apne aamaal ki badaulat hi jung ladte ho, nez irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Tum Kyou'n Kehte Ho Jo Tum Karte Nahi Ho. Allah Ke yahaa'n Intehaai Napasandeeda Hai Ke tum Aisi Baat Kaho Jise Khud Amal Mein Na Laao. Allah Ta'ala Aise Logo'n Ko Pasand Karta Hai Jo Uski Raah Mein Saff-basta Ladte Hain, Goya Wo Seesa Pilaai Hui Deewaar Hain".[495]

[2808] Hazrat Baraa ﷺ se riwayat hai ke Nabi ﷺ ke paas ek (1) aadmi aaya jo zirah pehne hue tha. Usne arz kiya: Allah ke Rasool ﷺ! Main pehle jung ladu'n ya islaam le aau'n? Aap ﷺ ne farmaya: "*Pehle islaam laao, phir jung lado*". Chunache wo pehle islaam le aaya aur uske baad jung mein shareek hua, phir shaheed ho gaya to Rasool Allah ﷺ ne farmaya: "*Usne amal thoda kiya, magar ajar ziyaada paaya*".

Faaeda: Har nek amal ki qubooliyat ke liye pehle musalman hona shart hai, ghari-muslim jo acche kaam karte hain, unhe'n duniya mein uska badla mil jaata hai, lekin aakhirat mein unke liye kuch bhi nahi hoga. Duniya mein unki acchi shohrat unke acche kaamo'n ka badla hai.

## Baab 14: Agar Koi Shakhs Achaankat Teer Lagne Se Mar Jaae (to wo shaheed hai ya nahi?)

[2809] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Hazrat Umme Rabee ﷺ jo Baraa ki beti aur Haaritha bin Suraaqa ﷺ ki waalida hain. Wo Nabi ﷺ ke paas haazir ho kar arz karne lagee'n: Allah ke Nabi! Kya aap mujhe Haaritha ﷺ ke mutaalliq nahi bataae'nge? Wo ghazwa-e-badr mein achaanak teer lagne se shaheed ho gaya tha. Agar wo janant mein hai to main sabr karu'n, agar koi doosri baat hai to us par ji bhar kar ro lu'ngi. Aap ne farmaya: "*Aye Umme Haaritha! Jannat mein to darja-ba-darja kai baagh hain, aur tera beta firdaus-e-aala mein hai*".[496]

Faaeda: Hazrat Umem Haaritha ﷺ ne ye khayaal kiya ke mera beta dushman ke haatho'n saheed nahi hua, shayad usey jannat na miley. Jab unhe'n pataa chala ke unka beta firdaus-e-aala mein hai to hasti-muskuraati hui waapas huee'n aur kehne lagee'n, Aye Haaritha! Tujhe mubaarak ho, haaritha tere kya hi kehne hain …ﷺ…

## Baab 15: Allah Ke Deen Ki Sar-bulandi Ke Liye Ladne Ki Fazilat

[2810] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir ho kar arz karne laga: Koi aadmi ghanimat ke liye ladta hai aur koi naamwari ke liye jihaad karta hai, jabke koi shakhs zaati bhadduri dikhane ke liye maidaan-e-jung mein kood padta hai to aise haalaat mein Allah ki raah mein jihaad karne waala kaun hai? Aap ne farmaya: "*Jo shakhs Allah ke deen ki sar-bulandi ke liye ladey wohi mujahid fee sabeelillah hai*".[497]

## Baab 16: Jiske Qadam Allah Ki Raah Mein Ghubaar Aalood Hue

Irshad-e-Baari Ta'ala hai: "Ahle Madina Ke Liye Aur Unke Dehaatiyo'n Ke Liye Jo Unke Gird-o-Nawaah Mein Baste Hain, Ye Munaasib Nahi Ke Wo (jihaad mein) Rasool Allah ﷺ Se Peeche Reh Jaae'n … Allah Ta'ala Yaqeenan Acche Kaam Karne Waalo'n Ke Ajar Ko Zaae Nahi Karta".[498]

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[491] T: (مَصاحِف) Kitaabe'n, nuskhe, auraaq [Rekhta]
[492] T: (تَلاشِ بِسْيار) Bohot ziyaada talaash [RSB]
[493] Surah al Ahzaab: 23
[494] Dekhiye: 4049 4679 4784 4986 4988 4989 7191 7425
[495] Surah as Saff: 2-4
[496] Dekhiye: 3982 6550 6567
[497] راجع: 123
[498] Surah at Tauba: 120

[2811] Hazrat Abu A'bs (أَبُوْ عَبْسٍ) Abdur Rahman bin Jabr ﷺ se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "*Jis bande ke qadam Allah ki raah mein ghubaar-aalood ho gae, usey jahannum ki aag nahi chooegi*".[499]

## Baab 17: Allah Ki Raah Mein Padi Hui Gard-o-Ghubaar Ko Sar Par Se Jhaadna

[2812] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne Hazrat Ikrima aur apne saahebzaade Ali bin Abdullah se farmaya ke tum dono Abu Saeed ﷺ ke paas jaao aur unse hadees suno, chunache wo dono unki khidmat mein haazir hue jabke wo (Hazrat Abu Saeed Khudri) Aur unke bhai apne baagh ko paani de rahe the. Jab unho'n ne hame'n dekha to tashreef laae aur apni chaadar lapet kar bhith gae, uske baad farmaya ke ham masjid-e-nabawi ki taameer ke liye ek-ek (1-1) eenth utha kar laa rahe the, jabke Hazrat Ammaar bin Yaasir ﷺ do-do (2-2) eente'n utha kar laa rahe the. Achaanak Nabi ﷺ ka guzar unke paas se hua to aap ne unke sar se ghubaar jhaadte hue farmaya: "*Afsos! Ammaar ﷺ ko ek (1) baaghi giroh qatal karega. Ammaar unhe'n Allah ki taraf daawat de'nge aur wo unhe'n aag ki taraf bulaae'nge*".[500]

## Baab 18: Ladaai Aur Ghubaar-aalood Hone Ke Baad Ghusl Karna

[2813] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ jab ghzwa-e-khandaq se waapas hue to aap ne hathiyaar utaare aur ghusl farmaya. Us waqt Hazrat Jibraeel ﷺ aap ke paas tashreef laae, jabke unka sar gard-o-ghubaar se ataa hua tha. Unho'n ne kaha: Aap ne hathiyaar utaar diye hain? Lekin Allah ki qasam! Maine to abhi tak nahi utaare. Rasool Allah ﷺ ne farmaya: "*Phir tumhara kaha'n ka program hai?*" Unho'n ne kaha ke us taraf aur Banu Quraiza ki taraf ishaara kiya. Hazrat Ayesha ﷺ ka bayan hai ke Rasool Allah ﷺ usi waqt unki taraf rawaana ho gae.[501]

Faaeda: Banu Quraiza, yahood-e-madina ka ek (1) qabila tha. Jin se madina taiyyaba par kisi taraf se hamla hone ki soorat mein mushtaraka difaa ka muaahada hua tha. Lekin unho'n ne ghazwa-e-ahzaab ke waqt aen mauqa par ehed-shikni[502] karke daghabaazi[503] ka suboot diya. Is liye Allah ke hukum se unhe'n kafeer-e-kirdaar[504] tak pohonchaaya gaya.

## Baab 19: Irshad-e-Baari Ta'ala: "Jo Log Allah Ki Raah Mein Shaheed Ho Chuke Hain Unhe'n Hargiz Murda Khayaal Mat Karo, Wo To Zinda Hain, Jo Apne Parwardigaar Ke yahaa'n Rizq Paa Rahe Hain. Jo Kuch Un Par Allah Ka Fazal Ho Raha Hai, Usse Wo Bohot Khush Hain Aur Un Logo'n Se Bhi Khush Hote Hain Jo Unke Peeche Hain Aur Abhi Tak Unse Miley Nahi, Unhe'n Na Kuch Khauf Hoga Aur Na Wo Ghamzada Hi Ho'nge. Allah Ta'ala Ka Jo Fazal-o-Inaam Ho Raha Hai, Usse Wo Khush Hote Hain Aur Allah Ta'ala Yaqeenan Ahle Imaan Ka Ajar Zaae Nahi Karta".[505] (mein mazkoor logo'n ki fazilat)

[2814] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne un logo'n par ek (1) mahina bad-dua ki, jinho'n ne ber-e-ma'una ke paas (70) qaariyo'n ko qatal kiya tha. Aap ne Ri'l (رِعْلٍ), Zakwaan aur Usaiyyah par bad-dua ki, kyou'nke unho'n ne Allah aur uske rasool ki naa-farmaani ki thi. Hazrat Anas ﷺ bayan karte hain ke jo log ber-e-maaoona ke paas qatal kiye gae the unke mutaalliq quran naazil hua jo ham padha karte the, phir wo hissa mansookh ho gaya aur wo ye hai: Hamari qaum ko ye baat pohoncha do ke ham ne apne Rabb se mulaqaat ki hai, wo ham se khush hai aur ham usse raazi hain.[506]

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[499] راجع: 907
[500] راجع: 447
[501] راجع: 463
[502] T: (عَہْد شِکنی) Waada khilaafi, qaul-o-qaraar par qaaem na rehna [Rekhta]
[503] T: (دغا بازی) Dhoka dene ka amal, kisi ko dhoka dene ke liye kiya jaane waala kaam, farebkaari [Rekhta]
[504] T: (کیفَر کِرْدار) Amal-e-badd ki paadaash, kiye ki sazaa, karni ki saza [Rekhta]
[505] Surah aale Imran: 169-171
[506] راجع: 1001

[2815] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke kuch logo'n ne jung-e-uhud mein subha ke waqt sharaab pi thi, phir wo shaheed ho gae. (Raawi-e-hadees) Hazrat Sufyan se poocha gaya: (Kya unki shahadat) usi din ke aakhir mein hui? To unho'n ne jawab diya ke ye alfaaz hadees mein marwi nahi hain.[507]

## Baab 20: Shaheed Par Farishto'n Ka Saayan Karna

[2816] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke mere waalid-e-giraami ko Nabi ﷺ ki khidmat mein is haalat mein laaya gaya ke unka muthla[508] kiya gaya tha. Maine unke chehre se kapda uthaana chaaha to meri qaum ne mujhe manaa kar diya. Us dauran mein Aap ﷺ ne cillaane waali aurat ki awaaz suni aur kaha gaya ke ye Amr ki beti ya uski behen hai. Aap ﷺ ne farmaya: "*Tum kyun roti ho?*" ya farmaya: "*Tum us par mat ro-o, us par to farishto'n ne baraabar apne paro'n se saaya kar rakha hai*". (Imam Bukhari ﷺ kehte hain ke) Maine (apne shaikh) Sadaqa (raawi) se dariyaaft kiya: Is hadees mein ye alfaaz bhi hain: "*Hatta ke usko utha liya gaya*". Unho'n (Sufyan) ne farmaya ke kabhi-kabhi (Jaabir) in alfaaz ko bhi bayan karte the.[509]

## Baab 21: Mujaahid Ka Duniya Ki Taraf Lautne Ki Khwahish Karna

[2817] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Koi shakhs aisa nahi jo jannat mein daakhil hone ke baad waapas duniya mein lautne ki khwahish kare, agarche usey duniya ki har cheez dene ki peshkash kardi jaae, magar shaheed. Wo 10 baar chaahega ke duniya mein waapas aae aur usey qatal kar diya jaae. Ye sab kuch Allah ke yahaa'n apne ezaaz aur ikraam ko dekhne ki wajah se hoga*".[510]

## Baab 22: Jannat, Chamakti Hui Talwaaro'n Ke Neeche Hai

Hazrat Mugheera Mugheera bin Shu'ba ﷺ bayan karte hain ke hame'n hamaare Nabi ﷺ ne hamaare Rabb ka (ye) paighaam diya hai: "*Jo koi ham se sahaheed hoga wo seedha janant mein jaaega*". Hazrat Umar ﷺ ne Nabi ﷺ se poocha tha: Kya hamaare maqtool jannat mein aur un (kaafiro'n) ke maqtool jahannam mein nahi jaae'nge? Rasool Allah ﷺ ne farmaya: "*Kyou'n nahi*".

[2818] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne Umar bin Obaidullah ke maula aur kaabit Abu Nazar Saalim ko likha ke Rasool Allah ﷺ ne farmaya: "*Jaan lo, jannat talwaaro'n ke saae taley hai*".

Owaisi ne Ibne Abi az Zinada se, unho'n ne Moosa bin Uqba se riwayat karne mein Muawiya bin Amr ki muwaafaqat ki hai.[511]

## Baab 23: Jis Ne Jihaad Ke Liye (Allah Ta'ala se) Aulaad Talab Ki

[2819] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Sulaiman bin Dawood ﷺ ne kaha: Main aaj raat sau (100) ya ninyaanwe (99) biwiyo'n ke paas jaau'nga aur har biwi ek-ek (1-1) shah-sawaar janam degi jo Allah Ta'ala ke raaste mein jihaad kare'nge. Unse unke saathi ne kaha: Aap In sha Allah bhi kahe'n, lekin unho'n ne in-sha-Allah na kaha. Chunache sirf ek (1) biwi haamela hui aur uske yahaa'n bhi naaqis baccha paida hua. Us zaat ki qasam jis ke haath mein Muhammad ﷺ ki jaan hai! Agar Hazrat Sulaiman ﷺ us waqt in-sha-Allah keh lete to sab ke yahaa'n bacche paida hote aur wo sab shah-sawaar Allah ke raaste mein jihaad karte*".[512]

## Baab 24: Ba-waqt-e-Jung Bahaadduri Ya Buzdili Ka Bayan

[2820] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ tamaam logo'n se ziyaada khoobsoorat, sab logo'n se ziyaada bahaadur, aur sab se ziyaada faiyyaaz the. (Ek raat aisa hua ke) Ahle Madina khaufzada hue to Nabi

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[507] Dekhiye: 4044 4618

[508] T: (مُثْلَه) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[509] راجع: 1244

[510] راجع: 2795

[511] Dekhiye: 2833 2966 3024 7237

[512] Dekhiye: 3424 5243 6639 6720 7469

ﷺ ghode par sawaar ho kar sab se pehle aae aur farmaya: "*(Fikr ki koi baat nahi), albatta ham ne us ghode ko samandar ki tarah rawaa'n-dawaa'n paaya*".[513]

Faaeda: Is hadees mein Rasool Allah ﷺ ka husn-o-jamaal, jur-at-o-shuja-at aur jod-o-sakhaawat bayan hui hai. Aap ne kabhi kisi saail ko mehroom nahi kiya. Kabhi kisi se zaati inteqaam nahi liya. Jis shakhs ne moaafi talab ki, usey moaaf kar diya. Aap aise ibaadat-guzaar the ke raat bhar namaz padhte paao'n par waram[514] aajaata. Aap ki tadbeer-o-raae aisi ke chand dino'n mein arab ki kaaya palat di, bade-bade bahaaduro'n ko neecha dikha diya. Imam Bukhari ﷺ ka maqsad ye hai ke insaan ko khatre ke waqt buzdili ka muzaahera nahi karna chaahiye. Balke, jur-at-o-dileri ke saath kathin haalaat ka muqaabla karna chaahiye. Rasool Allah ﷺ ki seerat se yehi sabaq milta hai …ﷺ …

[2821] Hazrat Jubair bin Muti'm ﷺ se riwayat hai ke wo ek (1) dafa Rasool Allah ﷺ ke hamraah chal rahe the aur aap ke saath log bhi the. Ye us waqt ki bat hai jab aap ghzwa-e-hunain se waapas hue. Logo'n ne aap ko gher liya, wo aap se kuch maang rahe the, hatta ke aap ko majbooran ek (1) babool ke darakht ke paas jaana pada. Wahaa'n aap ki chaadar-e-mubaarak uske kaanto'n se ulajh gai to Nabi ﷺ ne khade ho kar farmaya: "*Meri chaadar to mujhe waapas kar do, agar mere paas is (darakht) ke kaanto'n ke baraabar bhi oont hote to main sab ke sab tum mein taqseem kar deta. Mujhe tum kisi waqt bhi bakheel, jhoota, aur buzdil nahi paaoge*".[515]

## Baab 25: Buzdili Se Allah Ki Panaah Maangna

[2822] Hazrat Amr bin Maimoon Awdi bayan karte hain ke Hazrat Saad bin Abi Waqqaas ﷺ apne baccho'n ko darj-e-zel kalimaat-e-duaaiya is tarah sikhaate the jaise ek (1) moallim baccho'n ko likhna sikhaata hai. Aur wo farmate ke Rasool Allah ﷺ har namaz ke baad in kalimaat ke zariye se Allah ki panaah maangte the:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

"*Aye Allah! Main buzdili se teri panaah maangta hoo'n aur razeel-umar*[516] *tak pohonchne se bhi panaah maangta hoo'n. Main tere zariye se duniya ke fitno'n se bhi panaah chahta hoo'n aur tere zariye se azaab-e-qabr se bhi panaah maangta hoo'n*". (Raawi-e-hadees kehte hain ke) Maine ye hadees (unke bete) Mus'ab bin Saad se bayan ki to unho'n ne bhi iski tasdeeq farmaai.[517]

[2823] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ye dua padha karte the:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوْذُبِكَ مَنْ عَذَابِ الْقَبْرِ.

"Aye *Allah! Main tere zariye se aajizi, susti, buzdili, aur budhaape ki zaleel hudood mein poho'n'h jaane se panaah maangta hoo'n'aur main teri panaah maangta hoo'n'zindagi aur maut ke fitno'n'se, nez main tere zariye se azaab-e-qabr se panaah chahta hoo'n*".[518]

Faaeda: Razeel umr ye hai ke insaan budhaape ke baais bachpan ki si aadaat ki taraf laut jaata hai. Uska jism kamzor aur aqal maaoof[519] ho jaati hai, nez budhaape ki wajah se faraaez ki adaaegi mein bhi kotaahi aajaati hai, hatta ke insaan apni zaat ki khidmat se bhi aajiz ho jaata hai aur ghar waalo'n par bojh ban jaata hai. Phir ghar waale uske marne ki khwahish karne lagte hain. Agar ghar waale na ho'n to fitne aur aazmaaish mein mazeed izaafa ho jaata hai.

## Baab 26: Apne Jihaadi Kaarnaamo'n Ko Bayan Karna

Hazrat Abu Usman bin Saeed bin Abi Waqqas se un jihadi kaarnaamo'n ko bayan kiya.

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[513] راجع: 2627

[514] T: (وَرَم آنا) Soojan aana, sooj jaana [Rekhta]

[515] Dekhiye: 3148

[516] T: (رَذِيل) Kamina, kam-zaat, neech [Rekhta]

[517] Dekhiye: 6365 6370 6374 6390

[518] Dekhiye: 4707 6367 6371

[519] T: (ماؤف) (Wo a'zoo (عُضْو) waghaira) jis ko sadma pohoncha ho, be-hiss [Rekhta]

[2824] Hazrat Saaeb bin Yazeed ﷺ se riwayat hai, unho'n ne farmaya ke main Talha bin Obaidullah, Saad bin Abi Waqqaas, Miqdad bin Aswad aur Hazrat Abdur Rahman bin Awf ﷺ ka saathi raha hoo'n. Un mein se kisi ko maine Rasool Allah ﷺ ki ahadees bayan karte hue nahi suna, albatta Hazrat Talha bin Obaidullah se maine suna ke wo ghzwa-e-uhud ke haalaat bayan kiya karte the.[520]

## Baab 27: Elaan-e-Jung Ke Waqt Kooch Karna Zaroori Hai, Nez Jihaad Aur Uski Niyyat Karna Bhi Waajib Hai

Irshad-e-Baari Ta'ala hai: "Halke Bhi Niklo Aur Bojhal Bhi, Nez Apne Amwaal Aur Jaano'n Se Allah Ki Raah Mein Jihaad Karo. Yehi Baat Tumhare Haq Mein Behtar Hai, Agar Tum Jaante Ho. Agar Duniyawi Faaeda Qareeb Nazar Aata Aur Safar Bhi Waajbi Sa Hota To Ye Aap Ke Saath Ho Lete, Magar Ye Masaafat Unhe'n Kathin Maaloom Hui To Lagey Allah Ki Qasme'n Khaane".[521]

Nez Allah Ta'ala ka farmaan hai: "Aye Imaan Waalo! Tumhe'n Kya Ho Gaya Hai Ke Jab Tumhe'n Allah Ki Raah Mein Jihaad Ki Khaatir Nikalne Ke Liye Kaha Jaata Hai To Tum Zameen Ki Taraf Bich Jaate Ho? Kya Tum Ne Aakhirat Ke Muqaable Mein Duniya Ki Zindagi Ko Pasand Kar Liya Hai? …. (aur Allah) Har Cheez Par Khoob Qaadir Hai".[522]

Hazrat Ibne Abbas ﷺ se "فَانفِرُوا ثُبَاتٍ"[523] ki tafseer mein manqool hai ke tum juda-juda group bana kar jihaad ke liye niklo. Kaha jaata hai ke ثُبَاتٍka mafrad ثُبَةٌhai.

[2825] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne fatah makkah ke din farmaya tha: "*Fatah makkah ke baad ab (makkah se madina ki taraf) hijrat baaqi nahi rahi, lekin khuloos-e-niyyat ke saath jihaad ab bhi baaqi hai. Is liye jab tumhe'n jihaad ke liye bulaya jaae to nikal khade ho*".[524]

Faaeda: Jihaad farz-e-aen[525] hai, ya farz-e-kifaaya[526]. Iske mutaalliq ha ifraat-o-tareef[527] ka shikaar hain. Hamaare yahaa'n baaz jihaadi tanzeemo'n ka mauqif hai ke haalaat jaise bhi ho'n jihaad bahar-haal farz-e-aen hai aur jisne kabhi jihaad na kiya uska imaan khatre mein hai aur uske baghair wo jannat ka haqdaar nahi hai. Jabke uske bar-aks kuch log jihaad ko farz-e-kifaaya to kaja, balke usey mustahab bhi nahi kehte aur jihaad ka aisa mafhoom pesh karte hain ke jisse jihaad ka tasawwur hi maskh[528] ho jaata hai. Hamaare nazdeek jihaad baaz auqaat mein farz-e-aen hota hai aur baaz auqaat farz-e-kifaaya hi rehta hai. Mundarja-zel teen (3) soorato'n mein jihaad farz-e-aen hota hai : ❁ Jab dushman musalmano ke ilaaqe par hamla-aawar ho jaae to uske khilaaf jihaad karna farz-e-aen hai, jaisa ke Imam Ibne Taimiya ﷺ kehte hain: "Jab dushman hamla karde to uske khilaaf jihaad karne ki farziyat par kisi ikhtelaaf ki gunjaaesh nahi, kyou'nke dushman se apne deen, izzat aur jaan bachaane ke liye jihaad ki farziyat par ijmaa hai".[529] ❁ Jab musalmano ka ameer jihaad karne ka hukum do to us ameer ki itaa-at karte hue jihaad ke liye nikalna farz-e-aen hai, jaisa ke Imam Bukhari ﷺ ki pesh-karda aayaat aur hadees se maaloom hota hai. Ameer se muraad sharai sarbaraah hai. Ye dono soorate'n ba-zaat-e-khud mustaqil hain. ❁ Dushman se dooba-doo[530] muqaable ki soorat mein bhi jihaad farz-e-aen ho jaata hai. Masalan: Ek (1) aadmi par jihaad farz-e-kifaaya hai, lekin wo jab maidaan-e-jung mein pohonch jaae, jaha'n dushman se ladaai jaari ho to ab yehi farz-e-kifaaya us musalman ke haq mein farz-e-aen ki soorat ikhtiyaar kar jaaega. Jihaad ke farz-e-aen ki ye soorat neem mustaqil hai, kyou'nke is mein bunyadi taur par jihaad farz-e-kifaaya hota hai. Magar maidaan-e-jihaad mein pohonch kar farz-e-aen ki soorat ikhtiyaar kar

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[520] Dekhiye: 4062
[521] Surah at Tauba: 41-42
[522] Surah at Tauba: 38-39
[523] Surah an Nisa: 71
[524] راجع: 1349
[525] T: (فَرْضِ عَين) Bohot zaroori, wo amr jis ka adaa karna har musalman par infiraadi taur par zaroori ho [Rekhta]
[526] T: (فَرْضِ كِفايَہ) Wo kaam jis ka karna bohot zaroori na ho, ya zaroori ho magar ek (1) ke karne se sab bari samjhe jaae'n ya sab bari ho jaae'n Wo farz jo kisi ek (1) musalman ke adaa karne se sab ki taraf se adaa ho jaae (farz-e-aen ki zidd) [Rekhta]
[527] T: (اِفْراط و تَفْرِيط) Kami-beshi, ghair motadil haalat [Rekhta]
[528] T: (مَسْخ) Bigda hua, kharaab hua, badla hua [Rekhta]
[529] Majma al Fataawa: V5 P537
[530] T: (دُو بَدُو) Aamne saamne, roo-baroo [Rekhta]

jaata hai. Bahar-haal is hadees se maaloom hota hai ke jab imam nafeer-aam[531] ka hukum de to us waqt jihaad farz-e-aen ho jaata hai. Albatta jihaad apne umoomi mafhoom mein har waqt farz hota hai, jaisa ke Haafiz Ibne Hajar ﷺ raqamtaraaz hain: "Tehqeeqi taur par ye baat bhi saabit hai ke kuffaar ke khilaaf jihaad karna har musalman par farz hai. Khwah wo apne haath se jihaad kare, ya zubaan ke saath, ya maal ke saath, ya apne dil ke saath unse nabard-aazma[532] ho".[533]

## Baab 28: Agar Kaafir Kisi Musalman Ko Qatl Karde, Phir Khud Musalman Ho Jaae Aur Islaam Par Mazboot Rahe, Phir Wo Allah Ki Raah Mein Qatal Ho Jaae (to uski fazilat ka bayaan)

[2826] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala aise do (2) aadmiyo'n par has de ga ke un mein se ek ne doosre ko qatl kiya tha, phir bhi dono jannat mein daakhil ho gae. Pehla wo jis ne Allah ke raaste mein jihaad kiya aur wo shaheed ho gaya. Doosra uska qaatil jise Allah Ta'ala ne tauba ki taufeeq di, ke wo musalman ho kar shaheed ho gaya. (is tarah qaatil aur maqtool dono jannat mein daakhil ho gae)*".

[2827] Hazrat Abu Huraira ﷺ se riwayat ha, wo bayan karte hain ke main Rasool Allah ﷺ ki khidmat mein us waqt haazir hua jab aap fatah-e-khybar ke baad wahaa'n tashreef farma tha. Maine arz kiya: Allah ke Rasool ﷺ! Mujhe bhi ghanimat se hissa de'n to us par Saeed bin Aas ke ek (1) bete (Aabaan bin Saeed ﷺ) ne kaha: Allah ke Rasool ﷺ! Unhe'n maal-e-ghanimat se kuch na de'n. Hazrat Abu Huraira ﷺ ne kaha: Ye to Ibne Quqal ka qaatil hai. Saeed bin Aas ke bete ne kaha: Waah! Mujhe is wabr[534] jaise pasth-qad par taajjub hai, jo abhi-abhi us pahaad ki choti se hamaare paas aaya hai aur mujh par us aadmi ki maut ka aeb lagaata hai jo musalman tha aur usey Allah Ta'ala ne mere haatho'n izzat-o-takreem se nawaaza (ke wo shaheed hua) aur mujhe uske haatho'n zaleel nahi kiya (ke main uske haatho'n qatl nahi hua). Raawi kehta hai ke mujhe maaloom nahi ke aap ne unhe'n hissa diya ya na diya.

Sufyan kehte hain ke mujh se Saeedi n, usne apne dada se, aur usne Hazrat Abu Huraira ﷺ se bayan kiya.

(Imam Bukhari ﷺ farmate hain ke) Saeed Amr bin Yahya bin Saeed bin Amr, jo Saeed bin Aas ki aulaad se hai.[535]

Faaeda: Ibne Quqal ka naam Noman bin Maalik hai, wo maidaan-e-uhud mein Aabaan bin Saeed ke haatho'n saheed hue the, unho'n ne maidaan-e-uhud mein dua ki thi: Aye Allah! Ghuroob-e-aaftaab se pehle main jannat ki saer karna chaahta hoo'n, Allah Ta'ala ne unki dua ko sharf-e-qubooliyat se nawaaza aur wo sooraj ghuroob hone se pehle hi shaheed ho gae. Aabaan bin Saeed us waqt kaafir the, phir Ghazwa-e-uhud ke baad Hudaibiya se pehle musalman ho gae.

## Baab 29: Jis Ne Jihaad Ko (nafli) Rozo'n Par Muqaddam Rakha

[2828] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abu Talha ﷺ Nabi ﷺ ke ahd-e-mubaarak mein jihaad ki farziyat se (nafli) roze nahi rakha karte the. Phir jab Nabi ﷺ ki wafaat ho gai to maine unhe'n eid-ul-fitr aur eid-ul-adha ke alaawa roze ke baghair nahi dekha.

## Baab 30: Allah Ki Raah Mein Qatl Ke Alaawa Bhi Saat (7) Anwaa Ki Shahaadat Hai

[2829] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Shaheed paanch (5) qism ke hain: Taaoon mein marne waala, pait ki bimaari se marne waala, gharq ho kar marne waala, deewaar ke neeche dab kar marne waala, aur paanchwaa'n jo Allah ki raah mein shaheed ho jaae*".[536]

[2830] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Taaoon ki wabaa har musalman ke liye shahaadat ka baais hai*".[537]

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[531] T: (نَفِير عام) Jung ke liye taiyyaar hone ka aam elaan [Rekhta]

[532] T: Ladna, jung karna [Rekhta]

[533] Fath-ul-Baari: V6 P47

[534] T: (وَبْر) Ek (1) baghair dum ka jaanwar jo billi se mushaaba aur chota hota hai [Rekhta]

[535] Dekhiye: 4237 4238 4239

[536] راجع: 653

[537] Dekhiye: 5732

## Baab 31: "Irshad-e-Baari Ta'ala: Jo Log Baghair Kisi Maazoori Ke Baith Rahe'n Baraabar Nahi Ho Sakte … Aur Allah Ta'ala Bohot Bakhsne Waala Meherbaan Hai"[538] Ka Bayaan

[2831] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Ahle Imaan Mein Se Jo Log Jihaad Se Baith Rahe'n… aakhir aayat tak", to aap ne Hazrat Zaid bin Saabit ko bulaya to wo kandhe ki haddi laae jis par is aayat ko likha. Itne mein Ibne Umme Maktoom ﷺ aae aur shikwa kiya ke main to andha hoo'n. Us waqt Allah Ta'ala ne "غَيْرُ أُوْلِيْ اَلضَّرَرِ"[539] "Baghair Kisi Maazoori Ke" ke alfaaz naazil farmae.[540]

[2832] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne farmaya ke maine haakim-e-madina Janab Marwan bin Hakam ko masjid mein baithe hue dekha to main aakar uske pehlu mein baith gaya. Usne hame'n Zaid bin Saabit ke hawaale se bataaya ke Rasool Allah ﷺ ne unhe'n "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ"[541] likhwa rahe the, itne mein Hazrat Abdullah bin Umme Maktoom ﷺ aae, unho'n ne arz kiya: Allah ke Rasool ﷺ! Agar mujh mein jihaad ki taaqat hoti to main bhi jihaad mein shareek hota, wo naabina the. Is par Allah Ta'ala ne apne Rasool ﷺ par wahee bheji, jabke aap ki raan, meri raan par thi, jo mujh par is qadar giraa'n hui ke mujhe meri raan tukde-tukde hone ka khatra mehsoos hua. Phir wo kaifiyat aap se khul gai to Allah Ta'ala ne "غَيْرُ أُوْلِيْ اَلضَّرَرِ"[542] ke alfaaz naazil farmae.[543]

## Baab 32: Aen Ladaai Ke Mauqa Par Sabr Karna

[2833] Hazrat Abu Nazar Saalim se riwayat hai ke Hazrat Abdullah bin Abi Awfa ne thereer likh jise maine khud padha ke Rasool Allah ﷺ ne farmaya: "*Jab dushman se tumhari mudbhed ho jaae to sabr se kaam lo*".[544]

## Baab 33: Musalmano Ko Jihaad Ki Targheeb Dene Aur Irhsad-e-Baari Ta'ala: "(Aye Nabi!) Aap Musalmano Ko (kuffaar se) Qitaal Ka Shauq Dilaae'n"[545] Ka Bayaan

[2834] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ (Ghazwa-e-khandaq ke roz) khandaq ki taraf nikle to dekha ke muhaajir aur ansaar sakht sardi mein khandaq khod rahe hain, jabke unke paas koi naukar waghaira nahi the, jo unka ye kaam karte. Aap ﷺ ne jab unki mashaqqat aur bhook waghaira dekhi to farmaya: "*Aye Allah! Aesh to aakhirat hi ki hai, lehaaza tu muhajireen aur ansaar ko bakhsh de*". Iske jawab mein muhajireen aur ansaar ne kaha: "Ham wo hain jinho'n ne Hazrat Muhammad ﷺ ke haath par jihaad ki bait ki hai, jab tak ham zinda hain".[546]

## Baab 34: Khandaq Khodne Ka Bayaan

[2835] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke muhajireen aur ansaar ne madina taiyyaba ke ird-gird khandaq khodna shuru ki to apni kamar par mitti utha kar baahar laate aur ye kehte: "Ham wo hain jinho'n ne Hazrat Muhammad ﷺ ke haath par jihaad ki bait ki hai, jab tak ham zinda hain". Nabi ﷺ unke jawab mein farmate the: "*Aye Allah! Aakhirat ki bhalaai ke alaawa koi bhalaai nahi, lehaaza tu muhajireen-o-ansaar mein barkat ataa farma*".[547]

[2836] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ (khandaq ke din) khud mitti uthaate aur ye sher padhte the: "*Aye Allah! Agar tera karam na hota to ham hidaayat yaafta na hote*".[548]

[2837] Hazrat Baraa bin Aazib hi se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko Ghazwa-e-ahzaab ke din mitti uthaate dekha aur mitti ne aap ke pait ka gora rang chupaa liya tha. Us waqt aap ye farma rahe the:

"*Tu hidaayat gar na karta to kaha'n milti najaat, kaise padhte ham namaze'n kaise dete ham zakat.*

*Ab utaara ham par tasalli aye shae-e-aali sifaat, paao'n jamaa de hamaare, de ladaai mein sabaat.*

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[538] Surah an Nisa: 95-96
[539] Surah an Nisa: 95
[540] Dekhiye: 4593 4594 4990
[541] Surah an Nisa: 95
[542] Surah an Nisa: 95
[543] Dekhiye: 4592
[544] راجع: 2818
[545] Surah al Anfaal: 65
[546] Dekhiye: 2835 2961 3795 3796 4099 4100 6413 7201
[547] راجع: 2834
[548] Dekhiye: 2837 3034 4104 4106 4620 7236

*Be-sabab ham par ye kaafir zulm se chadh aae hain, jab wo behkaae'n ham sunte nahi unki baat*".[549]

## Baab 35: Jis Shakhs Ko Jihaad Karne Se Koi Uzr Rok Le

[2838] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah ghazwa-e-tabuk se waapas hue.[550]

[2839] Hazrat Anas ﷺ hi se riwayat hai ke Nabi ﷺ ek (1) ladaai (tabuk) mein shareek the, to aap ne farmaya: "*Kuch log madina taiyyaba mein hamaare peeche reh gae hain, magar ham jsi ghaati ya maidaan mein jaae'nge wo (sawaab mein) zaroor hamaare saath ho'nge, kyou'nke wo kisi uzr ki wajah se ruk gae hain*".[551]

(Raawi-e-hadees) Moosa bin Uqba ne kaha: Ham ko Hammad ne Humaid se, unho'n ne Moosa bin Anas se, unho'n ne apne baap se riwayat ki, ke Nabi ﷺ ne farmaya.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya ke pehli sanad ziyaada saheeh hai.

## Baab 36: Allah Ke Raaste Mein Roza Rakhne Ki Fazilat

[2840] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jo shakhs Allah ki raah mein ek (1) din ka roza rakhega Allah Ta'ala uske chehre ko 70 saal ki masaafat ke baraabar dozakh ki aag se door kar de ga*".

## Baab 37: Allah Ki Raah Mein Kharch Karne Ki Fazilat

[2841] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs Allah ki raah mein ek (1) joda kharch karega usey jannat ke khaazin bulaae'nge. Har darwaaze ka khaazin kahega: Aye Falaa'n! Tu meri taraf aa*". *Hazrat* Abu Bakar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Usey to kisi qism ka khatra nahi hoga. To Nabi ﷺ ne farmaya: "*Bila-shubha main ummeed rakhta hoo'n ke tum unhi mein se hoge*".[552]

Faaeda: Is hadees se jihaad ki fazilat maaloom hoti hai, kyou'nke jihaad mein kharch karne waale ko jannat ke tamaam darwazo'n se andar aane ki daawat di jaaegi, joda kharch karne se muraad ye hai ke usne Allah ke raaste mein jo cheez bhi di, wo kam-az-kam, do-do (2-2) ki taadaad mein di. *Wallahu A'alam*

[2842] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ mimbar par tashreef laae aur farmaya: "*Mujhe tum par apne baad jis cheez ka khatra hai wo sirf ye ke zameen ki barkate'n tum par khol di jaae'ngi*". Phir aap ne duniya ki zeb-o-zeenat aur raunaq ka zikr kiya. Aap ne pehle duniya ki barakaat ka zikr kiya, phir uski raunaq ko bayan kiya. Itne mein ek (1) aadmi khada ho kar arz karne laga: Allah ke Rasool ﷺ! Kya khair ke saath shar bhi aata hai? Ye sun kar Nabi ﷺ khamosh ho gae. Ham ne khayaal kiya ke aap par wahee aarahi hai. Log bhi khamosh ho gae, goya un ke saro'n par parinde ho'n. Phir Aap ﷺ ne apne chehra-e-mubaarak se pasina saaf kiya aur dariyaaft farmaya: "*Abhi-abhi sawaal karne waala kaha'n hai jo kehte tha ye maal-e-khair hai?*" Aap ne teen (3) martaba isey dohraya. Phir farmaya: "*Waaqai khair, khair hi se haasil hoti hai (khair, khair hi laati hai). Dekho mausam-e-bahaar mein jab hari ghaas paida hoti hai to wo jaanwar ko maar deti hai ya maarne ke qareeb kar deti hai, magar wo jaanwar bach jaata hai jo hari ghaas charta hai, jab uski kokhe'n bhar jaae'n to dhoop ke saamne khada ho jaata hai, leed aur peshaab karta hai, phir hazam hone ke baad mazeed charne lagta hai. Isi tarah duniya ka ye maal bhi hara-bhara aur sheeree'n hai. Musalman ka wo maal kitna umda hai jo halaal zaraae se kamaaya ho. Phir usey Allah ke raaste mein yateemo'n aur miskeeno'n ke liye waqf kar diya, lekin jis shakhs ne najaaez zaraae se maal jamaa kiya to uski misaal us khaane waale ki tarah hai jo khaata hai, magar ser nahi hota. Aisa maal qiyaamat ke din uske khlaaf gawaahi de ga*".[553]

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[549] راجع: 2836

[550] Dekhiye: 2839 4423

[551] راجع: 2838

[552] راجع: 1897

[553] راجع: 921

Faaeda: Jis shakhs ne duniya ka maal naa-haq haasil kiya aur usey ghair-mahal mein kharch kiya wo israaf-o-tabzeer[554] mein mubtalaa raha, uske liye ye maal wabaal-e-jaan hoga. Uske bar-aks jis shakhs ne maal halaal zaraae se haasil kiya aur kharch karte waqt miyaana rawi ikhtiyaar ki. Naa-haq maal haasil karne aur bejaa kharch karne se gurez kiya, wo halaakat-o-tabaahi se bach jaaega. Maqsad ye hai ke Allah ki raah mein maal kharch karne se insaan aafato'n aur museebato'n se mehfooz rehta hai.

## Baab 38: Ghazi Ka Saamaan Taiyyaar Karne Aur Uske Peeche Uske Ghar Ki Acche Andaaz Se Khabar-giri Karne Ki Fazilat

[2843] Hazrat Zaid bin Khalid ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs Allah ki raah mein jihaad karne waale ka saamaan taiyyaar kare wo aisa hai jaise usne khud jihaad kiya aur jo shakhs Allah ki raah mein jihaad karne waale ke peeche uske ghar ki acchi tarah nigraani kare to usne goya khud hi jihaad kiya hai*".

[2844] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ apni azwaaj-e-mutahharaat ke alaawa madina taiyyaba mein kisi ke ghar tashreef nahi le jaate the. Albatta aap Umme Sulaim ke ghar chale jaate the. Uske mutaalliq aap se arz kiya gaya to Aap ﷺ ne farmaya: "*Umme Sulaim ka bhai mere saath ek (1) ghazwe mein shaheed ho gaya tha, is liye main usse hamdardi karne ke liye jaata hoo'n*".

## Baab 39: Ladaai Ke Waqt Khushboo Lagaana

[2845] Hazrat Anas ﷺ se riwayat hai ke wo jung-e-yamaama ke waqt Hazrat Saabit bin Qais ﷺ ke paas aae to wo apni dono raane'n khole hanoot (khushboo) lagaa rahe the. Hazrat Anas ﷺ ne unse poocha: Chacha! Tum jung mein kyou'n nahi aate? Unho'n ne kaha: Bhatije! Abhi aata hoo'n, phir khushboo lagaane lagey, aakhir-kaar (mujahideen ki saff mein) aakar baith gae. Unho'n ne logo'n ke bhaagne ka zikr kiya, phir ishaara kiya ke hamaare saamne se hat jaao, taake ham dushman se lade'n. Rasool Allah ﷺ ke hamraah ham aisa nahi karte the, tum ne apne madde-muqaabil logo'n ko buri aadat daal di hai.

Hammad ne bhi Saabit an (عن) Anas ke tareeq se ye riwayat bayan ki hai.

## Baab 40: Dushamn Ki Jaasooi Karne Ki Fazilat

[2846] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ghazwa-e-ahzaab, yaane ghazwa-e-khandaq ke din farmaya: "*Mere paas dushman ki khabar kaun laaega?*" Hazrat Zubair ﷺ ne kaha: Main laau'nga. Aap ne farmaya: "*Mere paas dushman ki khabar kaun laaega?*" Hazrat Zubair ﷺ goya hue: Main laau'nga. Tab Nabi ﷺ ne farmaya: "*Har nabi ka ek (1) mukhlis madadgaar hota hai, aur mera mukhlis madadgaar zubair hai*".[555]

## Baab 41: Kya Jaasoosi Ke Liye Ek (1) Shakhs Ko Bheja Jaa Sakta Hai?

[2847] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne kisi kaam ke liye logo'n ko pukaara. Raawi kehte hain ke mere khayaal ke mutaabiq ye ghazwa-e-khandaq ka waaqea hai. To Hazrat Zubair ﷺ ne jawab diya, phir aawaaz di to Hazrat Zubair ﷺ hi ne jawab diya. Phir Aap ﷺ (teesri martaba) pukaara to bhi Hazrat Zubair ﷺ ne hi jawaab diya. Bahar-haal teeno'n martaba Hazrat Zubair ﷺ ne jawab diya to Nabi ﷺ ne farmaya: "*Har nabi ka ek (1) khaas aadmi (mukhlis saathi) hota hai, mera khaas aadmi Hazrat Zubair bin Awaam hai*".[556]

## Baab 42: Do (2) Aadmiyo'n Ka Safar Karna

[2848] Hazrat Maalik bin Huwairis ﷺ se riwayat hai, unho'n ne kaha ke jab main Nabi ﷺ ke paas se waapas (apne ghar) aane laga to Aap ﷺ ne mujhe aur mere ek (1) saathi se farmaya: "*Tum mein se koi bhi ba-waqt-e-zaroorat azaan de sakta hai, aur iqaamat keh sakta hai, lekin imaamat wohi karaae jo tum mein bada ho*".[557]

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[554] T: (تَبْذِير) Daulat ko tabaah karna, maal ko fuzool kharch karna, be-zaroorat rupiya udaana [Rekhta]

[555] Dekhiye: 2847 2997 3719 4113 7261

[556] راجع: 2846

[557] راجع: 628

## Baab 43: Ghodo'n Ki Peshaaniyo'n Ke Saath Qiyaamat Tak Khair-o-Barkat Baand Di Gai Hai

[2849] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qiyaamat tak ghode ki peshaani ke saath khair-o-barkat waabasta rahegi*".[558]

[2850] Hazrat Urwah bin Ja'd (عُرْوَةَ بْنِ الْجَعْدِ) ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ghodo'n ki peshaaniyo'n mein qiyaamat tak khair-o-barkat waabasta hai*".

Sulaiman ne Shu'ba se, unho'n ne Urwah bin Abu Ja'd se is riwayat ko bayan kiya hai. Musaddad bin Hushaim se , unho'n ne Hussain se, unho'n ne Sha'bi se, unho'n ne Urwah bin Abu Ja'd se riwayat karne mein Sulaiman ki mataaba-at ki hai.[559]

[2851] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ghodo'n ki peshaaniyo'n mein khair-o-barkat hai*".[560]

Faaeda: Al Khail se muraad wo ghode hain jo jihaad ke liye rakhe gae ho'n. Is qism ke ghodo'n mein waaqai badi khair-o-barkat hai. Duniya mein Allah Ta'ala un ghodo'n ka ehtemaam karne waale ko apne fazal-o-karam se nawaazega aur qiyaamat ke din to uske gobar aur peshaab tak naama-e-aamaal mein rakh de ga aur unka wazan karke nekiyaa'n di jaae'ngi.

## Baab 44: Hukumraan Aadil Ho Ya Zaalim Uski Ma'iyat[561] (معیت) Mein Jihaad Qiyaamat Tak Jaari Rahega

Nabi ﷺ ka irshad-e-giraami hai: "*Ghodo'n ki peshaaniyo'n mein qiyamat tak khair rakh di gai hai*".

[2852] Hazrat Urwah Baariqi ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Ghodo'n ki peshaaniyo'n mein qiyamat tak khair waabasta hai, jin ke baais sawaab bhil milta hai aur ghanimat bhi haasil hoti hai*".[562]

## Baab 45: Jihaad Ke Liye Ghoda Rakhne Ki Fazilat Irshad-e-Baari Ta'ala Hai: "Aur Jungi Ghode Taiyyaar Rakho"[563]

[2853] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs imaan ke pesh-e-nazar aur Allah ke waade ko saccha samajhte hue jihaad ke liye ghoda rakhe to uska khana, peena, aur gobar-o-peshab sab qiyamat ke din unke aamaal ke taraazu mein rakhe jaae'nge*".

## Baab 46: Ghode Aur Gadhe Ka Naam Rakhna

[2854] Hazrat Abu Qatada ﷺ se riwayat hai ke wo ek (1) safar mein Rasool Allah ﷺ ke hamraah nikle aur wo apne saathiyo'n ke hamraah (aap se) peeche reh gae. (Abu Qatada ﷺ ke) Doosre saathi to mohrim the, lekin unho'n ne khud ehraam nahi baandha tha. Unke saathiyo'n ne unse pehle ek (1) gaaokhar[564] dekha. Unho'n ne dekhte hi usey chod diya, lekin Qatada ﷺ usey dekhte hi apne ghode par sawaar hue, jise "Jaraadah" kaha jaata tha. Unho'n ne apne saathiyo'n se kaha: Wo usey koda pakdaae'n, lekin unho'n ne aisa karne se inkaar kar diya. Chunache unho'n ne usey khud pakda aur gaaokhar par hamla karke usey zakhmi kar diya, phir unho'n ne khud bhi uska gosht khaaya aur unke saathiyo'n ne bhi khaya, phir wo pashemaan[565] hue. Wo Aap ﷺ ki khidmat mein aae to Aap ﷺ ne poocha: "*Kya uske gosth mein se tumhare paas kuch bacha hua baaqi hai?*" Unho'n ne kaha: Hamaare paas uski ek (1) raan baaqi hai. Nabi ﷺ ne usey liya aur tanaawul farmaya.[566]

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[558] Dekhiye: 3644
[559] Dekhiye: 2852 3119 3643
[560] Dekhiye: 3645
[561] T: (مَعِیَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]
[562] راجع: 2850
[563] Surah al Anfaal: 60
[564] T: gaaf Hamza waala waao khae re
[565] T: (پَشیمان) Sharminda [Rekhta]
[566] راجع: 1821

[2855] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke hamaare baagh mein Nabi ﷺ ka ek ghoda tha, jise luhaifu kaha jaata tha.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Baaz (ahle ilm) ne ("لُحَيْفُ" ke bajaae) "لُخَيْفُ" kaha hai.

[2856] Hazrat Moaaz ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) martaba Nabi ﷺ ke peeche gadhe par sawaar tha aur us gadhe ka naam Ufair tha. Aap ne farmaya: "*Aye Moaaz! Aur kya tum jaante ho ke Allah Ta'ala ka uske bando'n par kya haq hai? aur bando'n ka Allah Ta'ala par kya haq hai?*" Maine arz kiya: Allah aur uske Rasool hi ziyaada jaante hain. Aap ne farmaya: "*Bando'n par Allah ka haq ye hai ke wo sirf uski ibaadat kare'n aur uske saath kisi ko shareek na kare'n aur bando'n ka Allah par haq ye hai ke jo koi uska shareek na thehraae Allah Ta'ala usey azaab na de*". Maine arz kiya: Allah ke Rasool ﷺ! Kya main logo'n ko iski bashaarat na de doo'n? Aap ﷺ ne farmaya: "*Logo'n ko iski basharat na do, warna wo (khaali) tawakkul kar ke baith rahe'nge*".[567]

[2857] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke ek (1) raat madina taiyyaba mein kuch dehshat si taari hui to Nabi ﷺ ne hamaara ek (1) ghoda musta-aar[568] liya jise mandoob kaha jaata tha. Phir aap ne farmaya: "*Ham ne to koi khauf ki baat nahi dekhi, alabatta ham ne us ghode ko samandar ki tarah (khoob tez-rau) paaya hai*".[569]

## Baab 47: Ghode Ke Manhoos Hone Ke Mutaalliq Riwayaat (aur unki haqeeqat)

[2858] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate suna hai: "*Teen (3) hi cheezo'n, yaane ghode, aurat, aur ghar mein nahoosat hoti hai*".[570]

[2859] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Nahoosat agar kisi cheez mein hai to wo aurat, ghode, aur ghar mein ho sakti hai*".[571]

Faaeda: Aurat mein nahoosat ye hai ke wo baanjh aur bad-khalq ho. Ghode mein nahoosat ke ye maane hain ke wo ziddi, adiyal-mizaaj aur sawaari ke qaabil na ho, jiski wajah se wo jihaad ke kaam na aasake. Aur ghar mein nahoosat ye hai ke wo tang-o-taareek, masjid se door aur uska hamsaaya accha na ho. Imam Bukhari ﷺ ne masla-e-nahoosat hal karne ke liye ajeeb andaaz ikhtiyaar kiya hai, jisse unki jalaalat-e-qadar aur diqqat-o-faham[572] ka andaaza hota hai. Chunache unke nazdeek pehli hadees mein kalma-e-hisr "إِنَّمَا" apne asal maane par nahi, balke us mein taaweel[573] ki gunjaaesh hai. Chunache doosri hadees mein is taraf ishaara kiya ke agar nahoosat naami koi cheez hoti to aurat, ghode aur ghar mein hoti, yaane nahoosat hatmi[574] nahi, balke uska mumkin hona bayan farmaya. Agle unwaan ke tahat zikr-karda hadees mein ghodo'n ki teen (3) aqsaam bayan karke ye bataaya ke ye nahoosat tamaam ghodo'n mein nahi, un mein ho sakti hai jo deen ki sar-bulandi ke liye na rakhe ho'n. Bahar-haal nahoosat kisi cheez mein zaati nahi hoti, balke kasrat-e-istemaal ki wajah se kisi cheez mein koi naa-gawaar[575] cheez paida ho sakti hai. Zaati nahoosat, ahle jaahiliyyat ke khayalaat hain, jin ki shariyat ne tardeed[576] farmaai hai.

## Baab 48: Ghode Teen (3) Qism Ke Hain

Irshad-e-Baari Ta'ala hai: "Aur (Allah ne) Ghode Khacchar Aur Gadhe Is Liye Paida Kiye Hain Ke Tum Un Par Sawaari Karo Aur Wo Tumhare Liye Zeenat Ka Baais Bane'n Aur Wo Paida Karta Hai Jo Tum Nahi Jaante".[577]

[2860] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ghode teen (3) qism ke hain, kisi shakhs ke liye sawaab ka zariya, kisi ke liye bachaao ka sabab, aur kisi ke liye gunah ka baais hote hain. Sawaab ka zariye to us shakhs ke liye jisne usey Allah ki raah mein baandha aur uski rassi ko charaah-gaah ya baagh mein lamba kar diya.*

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[567] Dekhiye: 5967 6267 6500 7373

[568] T: (مُسْتَعار) Maanga hua, udhaar liya hua [Rekhta]

[569] راجع: 2627

[570] راجع: 2099

[571] Dekhiye: 5095

[572] T: (دِقَّت فَہم) Baareek-beeni, samajh-boojh, idraak ilm [RSB]

[573] T: (تاویل) Posheeda maano'n ki tauzhee [Rekhta]

[574] T: (حَتْمی) Mustaqil, pukhta, mazboot [Rekhta]

[575] T: (ناگوار) Bura, naa-munaasib, naazeba, naa-pasand [Rekhta]

[576] T: (تَرْدِید) Kisi baat ka radd karna, radd, tod [Rekhta]

[577] Surah an Nahl: 8

*Jis qadar wo charaah-gaah ya baagh mein chaara khaaega wo uske liye nekiyaa'n ho'ngi. Aur agar wo rassi tod daale aur wo ek (1) ya do (2) bulandiyaa'n daud jaae to uski leed*[578] *aur qadmo'n ke nishanaat uske liye nekiyaa'n ho'ngi. Aur agar wo neher ke paas se guzre aur wahaa'n se paani piye, halaa'nke maalik ka usey paani pilaane ka iraada nahi tha to us mein uske liye nekiyaa'n ho'ngi. Aur jis shakhs ne usey fakr, ghuroor, numood-o-numaaish*[579]*, aur musalmano ke saath dushmani ke liye baandha to uske liye gunah ka sabab hai*". Uske baad Rasool Allah ﷺ se gadho'n ke mutaalliq dariyaaft kiya gaya to aap ne farmaya: "*Un ke mutaalliq siwaae is jaame aur munfarid aayat ke aur kuch bhi naazil nahi hua:* Jo Koi Zarra Baraabar Neki Karega, Usey Dekh Le Ga (uska badla paaega) Aur Jo Koi Zarra Baraabar Buraai Karega Usey Bhi Dekh Le Ga".[580] [581]

## Baab 49: Ghazwe Mein Kisi Doosre Ke Jaanwar Ko Maarne Ka Bayaan

[2861] Hazrat Jaabir bin Abdullah رضي الله عنه se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ke hamraah ek (1) safar kiya …(Raawi-e-hadees Abu Aqeel kehte hain ke mujhe maaloom nahi wo safar jihaad ka tha ya umraa ka… Jab ham faarigh ho kar waapas hue to Nabi ﷺ ne farmaya: "*Jo shakhs apne ghar jaldi jaana chaahe wo jaa sakta hai*". Hazrat Jaabir رضي الله عنه ne kaha: Phir jab ham aage badhe, main apne ek (1) be-daagh siyaahi maail surkh oont par sawaar tha. Log mere peeche reh gae the. Main usi haalat mein safar kar raha tha ke achaanak mera oont ruk gaya. Nabi ﷺ ne mujh se farmaya: "*Jaabir! Usey rok lo*". Aap ne usey apna koda maara to wo uchal kar chalne laga. Aap ne poocha: "*Jaabir! Kya tum apna oont (mujhe) farokht karoge?*" Maine arz kiya: Haa'n. Jab ham madina pohonche aur Nabi ﷺ apne ashaab ke hamraah masjid-e-nabawi mein daakhil hue to main bhi aap ki khidmat mein pohoncha aur masjid ke saamne ek (1) maidaan ke kinaate apna oont baandh diya aur Aap ﷺ se kaha: Ye aapka oont hai. Aap baahar tashreef laae aur oont ke ird-gird chakkar lagaa kar farmaya: "*Oont to hamaara hi hai*". Phir Nabi ﷺ ne chand uqiye sona bheja aur farmaya: "*Ye Jaabir ko dedo*". Phri dariyaaft farmaya: "*Tumhe'n iski poori qeemat mil gai hai?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Ye qeemat aur oont dono tumhare hain*".[582]

## Baab 50: Sakht Sarkash Jaanwar Aur Nar Ghode Ki Sawaari Karna

Hazrat Rashid bin Saad bayan karte hain ke aslaaf nar[583] ghode ki sawaari pasand kiya karte the kyou'nke wo daudta bhi tez hai aur bahaadur bhi hota hai.

[2862] Hazrat Anas bin Maalik رضي الله عنه se riwayat hai, unho'n ne kaha ke madina taiyyaba mein ek (1) dafa khauf taari hua to Nabi ﷺ ne Hazrat Abu Talha se ghoda musta-aar liya jise jise mandoob kaha jaata tha. Phir aap us par sawaar hue aur farmaya: "*Khuf-o-har uski koi baat ham ne nahi dekhi, bila-shubha us (ghode) ko ham ne (rawaani mein) dariya hi paaya hai*".

## Baab 51: Ghode Ka Maal Ghanimat Se Hissa

Imam Maalik رحمه الله ne farmaya: Arbi aur turkey ghode ka maal-e-ghanimat se hissa nikaala jaae kyou'nke irshad-e-Baari Ta'ala hai: "Aur (Allah ne paida kiye) Ghode, Khacchar Aur Gadhe Taake Tum Un Par Sawaari Karo".[584] Aur har sawaari ko ek hi ghode ka hissa diya jaaega (agarche uske paas kai ghode ho'n).

[2863] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne maal-e-ghanimat mein se ghode ke liye do (2) hisse aur uske maalik ka ek (1) hissa muqarrar kiya.[585]

## Baab 52: Maidaan-e-Jung Mein Kisi Ke Ghode Ki Lagaam Pakad Kar Usey Chalaana

[2864] Hazrat Baraa bin Aazib رضي الله عنه se riwayat hai ke ek (1) shakhs ne unse poocha: Kya tum ghazwa-e-hunain mein Rasool Allah ﷺ ko chod kar bhaag gae the? Unho'n ne kaha: Lekin Rasool Allah ﷺ ne pusht nahi dikhaai. Qissa you'n hua ke qabila-e-hawaazin ke log bade teer-andaaz the. Pehle jo ham ne un par hamla kiya to wo bhaag nikle, lekin

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[578] T: (لِید) Ghode gadhe waghaira ka fuzlaa [Rekhta]

[579] T: (نُمُود و نُمایِش) Dikhaawa, riyakaari, shohrat [Rekhta]

[580] Surah az Zalzalah: 7-8

[581] راجع: 2371

[582] راجع: 443

[583] T: (نَر) Qawi, jaree, bahaaddur, hauslamand, taaqatwar [Rekhta]

[584] Surah an Nahl: 8

[585] Dekhiye: 4228

jab musalman maal-e-ghanimat par toot pade to unho'n ne saamne se teer barsaana shuru kar diye. Ham to bhaag gae, magar Rasool Allah ﷺ nahi bhaage. Yaqeenan maine aap ko dekha ke aap apne safed khacchar par the aur Hazrat Abu Sufyan ؓ uski lagaam thaame hue the aur Nabi ﷺ farma rahe the: "*Main (Allah ka saccha) nabi hoo'n, (Us mein) koi jhoot nahi, (aur uske saath saath) main Abdul Muttalib ka beta (bhi) hoo'n*".[586]

## Baab 53: Jaanwar Ko Rikaab Aur Paaeidaan Lagaana

[2865] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne jab apna paao'n rikaab mein rakha aur aap ki oontni aap ko le kar seedhi khadi ho gai to aap ne masjid-e-dhul-hulaifa ke paas labbaik kaha.[587]

## Baab 54: Ghode Ki Nangi Peeth Par Sawaar Hona

[2866] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ghode ki nangi peeth par jis par zeen nahi thi, sawaar ho kar Sahaba Ikraam ؓ se aage nikal gae the. Aap ki gardan mubaarak mein talwaar latak rahi thi.[588]

## Baab 55: Sust-raftaar Ghode Par Sawaari Karna

[2867] Hazrat Anas ؓ se riwayat hai ke ek (1) martaba Ahle Madina ko koi khatra mehsoos hua to Nabi ﷺ Hazrat Abu Talha ؓ ke ghode par sawaar hue. Wo ghoda sust raftaar tha, ya uski raftaar mein susti thi. Phir jab aap waapas aae to farmaya: "*Ham ne to aap ke is ghode ko (rawaani mein) dariya jaisa paaya hai*". Chunache uske baad koi ghoda usse aage nahi nikal sakta tha.[589]

## Baab 56: Ghod-daud Ka Muqaabla

[2868] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne taiyyaar-shuda ghodo'n ki daud muqaam-e-Hafya (الْحَفْيَاءِ) se Thaniyyatil Wadaai (ثَنِيَّةِ الْوَدَاعِ) se masjid-e-Banu Zareeq tak karaai thi. Hazrat Ibne Umar ؓ ne kaha: Main bhi ghod-daud ke muqaable mein hisse lene waalo'n mein se tha. (Raawi-e-hadees) Hazrat Sufyan kehte hain ke Hafya aur Thaniyyatil Wadaai ka faasla paanch (5) ya che (6) meel tha aur Thaniyyatil Wadaai se masjid-e-Banu Zaeeq sirf ek (1) meel ke faasle par hai.[590]

Faaeda: Ghode ko sakht-jaan aur chalaak banaane ko tazmeer (تضمير) kaha jaata hai. Iska tareeqa ye hai ke usey chand roz tak khoob khilaaya-pilaaya jaae, jab wo mota-taaza ho jaae to uska chaara din-ba-din kam karke usey dubla patla kiya jaae. Aisa ghoda bohot phurteela aur tez daudne waala hota hai. Jitne kam waqt mein aam ghoda ek (1) meel masaafat tae karta hai, taiyyaar-shuda ghoda paanch-che (5-6) meel masaafat tae kar leta hai. Zamaana-e-jaahiliyyat mein log aisa kiya karte the. Islam ne usey bar-qaraar rakha. Jungi mashqo'n ke liye ghodo'n mein daud lagaana mashroo hai, albatta us mein shart lagaana haraam hai. Hamaare yahaa'n jo race club mein ghod-daud hoti hai us mein juaa bhi hota hai. Uska jihaad aur jungi mashqo'n se koi taalluq nahi, lehaaza race ki ghod-daud mein shirkat karna qat-an haraam hai.

## Baab 57: Ghud-daud Ke Liye Ghodo'n Ko Taiyyaar Karna

[2869] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ne un ghodo'n ki daud karaai thi, jinhe'n taiyyaar nahi kiya gaya tha aur muqaable ki hadd Thaniyyatil Wadaai se le kar masjid-e-Banu Zareeq tak rakhi thi. Aur Abdullah bin Umar ؓ bhi un logo'n mein se the jinho'n ne ghode daudaae the.

Abu Abdullah (Imam Bukhari ؒ) ne kaha ke hadees mein (lafz) اَمَدًا ke maane hadd aur intehaai ke hain. Quran-e-Majeed mein "فَطَالَ عَلَيْهِمُ الْأَمَدُ".[591] Bhi isi maane mein hai, yaane un par waqt ki inteha taweel ho gai.[592]

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[586] Dekhiye: 2874 2930 3042 4315 4316 4317

[587] راجع: 166

[588] راجع: 2627

[589] راجع: 2627

[590] راجع: 420

[591] Surah al Hadeed: 16

[592] راجع: 420

## Baab 58: Taiyyaar-shuda Ghodo'n Mein Muqaable Ki Hadd Kaha'n Tak Ho?

[2870] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne un ghodo'n ki daud karaai jinhe'n taiyyaar kiya gaya tha. Ye daud muqaam-e-Hafya (الْحَفْيَاءِ) se shuru karaai aur Thaniyyatil Wadaai (ثَنِيَّةِ الْوَدَاعِ) uski hadd thi. (Raawi-e-hadees) Abu Ishaq ne (apne ustad) Moosa se poocha ke uska faasla kitna tha? To unho'n ne bataaya ke che (6) ya saat (7) meel. Phir Aap ﷺ ne un ghodo'n ki bhi daud karaai jo taiyyaar-shuda nahi the. Aise ghodo'n ki daud Thaniyyatil Wadaai se shuru hui aur uski hadd masjid-e-banu zareeq thi. Raawi ne poocha: Us mein kitna faasla tha, to bataaya taqreebam ek (1) meel. Hazrat Ibne Umar ﷺ bhi daud mein shirkat karne waalo'n mein se the.[593]

## Baab 59: Nabi ﷺ Ki Oontni Ka Bayaan

Hazrat Ibne Umar ﷺ bayan karte hain ke Nabi ﷺ ne Hazrat Usama ﷺ ko qaswa naami oontni par apne peeche bithaya tha. Hazrat Miswar ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Qaswa oontni ne kabhi sarkashi nahi ki*".

[2871] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ki oontni ka naam Azbaa (الْعَضْبَاءُ) tha.[594]

[2872] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki ek (1) oontni thi, jis ka naam azba tha. Daud min usse aage koi oontni nahi badh sakti thi …(raawi-e-hadees) Humaid ne ye alfaaz bayan kiye hain ke usse aage badha hi nahi jaa sakta tha… Aakhir ek (1) dehaati ek (1) naujawaat oont par sawaar ho kar aaya aur usse aage nikal gaya. Musalmano par ye amr naa-gawaar guzra, haat ake Aap ﷺ ne unki naagawari mehsoos ki to farmaya: "*Allah par haq hai ke duniya mein jo cheez buland hai, usey pasth*[595] *karde*".

Moosa ne Hammad se, unho'n ne Saabit se, unho'n ne Hazrat Anas ﷺ se, aur unho'n ne Nabi ﷺ se is hadees ko tawaalat se bayaan kiya hai.[596]

## Baab 60: Gadhe Par Baith Kar Jihaad Ke Liye Jaana

Wazaahat: Is uwaan ke tahat Imam Bukhari ﷺ ne kisi hadees ka indraaj nahi farmaya. Mumkin hai ke mash-hoor hadees-e-moaaz ka hawaala dena chaahte ho'n ke Rasool Allah ﷺ ke peeche Hazrat Moaaz ﷺ ek (1) gadhe par sawaar the. Lekin kisi wajah se usey na likh sakey.[597]

## Baab 61: Nabi ﷺ Ke Safed Khacchar Ka Bayaan

Is silsile mein Hazrat Anas ﷺ ka asar marwi hai, nez Abu Humaid ne kaha ek Eela ke baadshah ne Nabi ﷺ ko safed khacchar ka tohfa pesh kiya tha.

[2873] Hazrat Amr bin Haaris ﷺ se riwayat hai ke Rasool Allah ﷺ ne (wafaat ke waqt) sirf apna safed khacchar, apne hathiyaar, aur wo zameen chodi thi, jise aa pen sadqa kar diya tha.[598]

[2874] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unse ek (1) aadmi ne poocha: Aye Abu Ammaarah! Kya tum ne ghazwa-e-hunain ke mauqa par peeth peher li thi? Unho'n ne farmaya: Allah ki qasam! Nabi ﷺ maidaan-e-jung se peehce nahi hatey the, albatta jald-baaz qism ke log bhaag pade the, jabk qabila-e-hawaazin ne teero'n se unka muqaabla kiya tha. Us waqt Nabi ﷺ safed khacchar par sawaar the aur Hazrat Abu Sufyan bin Haaris ﷺ uski lagaam pakde hue the. In haalaat mein Nabi ﷺ farma rahe the: "*Main Nabi-e-bar-haq hoo'n, us mein jhoot ko koi dakhal nahi. Main Abdul Muttalib ka beta hoo'n*".[599]

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[593] راجع: 420

[594] Dekhiye: 2872 6501

[595] T: (پَسْت) Maghloob, Kam, daba hua, ghataa hua [Rekhta]

[596] راجع: 2871

[597] Fath-ul-Baari: V6 P92

[598] راجع: 2739

[599] راجع: 2864

## Baab 62: Aurto'n Ka Jihaad Karna

[2875] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se jihaad karne ki ijaazat talab ki to aap ne farmaya: "*Tumhara jihaad hajj hai*".[600]

(Raawi-e-hadees) Abdullah bin Waleed ne kaha: Ham se Sufyan ne, unho'n ne Muawiya se ye hadees bayan ki.

[2876] Ummul Momineen Hazrat Ayesha ﷺ hi se riwayat hai ke Nabi ﷺ se aap ki azwaaj-e-mutahharaat ﷺ ne jihaad ke liye ijaazat maangi to aap ne farmaya: "*(Tumhare liye) Hajja karna bohot umda jihaad hai*".[601]

## Baab 63: Aurat Ka Jihaad Ke Liye Samandari Safar Karna

[2877 2878] Hazrat Anas ﷺ se riwayat hai, ke ek (1) martaba Rasool Allah ﷺ Hazrat Umme Haraam bint Milhaan ﷺ ke paas tashreef le gae, aur unke yahaa'n takiya lagaa kar so gae. Phir (jab uthe to) aap muskuraa rahe the. Unho'n (Umme Haraam ﷺ) ne poocha: Allah ke Rasool ﷺ! Aap kyou'n has rahe hain? Aap ne farmaya: "*Meri ummat ke kuch log Allah ki raah mein (jihaad karne ke liye) sabz samandar par sawaar hain, jaise baadshah takht par farokash*[602] *ho'n*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Allah se dua kare'n ke mujhe un mein se karde. Aap ne dua farmaai: "*Aye Allah! Isey bhi un logo'n mein se karde*". Phir Aap dobaara (leit kar uthe to) muskura rahe the, to unho'n ne is martaba bhi aap se wohi sawaal kiya to aap ne usi tarah jawab diya. Umme Haraam ne arz kiya: Aap dua kare'n ke Allah mujhe un logo'n mein se karde. Aap ne farmaya: "*Tu pehle logo'n mein ho chuki hai, baad waalo'n mein teri shirkat nahi hogi*". Hazrat Anas ﷺ bayan karte hain ke, Umme Haraam bint Milhaan ﷺ ne Hazrat Ubadah bin Saamit ﷺ se nikah kiya aur Bint Qarazh ke saath unho'n ne samandar ka safar kiya. Jab waapas aaee'n to apni sawaari par sawaar huee'n, unki sawaari uchli to usse gir padee'n aur faut ho gaee'n.[603]

Faaeda: Hazrat Usman ﷺ ke daur-e-hukumat mein Hazrat Ameer Muawiya ﷺ ki zer-e-nigraani musalmano ne pehla samandari safar kiya aur Qabras[604] par chadhaai ki, us mein Rasool Allah ﷺ ki pesh-goi ke mutaabiq Hazrat Umme Haraam ﷺ bhi shareek huee'n aur shahadat paai.

## Baab 64: Jihaad Mein Aadmi Apni Ek Biwi Ko Chodkar Doosri Ko Le Jaae (to jaaez hai?)

[2879] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ jab kahee'n safar ke liye rawaana hote to apni biwiyo'n ke darmiyan qura-andaazi karte. Jis biwi ke naam qura nikal aata usey Nabi ﷺ hamraah le jaate. Chunache aap ne ek (1) ghazwe mein jaane ke liye ham mein qura-andaazi ki to us mein mere naam qura nikal aaya. Main us ghazwe mein Nabi ﷺ ke saath gai, jabke hijab ka hukum naazil ho chuka tha.[605]

## Baab 65: Aurto'n Ka Mardo'n Ke Saath Milkar Jihaad-o-Qitaal Karna

[2880] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Jab uhud ki jung hui to kuch log shikast-khoorta ho kar Nabi ﷺ se juda ho gae. Hazrat Anas ﷺ kehte hain ke maine Hazrat Ayesha bint Abi Bakr aur Hazrat Umme Sulaim ﷺ ko dekha ke ye apne izaar samite hue thee'n. Main unki pindliyo'n ke paazeb dekh raha tha, wo paani ke mashkeeze bhar kar laatee'n. Hazrat Anas ﷺ ke alaawa doosro'n ka bayan hai ke wo apni kamar par paani ke mashkeeze uthaa kar laatee'n, phir unhe'n mujahideen ke muho'n mein daalti thee'n. Phir waapas aatee'n aur mashkeeze bhar kar le jaatee'n. Phir aakar logo'n ke muho'n mein paani daaltee'n.[606]

## Baab 66: Auto'n Ka Maidaan-e-Jung Mein Mujahideen Ke Liye Mashkeeze Bhar Kar Laana

[2881] Hazrat Sa'labah bin Abu Maalik ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar bin Khattab ﷺ ne madina taiyyaba ki khawateen mein kuch chaadare'n taqseem kee'n, to ek (1) behtareen nai chaadar bach gai. Aap ke qareebi hazraat ne kaha: Ameer-ul-Momineen! Ye chaadar Rasool Allah ﷺ ki beti (Nawaas) ko inaayat kar de'n, jo aap ke nikah mein hai. Unki muraad Umme Kulsoom bint Ali thee'n. Hazrat Umar ﷺ ne jawab diya ke Hazrat Umme

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[600] راجع: 1520

[601] راجع: 1520

[602] T: (فَروکَش) Muqeem, theherna, qiyaam karna [Rekhta]

[603] راجع: 2788

[604] T: Cyprus [RSB]

[605] راجع: 2593

[606] Dekhiye: 2902 3811 4064

Saleet ﷺ uski ziyaada haqdaar hain. Aur Umme Saleet ﷺ un ansari aurto'n mein se thee'n jinho'n ne Rasool Allah ﷺ se bait ki thee'n. Hazrat Umar ﷺ ne farmaya: Ye Umme Saleet jung-e-uhud ke din hamaare liye paani ke mashkeeze utha-utha kar laati thee'n.

Abu Abdullah (Imam Bukhari ﷺ) farmate hain ke "تَزْفِرُ" ke maane hain: Phate puraane mashkeezo'n ko si kar laati thee'n.[607]

## Baab 67: Dauran-e-Jung Mein Aurto'n Ka Zakhmi Mujahideen Ki Marham-patti Karna

[2882] Hazrat Rubaiyyi bint Mua'wwiz ﷺ (رُبَيِّعِ بِنْتِ مُعَوِّذٍ) se riwayat hai, unho'n ne farmaya ke ham khawateen Nabi ﷺ ke hamraah jihaad ke liye jaati thee'n. Mujahideen ko paani pilaati, aur zakhmiyo'n ki marham-patti karti thee'n. Nez shohada ko (madina taiyyaba) waapas laane mein madad deti thee'n.[608]

## Baab 68: Aurto'n Ka Zakhmiyo'n Aur Maqtuleen Ko Utha Kar Le Jaana

[2883] Hazrat Rubaiyya bint Mua'wwiz ﷺ hi se riwayat hai ke ham aurte'n Nabi ﷺ ke saath jihaad mein shareek hoti thee'n. Mujahideen ko paani pilaatee'n aur unki khidmat karti thee'n. Nez, zakhmiyo'n aur shohada ko utha kar madina taiyyaba le jaati thee'n.[609]

## Baab 69: Bada Se Teer Nikaalna

[2884] Hazrat Abu Moosa Ashari ﷺ se riwayat hai ke Abu Aamir ﷺ ke ghutne mein teer laga to main unke paas pohoncha. Unho'n ne kaha ke us teer ko kheench kar nikaal lo. Maine usey kheench kar nikaala to unke badan se (khoon ke bajaae) paani nikla. Main Nabi ﷺ ki khidmat mein haazir hua to aap ko us (haadse) ki khabar di, to aap ne baae'n-dua farmaai: "*Aye Allah! Obaid bin Abi Aamir ko bakhsh de*".[610]

## Baab 70: Jihaad Fee Sabeelillah Mein Pehra Dena

[2885] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) raat bedaar rahe, jabke madina taiyyaba pohonche to farmaya: "*Kaash! Mere sahaaba mein se koi nek mard aaj raat hamaari paasbaani kare*". Phir ham ne hathiyaaro'n ki awaaz suni to aap ne farmaya: "*Ye kaun hai?*" Usne kaha: Main Saad bin Abi Waqqaas hoo'n aur aap ki paasbaani ke liye aaya hoo'n. Uske baad Nabi ﷺ mahoo-e-isteraahat[611] ho gae.[612]

[2886] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Dirham-o-dinar aur chaadar-o-kambal ka ghulam (libaas ka parastaar[613]) halaak ho jaae, agar usey diya jaae to khush hai, na diya jaae to naaraaz hai*".

Israel aur Muhammad bin Juhaadah ne isey Abu Haseen (أَبِيْ حَصِيْنٍ) se marfoo bayan nahi kiya.[614]

[2887] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Halaak hua dirham-o-dinar aur munaqqash chaadar ka banda, agar usey mil jaae to raazi, na miley to naaraaz. Allah kare ye halaak ho jaae. Sar-nigoo'n*[615] *ho kar gir pade. Agar usey kaanta chubhe to koi na nikaale aur us shakhs ke liye khush-khabri hai jisne jihaad ke liye ghode ki baag pakdi hai. Uska sar paraaganda aur paao'n khaak-aalood hain. Agar wo paasbaan hai to paasbaani kare, aur agar wo Lashkar ke peeche hifaazat par maamoon ho to Lashkar ke peeche rahe. Agar wo (jaane ki) ijaazat maange to ijaazat na miley aur agar wo kisi ki sifaarish kare to qubool na ki jaae*".

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[607] Dekhiye: 4071
[608] Dekhiye: 2883 5679
[609] راجع: 2882
[610] Dekhiye: 4323 6383
[611] T: (مَحْو اِسْتِراحَت) Aaraam se leta hua, soya hua [Rekhta]
[612] Dekhiye: 7231
[613] T: (پَرَستار) Parastish karne waala, poojne waala, aashiq, fidaai [Rekhta]
[614] Dekhiye: 2887 6435
[615] T: Aundha, sar ke bal, sharminda [Rekhta]

Imam Bukhari ﷺ ne (Quran-e-Majeed ke lafz) "تَعْسًا" ki baabat farmaya: Goya ke you'n farmaya jaa raha hai: "*Allah ne unhe'n halaak kar diya*". "طُوْبٰى", "فُعْلٰى" ke wazan par hai. Har acchi paakiza cheez par bola jaata hai. Is mein jo "واؤ" hai, ye dar-asl "ياء" tha. Yaane "طُيبى" is (ياء) ko "واؤ" se badla gaya hai, aur ye "يَطِيْبُ" se hai.[616]

## Baab 71: Jihaad Mein Khidmat Karne Ki Fazilat

[2888] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke main Hazrat Jarir bin Abdullah al Bajali ﷺ ke saath tha aur wo meri bohot khidmat karte the. Halaa'nke umr ke etebar se wo mujh se bade the. Hazrat Jarir ﷺ ka bayan hai ke maine har waqt ansaar ko ek (1) kaam karte dekha hai, is liye un (ansaar) mein se jab koi mujhe milta hai to main uski izzat-o-ehteraam karta hoo'n.

[2889] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ke hamraah Khybar ki taraf nikla to raaste mein aap ki khidmat karta tha. Jab Nabi ﷺ waapas tashreef laae aur uhud pahaad saamne zaahir hua to farmaya: "*Ye pahaad ham se mohabbat kart hai aur ham isse mohabbat karte hain*". Phir aap ne madina taiyyaba ki taraf apne haath se ishaara karke farmaya: "*Aye Allah! Main iske dono pathreele maidaano'n ke darmiyani khitte ko hurmat waala qaraar deta hoo'n, jis tarah Hazrat Ibrahim ﷺ ne makkah ko hurmat waala qaraar diya tha. Aye Allah! Tu hamaare saa'* (صاع) *aur mudd* (مُدْ) *mein barkat ataa farma*".[617]

[2890] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke harmaah ek safar mein the. Ham mein se ziyaada behtar saaya jo koi karta, apna kambal taan leta. Jo log roze se the, wo to koi kaam na kar sakey aur jin hazraat ne roza nahi rakha tha, unho'n ne sawariyo'n ko uthaya aur doosro'n ki khoob-khoob khidmat ki, aur doosre tamaam kaam kiye. Tab Nabi ﷺ ne farmaya: "*Aaj to roza na rakhne waalo'n ne ajar-o-sawaab loot liya hai*".

## Baab 72: Us Shakhs Ki Fazilat Jo Dauran-e-Safar Mein Apne Saathi Ka Saamaan Uthaae

[2891] Hazrat Abu Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Rozaana insan ke har jod par sadqa laazim hai. Agar koi shakhs kisi ki sawaari mein madad kare ke usey sahaara de kar uski sawaari par sawaar kara de, yay a uska saamaan utha kar us par rakh de to ye bhi sadqa hai. Kisi se bhali baat karna aur namaz ke liye har qadam uthana bhi sadqa hai aur kisi ko raasta bata dena bhi sadqa hai*".[618]

## Baab 73: Allah Ki Raah Mein Sarhad Par Ek (1) Din Pehra Dene Ki Fazilat

Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Sabr Karo, Paa-mardi Dikhaao, Aur Har Waqt Jihaad Ke Liye Taiyyaar Raho. Nez Allah Se Darte Raho Tawaqqo Hai Ke Tum Kamyaabi Haasil Karloge"[619]

[2892] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah ki raah mein ek (1) din morche par rehna, duniya-o-maa-feeha se behtar hai. Jannat mein tum mein se kisi ke kooda rakhne ki jagah tamaam duniya-o-maa-feeha se behtar hai. Aur kisi shakhs ka subha ya shaam ke waqt Allah ki raah mein chalna saari duniya-o-maa-feeha se behtar hai*".[620]

## Baab 74: Jo Maidaan-e-Jung Mein Khidmat Ke Liye Kisi Bacche Ko Le Gaya

[2893] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Abu Talha ﷺ se farmaya: "*Apne baccho'n mein se koi baccha mere saath karo jo ghazwa-e-khybar mein meri khidmat kare, jab main khybar ka safar karu'n*". Hazrat Abu Talha ﷺ mujhe apne peeche bitha kar le gae. Main us waqt buloog ke qareeb ladka tha. Jab bhi Rasool Allah ﷺ raaste mein kahee'n padaao karte to main aap ki khidmat karta tha. Main ba-kasrat aap ko ye dua padhte suntan tha:

اَللّٰهُمَّ أَعُوْذُ بِكَ مَنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

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616 راجع: 2886
617 راجع: 371
618 راجع: 2707
619 Surah aale Imran: 200
620 راجع: 2794

"*Aye Allah! Main teri panaah maangta hoo'n gham, aur qarze ke bojh aur logo'n ke dabaao se*".

Aakhir ham khybar pohonche, phir Allah Ta'ala ne jab khybar ka qila fatah kar diya to aap ke paas Hazrat Safiyya bin Huyai ki khoobsoorti ka tazkira hua, jabke aap ka shauhar qatl ho chuka tha aur wo abhi dulhan hi thee'n. Rasool Allah ﷺ ne usey apne liye mukhtas[621] farmaya aur usey saath le kar nikle, hatta ke jab ham "سَدَّ الصَّهْبَاءِ" sadda as sahbaai pohonche to wo haiz se paak ho gaee'n. Phir Rasool Allah ﷺ ne unse khilwat ki. Uske baad aap ne khaas halwa sa taiyyaar karke ek (1) chote se dastarkhwan par rakhwaaya aur mujhe farmaya: "*Apnea as paas ke logo'n ko daawat de do*". Aur ye Hazrat Safiyya رضی اللہ عنہا ke mutaalliq Rasool Allah ﷺ ka valima tha. Phir ham madina taiyyaba ki taraf chale. Hazrat Anas رضی اللہ عنہ ne kaha: Maine dekha ke Rasool Allah ﷺ Hazrat Safiyya رضی اللہ عنہا ki wajah se apne peeche apni chaadar se parda kiye hote, phir aap apne oont ke paas baith kar apna ghutna khada rakhte aur Hazrat Safiyya رضی اللہ عنہا aap ke ghutne par apna paao'n rakh kar oont par sawaar ho jaatee'n. Ham chalte rahe, hatta ke jab ham madina taiyyaba ke qareeb pohonche to aap ne uhud pahaad ko dekha aur farmaya: "*Ye pahaad ham se mohabbat karta hai, aur ham isse mohabbat karte hain*". Phir madina taiyyaba ki taraf nazar uthaa kar farmaya: "*Aye Allah! Main iske dono pathreele maidaano'n ke darmiyani khitte ko haram qaraar deta hoo'n, jis tarah Hazrat Ibrahim* عليہ السلام *ne makkah ko haram qaraar diya tha. Aye Allah! Madina ke logo'n ko unke saa'* (صاع) *aur mudd mein barkat ataa farma*".[622]

## Baab 75: Jihaad Ke Liye Samandari Safar Karna

[2894 2895] Hazrat Anas رضی اللہ عنہ se riwayat hai, unse Umme Haraam رضی اللہ عنہا ne ye waaqea bayan farmaya ke Nabi ﷺ ne ek (1) din unke ghar tashreef laa kar qailoola farmaya. Jab aap bedaar hue to muskura rahe the. Unho'n ne arz kiya: Allah ke Rasool ﷺ! Aap kis baat par muskura rahe hain? Aap ne farmaya: "*Mujhe apni ummat se aise logo'n ko dekh kar khushi hui jo jihaad ke liye samandar mein is tarah jaa rahe the, jaise baadshah takht par farokash ho'n*". Maine arz kiya: Allah ke Rasool ﷺ! Allah se dua kare'n ke wo mujhe bhi un mein se karde. Aap ﷺ ne farmaya: "*Tum bhi un mein se ho*". Uske baad phir aap so gae. Jab bedaar hue to phir has rahe the. Aap ne is martaba bhi wohi baat bataai. Aisa do (2) ya teen (3) martaba hua. Maine arz kiya: Allah ke Rasool ﷺ! Allah se dua kare'n ke wo mujhe bhi un mein se karde. Aap ne farmaya: "*Tum pehle logo'n ke saath hogi*". Chunache unho'n ne Hazrat Ubadah bin Saamit رضی اللہ عنہ se nikah kiya to wo unhe'n bahri-ghazwe mein apne saath le gae. Waaspi ke waqt jab wo sawaar hone ke liye apni sawaari ke qareeb huee'n to sawaar hote hi gir padee'n, jisse unki gardan toot gae (aur unho'n ne shahaadat ki maut paai).[623]

## Baab 76: Jis Ne Jung Mein Naatawaa'n Aur Nek Logo'n Ke Zariye Se Madad Chaahi

Hazrat Ibne Abbas رضی اللہ عنہ ne farmaya: Mujhe Abu Sufyan رضی اللہ عنہ ne bataaya ke unse Shah-e-Rome Qaisar ne kaha: Maine tum se poocha ke uski itteba ameer logo'n ne ki hai ya ghareeb-o-naatawaa'n logo'n ne? Tum ne bataaya ke us rasool ki itteba mein ghareeb-o-naatawaa'n log pesh-pesh hain. Dar-asl Ambiya عليہم السلام ka pairokaar yehi tabqa hota hai.

[2896] Hazrat Mus'ab bin Saad se riwayat hai ke mere wald buzurgwaar Hazrat Saad bin Abi Waqqaas رضی اللہ عنہ ka khayaal tha ke unhe'n doosre (bohot se) Sahaba Ikraam رضی اللہ عنہم par bartari haasil hai to Nabi ﷺ ne farmaya: "*Tumhari jo kuch madad ki jaati hai aur tumhe'n jo rizq diya jaata hai, wo tumhare kamzor logo'n ki wajah se hai*".

[2897] Hazrat Abu Saeed Khudri رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek zamaana aisa aaega ke log jihaad kare'nge to kaha jaaega: Tum mein koi aisa shakhs hai jo Nabi ﷺ ka sohbat-yaafta ho? Jawab diya jaaega: Haa'n to us (ke haath) par fatah di jaaegi. Phir ek (1) zamaana aaega, log pooche'nge: Aaya tum mein koi aisa shakhs bhi hai jisne Rasool Allah ﷺ ke Sahaba Ikraam رضی اللہ عنہم ki ham-nasheeni ki ho? Jawab diya jaaega: Haa'n. To uske zariye se (jab dua maangi jaaegi to) fatah di jaaaegi. Phir ek (1) waqt aaega, ke poocha jaaega: Kya*

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[621] T: (مُخْتَص) Makhsoos, muntakhab kiya hua, khaas [Rekhta]

[622] راجع: 371

[623] راجع: 2788 2789

*tum mein se koi aisa shakhs hai jisne Rasool Allah ﷺ ke ashaab ki sohbat uthaane waalo'n ko dekha ho? Jawab diya jaaega: Haa'n. To (uski dua ke waaste se) fatah di jaaegi*".[624]

## Baab 77: Qatai Taur Par Na Kaha Jaae Ke Falaa'n Shaheed Hai

Hazrat Abu Huraira رضی اللہ عنہ ne Nabi ﷺ ke hawaale se farmaya: "*Allah khoob jaanta hai ke kaun uske raaste mein jihaad karta hai aur Allah Ta'ala hi khoob jaanta hai ke kaun uske raaste mein zakhmi hota hai*".

[2898] Hazrat Sahal bin Saad Saa'di رضی اللہ عنہ se riwayat hai, ke Rasool Allah ﷺ ki mushrikeen se mudbhed ho gai aur jung chid gai. Phir Rasool Allah ﷺ jab apne padaao ki taraf waapas hue aur mushrikeen apne padaao ki taraf rawaana hue to Rasool Allah ﷺ ke ashaab ke saath ek (1) Shakhs tha, jo mushrikeen mein se alag hone waale, ya akele shakhs ko nahi chodta tha. Wo us (alag hone waale) kapeeche karta aur apni talwaar se waar karke uska kaam tamaam kar deta. Hazrat Sahal رضی اللہ عنہ ne uske mutaalliq kaha: Aaj jis qadar be-jigri se falaa'n shakhs ladaa hai, ham mein se koi bhi us tarah nahi ladh saka. Lekin Rasool Allah ﷺ ne uske mutaalliq farmaya: "*Wo to ahle jahannum se hai*". Musalmano mein se ek (1) shakhs ne kaha: Main uska peecha karu'nga. Ye shakhs bhi uske saath nikla, jaha'n wo ruk jaata ye bhi uske hamraah theher jaata aur jab wo jaldi chalta to ye bhi uske hamraah jaldi chalta. Raawi bayan karte hain ke aakhir wo shakhs shadeed zakhmi ho gaya aur zakhmo'n se tang aakar usne jald hi maut ko daawat di ke talwaar ka phal to usne zameen par rakh diya aur uski dhaar ko apne seene ke muqaable mein kar liya. Phir apni talwaar par jhuk kar apne aap ko qatal kar liya. Ab wo (peecha karne waale) Sahaabi, Rasool Allah ﷺ ki khidmat mein haazir hue aur kehne lagey: Main gawaahi deta hoo'n ke aap Allah ke sacche rasool hain. Aap ne poocha: "*Kya baat hai?*" Usne kaha: Wo shakhs jiske mutaalliq aap ne farmaya tha ke wo jahannumi hai aur logo'n par aap ka ye farmaan bohot giraa'n guzra tha. Maine unse kaha ke main tum sab logo'n ki taraf se uske mutaalliq tehqeeq karta hoo'n. Chunache main uske peeche ho liya, uske baad wo shakhs shadeed zakhmi hua aur jald hi maut ko daawat di, ke usne apni talwaar ka phal zameen par rakh kar uski dhaar ko apne seene ke muqaabil kar liya, phir us par khud ko giraa kar apne aap ko qatal kar liya. Tab Rasool Allah ﷺ ne farmaya: "*Ek (1) shakhs zindagi bhar ba-zaahir ahle jannat ke se kaam karta hai, halaa'nke wo jahannumi hota hai aur ek (1) aadmi ba-zaahir ahle dozakh ke se kaam karta hai, halaa'nke wo ahle jannat se hota hai*".[625]

## Baab 78: Teer-andaazi Ki Targheeb Dena

Irshad-e-Baari Ta'ala hai: "Kuffaar Ke Muqaable Ke Liye Jis Qadar Bhi Tum Ho Sakey Saamaan Taiyyaar Rakho, Khwah Teer-andaazi Ho Ya Ghode Baandhna Ho. Us Taiyyaar Ke Saath Tum Allah Ke Dushmano Aur Apne Dushmano Ko Harasaa'n[626] Karo".[627]

[2899] Hazrat Salama bin Akwa رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Nabi ﷺ qabila-e-aslam ke chand Sahaba Ikraam رضی اللہ عنہم ke paas se guzre, jo teer-andaazi ki mashq[628] kar rahe the. Nabi ﷺ ne farmaya: "*Aye Aulaad-e-Ismail! Teer-andaazi karo, kyou'nke tumhare buzurg dada Hazrat Ismail علیہ السلام bhi teer-andaaz the. Haa'n tum teer-andaazi karo, main banu falaa'n ki taraf hoo'n*". Jab aap ek (1) fareeq ke saath ho gae to doosre fareeq ne haath rok liye. Rasool Allah ﷺ ne farmaya: "*Kya baat hai, tum teer-andazi kyou'n nahi karte?*" Doosre fareeq ne arz kiya: Jab aap ek (1) fareeq ke saath hain to ham kis tarah muqaabla kar sakte hain. Is par Nabi ﷺ ne farmaya: "*Accha tum teer-andaazi jaari rakho, main tum sab ke saath hoo'n*".[629]

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[624] Dekhiye: 3594 3649

[625] Dekhiye: 4203 4207 6493 6607

[626] T: (پِراساں) Khaufzada, deshatzada, naa-ummeed maayoos [Rekhta]

[627] Surah al Anfaal: 60

[628] T: (مَشْق) Kisi kaam ko karte rehna, kisi kaam ko lagataar karna taake rawaa'n ho jaae [Rekhta]

[629] Dekhiye: 3373 3507

[2900] Hazrat Abu Asyad ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Badr ke din us waqt farmaya jab ham quraish ke saamne saf-basta[630] khade the, aur wo bhi hamaare muqaable mein taiyyaar the: "*Jab wo tumhare qareeb aajaae'n to un par teero'n ki baarish kar do*".[631]

## Baab 79: (Mashq karne ke liye) Barchi Aur Neze Waghaira Se Khelna

[2901] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke habshi log (apne chote nezo'n aur barchiyo'n se) Nabi ﷺ ke paas khel rahe the, us dauran mein Hazrat Umar ﷺ tashreef le aae aur kankariyaa'n uthaa kar unhe'n maarne lagey to Aap ﷺ ne farmaya: "*Aye Umar! Unhe'n chod do*".

Ali bin Madeeni ki riwayat mein ye izaafa hai ke wo masjid mein khel rahe the.

## Baab 80: Dhaal Ka Baayn Aur Jo Shakhs Apne Saathi Ki Dhaal Se Tahaffuz Haasil KAre

[2902] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Talha ﷺ apna aur Nabi ﷺ ka tahaffuz ek (1) hi dhal se kar rahe the. Aur Hazrat Abu Talha ﷺ maahir teer-andaaz the. Jab wo teer maarte to Nabi ﷺ sar-e-mubaarak uthaa kar teer girne ki jagah dekhte the.[632]

[2903] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ka khud[633] tod diya gaya aur aap ka chehra-e-mubaarak khoo-aalood ho gaya, nez saamne waale dono daant mutaassir hue to Hazrat Ali ﷺ dhal mein paani bhar-bhar kar laa rahe the aur Hazrat Fatima ﷺ aap ke zakhm ko dho rahi thee'n. Jab unho'n ne dekha ke zakhm dhone se khoon ziyaada behta hai to unho'n ne ek (1) chataai pakdi aur usey jalaa diya aur us ki raakh se zakhm bhar diya, usse khoon ruk gaya.[634]

[2904] Hazrat Umar ﷺ se riwayat hai, unho'n ne farmaya ke Banu Nazeer ka maal un maalo'n mein se tha jis ko Allah Ta'ala ne apne Rasool ﷺ ke liye ghanimat qaraar diya tha aur musalmano ne usey haasil karne ke liye us par ghode ya oont nahi daudaae the. Lehaza ye maal Rasool Allah ﷺ ke liye khaas tha. Aap us mein se ek (1) saal ka kharcha apne ahle-khaana ko de dete the, aur jo baaqi bachta usse ghode aur hathiyaar khareed kar jihaad ke saamaan ki taiyyaari karte the.[635]

[2905] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke maine Hazrat Saad bin Abi Waqqaas ﷺ ke baad kisi shakhs ko nahi dekha jis ke mutaalliq Nabi ﷺ ne farmaya ho, ke mere maa-baap tujh par fida ho'n. Maine aap ﷺ ko unke mutaalliq farmate hue suna: "*Aye Saad! Teer maaro, tum par mere maa-baap fidaa ho'n*".[636]

## Baab 81: Dhaal Rakhne Ka Jawaaz

[2906] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ mere paas tashreef laae to mere yahaa'n do (2) bacchiyaa'n jung-e-buaas[637] ke taraane gaa rahi thee'n. Aap ne bistar par leit kar chehra doosri taraf kar liya. Itne mein Hazrat Abu Bakar ﷺ ﷺ tashreef le aae, aur mujhe daa'ntne lagey aur farmaya: Rasool Allah ﷺ ke paas shaitani baaje bajaae jaa rahe hain? Rasool Allah ﷺ unki taraf mutawajja hue aur farmaya: "*Unhe'n chod do*". Phir jab wo kisi kaam mein mashghool hue to maine un dono ko ishaara kya aur wo baahar nikal gaee'n.[638]

[2907] Hazrat Ayesha ﷺ farmati hain ke eid ke din habshi dhaalo'n aur barchiyo'n se khel rahe the. Rasool Allah ﷺ se maine darkhwaast ki, ya aap ne az-khud farmaya: "*Tum dekhna chahti ho?*" Maine arz kiya: Haa'n. To aap ne mujhe apne peeche khada kar liya, jabke mera rukhsaar aap ke rukhsaar par tha aur aap farma rahe the: "*Aye Banu*

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[630] T: (صف بَستَہ) Qataar baandhe hue, ladaai par aamaada [Rekhta]

[631] Dekhiye: 3984 3985

[632] راجع: 2880

[633] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[634] راجع: 243

[635] Dekhiye: 3094 4033 4885 5357 5358 6728 7305

[636] Dekhiye: 4058 4059 6184

[637] T: (جَنگ بُعَاث) Nabuwwat se pehle madina munawwara ke qabila aws aur khazraj ke darmiyaan taweel jung hai [RSB]

[638] راجع: 454

*Arfidah! Khelte raho*". Hatta ke jab main tahk gai to aap ne farmaya: "*Bas tujhe kaafi hai?*" Maine arz kiya: Ji haa'n. To aap ne farmaya: "*Ab chali jaao*".[639]

## Baab 82: Miyaan Aur Talwaar Galey Mein Latkaana

[2908] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ tamaam logo'n se ziyaada khoobsoorat aur diler[640] the. Ek (1) raat ahle madina par sakht khauf-o-hiraas taari hua to wo khaufnaak awaaz ki taraf nikle. Nabi ﷺ sab se pehle aage rawaana hue aur waaqea ki tehqeeq ki. Aap us waqt Hazrat Abu Talha ﷺ ke aise ghode par sawaar the jis par zeen nahi thi. Aap ﷺ ne apne galey mein talwaar latkaai hui thi aur farma rahe the: "*Mat ghabraao, tumhe'n ghabraane ki koi zaroorat nahi*". Phir aap ne farmaya: "*Ham ne is ghode ko samandar (ki tarah subak-raftaar*[641] *paaya*". Ya (ye) farmaya: "*Bila-shubha ye (ghoda) samandar hai*".[642]

## Baab 83: Talwaaro'n Ko Araaish Se Muzaiyyan Karna

[2909] Hazrat Abu Umaama ﷺ se riwayat hai, unho'n ne farmaya ke ye sab futuhaat un logo'n ne haasil ki hain jin ki talwaaro'n par sona nahi laga tha, aur na un par chaandi hi jadi hui thi, balke un ki talwaaro'n par chamde, seese aur lohe ka maamooli kaam hota tha.

## Baab 84: Dauran-e-Safar Mein Qailoole Ke Waqt Apni Talwaar Ko Kisi Darakht Par Latkaana

[2910] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke wo Rasool Allah ﷺ ke hamraah najd ki taraf jihaad ke liye rawaana hue. Jab Rasool Allah ﷺ waapas laute to ye bhi aap ke hamraah waapas laute. Raaste mein qailoole ka waqt ek (1) aisi waadi mein hua jis mein ba-kasrat khaardaar (babool ke) darakht the. Rasool Allah ﷺ ne usi waadi mein padaao kiya aur Sahaba Ikraam bhi darakhto'n ka saaya haasil karne ke liye poori waadi mein phail gae. Rasool Allah ﷺ ne ek (1) darakht ke neeche padaao kiya aur apni talwaar us darakht se latka di. Ham log wahaa'n gehri neend so gae. Us dauran mein ham ne Rasool Allah ﷺ ki awaaz suni ke wo hame'n pukaar rahe hain. Dekha to ek (1) dehaati aap ke paas tha. Aap ﷺ ne farmaya: "*Main soya hua tha, to usne achaanak mujh par meri talwaar soonth*[643] *li. Main jab bedaar hua to nangi talwaar uske haath mein thi. Usne mujhe kaha: Tumhe'n mujh se kaun bachaaega? Maine teen (3) martaba kaha: Allah*". Aur aap ne usey koi sazaa na di aur wo baith gaya.[644]

Faaeda: Rasool Allah ﷺ par talwaar soonthne waale shakhs ka naam Ghauras bin Haaris hai.[645] Rasool Allah ﷺ ka jawaab sun kar us dehaati ke haath se talwaar gir gai to Rasool Allah ﷺ ne pakad kar farmaya ke ab mujh se tujhe kaun bachaaega? Usne kaha: Mujhe aap se acche bartaao ki ummeed hai. Aap ne farmaya ke islaam qubool karta hai? Usne kaha: Islam to qubool nahi karta, albatta aap se waada karta hu'n ke main aap se qitaal nahi karu'nga aur na aap se qitaal karna waalo'n ka saathi hi du'nga to aap ne usey chod diya. Uske baad wo apni qaum ke paas aaya aur kehne laga: Main logo'n mein se behtar shakhs ke paas se aaya hoo'n.

## Baab 85: Dauran-e-Jung Mein Khud Pehenna

[2911] Hazrat Sahal ﷺ se riwayat hai, unse Nabi ﷺ ke zakhm ke mutaalliq poocha gaya jo ghzwa-e-uhud mein lagaa tha, to unho'n ne farmaya: Nabi ﷺ ka chehra-e-mubaarak zakhmi hua. Aap ke agle daant bhi mutaassir hue aur aap ke sar-e-mubaarak ka khud bhi toot gaya. Syeda Fatima ﷺ khoon dho rahi thee'n aur Hazrat Ali ﷺ paani daal rahe the. Jab Hazrat Fatima ﷺ ne dekha ke khoon ziyaada beh raha hai, to unho'n ne chataai li, usey jalaaya, hatta ke wo raakh ho gai. Phir unho'n ne usse zakhm ko bhar diya to khoon ruk gaya.[646]

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[639] راجع: 949

[640] T: (دِلیر) Khauf, jhijhak ya hichkichaahat ke baghair kisi kaam ya iqdaam par aamaada, bahaadur [Rekhta]

[641] T: (سبُک رفتار) Tez chalne waala, barq-raftaar [Rekhta]

[642] راجع: 2627

[643] T: Talwaar kheech li, aamaada-e-jung ya qatl hona [Rekhta]

[644] Dekhiye: 2913 4134 4135 4136

[645] SB: Al Maghaazi: H4136

[646] راجع: 243

## Baab 86: Kisi Ki Maut Ke Waqt Uske Hathiyaar Todna Aur Sawaari Ko Qatl Kanr Jaaez Nahi

[2912] Hazrat Amr bin Haaris ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne apne peeche apne hathiyaar, safed khacchar, aur zameen, jise aap ne sadqa kar diya tha, ke alaawa aur kuch na choda.[647]

## Baab 87: Qailoole Ke Waqt, Darakhto'n Ka Saaya Haasil Karne Ke Liye Logo'n Ka Apne Sarbaraah Se Alag Ho Jaana

[2913] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha ke wo Nabi ﷺ ke hamraah ek (1) jihaad mein the. Waapsi ke waqt ek (1) waadi mein qailoole ka waqt ho gaya, jis mein bohot kaante-daar darakht the. Log saaya haasil karne ke liye darakhto'n ke jhund mein phail gae. Khud Nabi ﷺ bhi ek (1) darakht ke neeche mahoo-e-isteraahat hue aur uske saath apni talwaar latka di. Aap jab neend se bedaar hue to ek (1) shakhs aap ke paastha jis ka aap koi lm na ho saka. Nabi ﷺ ne farmaya: "*Is shakhs ne meri talwaar niyaam se nikaali aur kehne laga: Ab tujhe (mujh se) kaun bachaaega? Maine kaha: Allah, to usne talwaar phenk di. Ab wo ye baitha hai*". Phir aap ne usey koi sazaa na di.[648]

## Baab 88: Nezo'n Ke Mutaalliq Riwayaat Ka Bayaan

Hazrat Ibne Umar ﷺ se bayan kiya jaata hai ke Nabi ﷺ ne farmaya: "*Mera rizq mere neze ke saae taley rakha gaya hai, nez zillat aur ruswaai us shakhs ke liye hai jo mere hukum ki mukhalifat kare*".

[2914] Hazrat Abu Qatada ﷺ se riwayat hai ke wo Rasool Allah ﷺ ke hamraah the, yahaa'n tak ke makkah jaane waale ek (1) raaste mein apne mohrim saathiyo'n[649] samet aap se peeche reh gae, jabke unho'n ne ehraam nahi baandha tha. Us dauraan mein unho'n ne ek jungle gadha dekha to wo apne ghode par sawaar hue aur apne saathiyo'n se kaha ke wo usey koda pakda de'n. Unho'n ne inkaar kar diya. Phir unho'n ne apna neza maanga to unho'n ne usse bh inkaar kar diya, taaham unho'n ne khud neza pakda aur gao-khar par hamla karke usey maar diya. Nabi ﷺ ke sahaaba mein se kuch ne khaa liya aur kuch ne inkaar kar diya. Jab wo Rasool Allah ﷺ se mile to unho'n ne aap se uske mutaalliq sawal kiya: Aap ﷺ ne farmaya: "*Ye to rizq tha jo Allah Ta'ala ne tumhe'n diya tha*".

Zaid bin Aslam se riwayat hai, unho'n ne Ataa bin Yasaar se, unho'n ne Abu Qatada se gao-khar ke mutaalliq Abu Nazar ki hadees ki tarah bayan kiya. Albatta us riwayat mein ye izaafa hai ke Aap ﷺ ne farmaya: "*Kya tumhare paas uske gosht mein se kuch (bacha hua) hai?*".[650]

## Baab 89: Nabi ﷺ Ki Zirah Aur Qamees Ka Bayan Jise Ladaai Mein Pehente The

Nabi ﷺ ne farmaya: "*Khalid ﷺ ne to apni zirhe'n bhi Allah ke liye waqf kar rakhi hain*".

[2915] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ apne kheme mein Allah ke huzoor ye arz kar rahe the: "*Aye Allah! Main tujhe tere ehed aur waade ka waasta deta hoo'n (ke musalmano ko fatah ataa farma). Aye Allah! Agar teri yehi marzi hai ke aaj ke baad teri ibaadat na ho*". Itne mein Hazrat Abu Bakar ﷺ ﷺ ne aap ka haath pakad kar kaha: Allah ke Rasool ﷺ! Bas, ye aap ke liye kaafi hai, aap ne apne Rabb se bohot ilhaah-aur-zaari[651] se dua ki hai. Aap ﷺ zirah pehne hue the aur ye padhte hue baahar nikle:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ  بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ.

Anqareeb Kuffaar Ki Jamaat Shikast Se Do-chaar Ho Jaaegi Aur Ye Log Peeth Pher Kar Bhaag Jaae'nge, Balke Qiyamat Unke Waade Ka Waqt Hai Aur Qiyamat Bohot Badi Aafat Aur Talkh-tar Cheez Hai.[652]

(Raawi-e-hadees) Khalid ne ye izaafa bayan kiya hai ke ye waaqea ghzwa-e-badar ka hai.[653]

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[647] راجع: 2739

[648] راجع: 2910

[649] T: Ehraam pehne hue saathiyo'n [RSB]

[650] راجع: 1821

[651] T: (اِلْحاح و زارى) Rona aur gid-gidaana [Rekhta]

[652] Surah al Qamar: 45-46

[653] Dekhiye: 3953 4875 4877

[2916] Hazrat Ayesha ﷺ se riwayat, unho'n ne farmaya: Rasool Allah ﷺ ki wafaat hui to aap ki zirah ek (1) yahoodi ke paas teen (30) saa' (صاع) jau ke ewaz girwi rakhi hui thi.

(Raawi-e-hadees) Ya'ala (يَعْلٰى) ki riwayat ke ye alfaaz hain ke Nabi ﷺ ne lohe ki ek (1) zirah rehen rakhi thi.[654]

[2917] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Bakheel ki aur zakat dene waale sakhi ki misaal un do (2) aadmiyo'n jaisi hai jinho'n ne lohe ke karte pehen rakhe ho'n. Jabke un dono ke haath gardan se bandhe hote hain. Zakat dene waala sakhi jab bhi zakat ka iraada karta hai to uska kurta itna kushaada ho jaata hai ke zameen par ghasitne ki wajah se uske nishanaat ko mitaa deta hai, lekin jab bakheel sadqe ka iraada karta hai to uski zirah ka ek-ek (1-1) halqa badan par tang ho kar is tarah sikud jaata hai ke uske haath gardan se jud jaate hain*". Hazrat Abu Huraira ﷺ ne Nabi ﷺ ko ye farmate hue suna: "*Wo aadmi usko phailaane ki koshish bhi karta hai, lekin wo khulta nahi hai*".[655]

## Baab 90: Dauran-e-Safar Aur Ba-waqt-e-Jung JubbaPehenne Ka Bayaan

[2918] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne kaha ke ek (1) martaba Rasool Allah ﷺ qazaa-e-haajat ke liye baahar tashreef le gae. Jab aap waapas hue to main paani le kar aap ki khidmat mein haazir hua. Aap us waqt shaami jubba zeb-tann kiye hue the. Aap ne wazoo kiya is tarah ke kulli ki, uar naak mein paani daala aur apne chehre ko dhoya. Uske baad baazu dhone ke liye aasteene'n chadhaane ki koshish ki, lekin wo tang thi. Is liye aap ne apne haatho'n ko neeche se nikaala, phir unhe'n dhoya. Baad-azaa'n apne sar ka masah kiya aur dono mauzo'n par bhi masah farmaya.[656]

## Baab 91: Ladaai Mein Reshmi Libaas Pehenna

[2919] Hazrat Anas ﷺ se riwayat hai, unho'n ne bayan kiya ke Nabi ﷺ ne Hazrat Abdur Rahman bin Awf ﷺ aur Hazrat Zubair ﷺ ko khaarish ki wajah se rehsmi qamees pehenne ki ijaazat di.[657]

[2920] Hazrat Anas ﷺ hi se riwayat hai ke Hazrat Abdur Rahman bin Awf aur Hazrat Zubair ﷺ ne Nabi ﷺ ki khidmat mein joo-o'n ki shikaayat ki, to aap ne unhe'n resham ka libas pehenne ki ijaazat di. (Hazrat Anas ﷺ farmate hain ke) Maine ek (1) ghazwe mein un hazraat par reshmi qamees dekhi.[658]

[2921] Hazrat Anas ﷺ se ek (1) riwayat hai ke Nabi ﷺ ne Hazrat Abdur Rahman bin Awf aur Hazrat Zubair bin Awaam ﷺ ko reshmi libaas pehenne ki ijaazat di.[659]

[2922] Hazrat Anas se mazeed riwayat hai ke Aap ﷺ ne (Abdur Rahman bin Awf aur Zubair bin Awaam ﷺ) dono ko khaarish ki wajah se rukhsat di, ya unhe'n rukhsat di gai.[660]

## Baab 92: Churi Ke Mutaalliq Riwayaat Ka Bayaan

[2923] Hazrat Amr bin Umaiyya Zamri ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko shaane ka gosht kaat-kaat kar khaate dekha. Us dauraan mein aap ko namaz ke liye bulaya gaya to aap ne namaz padhi, lekin wazoo na kiya.

Ek (1) riwayat mein Imam Zohri ﷺ se ye izaafa hai ke aap ne churi ko phenk diya.[661]

## Baab 93: Rome Se Jung Ke Mutaalliq Riwayaat Ka Bayaan

[2924] Hazrat Umair bin Aswad A'nsi ne bayan kiya ke wo Hazrat Ubadah bin Saamit ﷺ ki khidmat mein haazir hue, jabke unka qiyaam saahil-e-homs par unke apne hi makaan mein tha. Aur (unki biwi) Hazrat Umme Haraam ﷺ bhi unke saath thee'n. Umari ne kaha: Ham se Hazrat Umme Haraam ﷺ ne bayan kiya ke unho'n ne Nabi ﷺ ko ye

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[654] راجع: 2068
[655] راجع: 1443
[656] راجع: 182
[657] Dekhiye: 2920 2921 2922 5839
[658] راجع: 2919
[659] راجع: 2919
[660] راجع: 2919
[661] راجع: 208

farmate suna: "*Meri ummat mein sab se pehle jo log bahri-jung lade'nge, unke liye jannat waajib hai*". Hazrat Umme Haraam ﷺ kehti hain ke maine arz kiya: Allah ke Rasool ﷺ! Kiy maine unhi mein se hoo'n? Aap ne farmaya: "*Tum unhi mein se ho*". Hazrat Umme Haraam ﷺ kehti hain ke phir Nabi ﷺ ne farmaya: "*Meri ummat mein sab se pehle jo log qaisar-e-rome ke darul hukoomat (Qustuntuniya) par hamla-aawar ho'nge wo maghfirat yaafta hain*". Maine arz kiya: "*Allah ke Rasool ﷺ! Main bhi un logo'n mein se ho'n? Aap ne farmaya: Nahi!*".[662]

## Baab 94: Yahoodiyo'n Se Ladaai Ka Bayaan

[2925] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum yahoodiyo'n se jung karoge yahaa'n tak ke agar koi yahoodi kisi patthar ke peeche chupa hoga to wo patthar bol kar kahega: AKB! Ye mere peeche yahoodi (chupa hua) hai usey qatal kar daalo*".[663]

[2926] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ ﷺ se bayan karte ke aap ne farmaya: "*Qiyamat qaaem nahi hogi yahaa'n tak ke tum yahoodiyo'n se jung karoge hatta ke jis patthar ke peeche yahoodi chupa hoga wo patthar kahega: Aye Muslim! Mere peeche yahoodi chupa hua hai, usey qatal karde*".

## Baab 95: Turko'n Se Jung Ka Bayaan

[2927] Hazrat Amr bin Taghlib ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Bila-shubha qiyamat ki alaamaat mein se hai ke tum aise logo'n se jung karoge jo baalo'n waale joote pehente ho'nge. Aur beshak qiyamat ki nishaniyo'n mein se (ye bhi) hai ke tum chaude chehre waale logo'n se jung karoge, goya unke chehre chaudi dhaale'n hain*".[664]

[2928] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ﷺ ne farmaya: "*Us waqt tak qiyaamat qaaem nahi hogi, ta-aa'nke tum turko'n se jung karoge jin ki aankhe'n choti-choti, chehre surkh aur naak chapti hogi. Goya unke chehre chamde chadhi dhaalo'n ki tarah chaude-chaude aur teh-ba-teh ho'nge aur qiyaamat us waqt tak qaaem nahi hogi yahaa'n tak ke tum aise logo'n se jung karoge jin ke joote baalo'n ke ho'nge*".[665]

## Baab 96: Baalo'n Ki Jootiyaa'n Pehenne Waalo'n Se Jung Ka Bayaan

[2929] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyaamat us waqt qaaem nahi hogi hatta ke tum aisi qaum se jung karoge jin ke chehre chaudi-chaudi dhaalo'n ki tarah ho'nge*".

Ek (1) riwayat mein baae'n-alfaaz izaafa hai: "*Wo choti-choti ankho'n aur naak waale ho'nge, goya ke unke chehre moti chaudi dhal jaise hain*".[666]

## Baab 97: Shikast Ki Soorat Mein Apne Saathiyo'n Ki Dobaarga Saff-bandi Karna Aur Sawaari Se Utar Kar Allah Se Madad Maangna

[2930] Hazrat Baraa bin Aazib ﷺ se riwayat hai, un se kisi ne poocha: Aye Abu Umaarah! Kya aap logo'n ne ghazwa-e-hunain mein faraar ikhtiyaar kiya tha? Unho'n ne kaha: Allah ki qasam! Rasool Allah ﷺ ne hargiz peeth nahi pheri, albatta aap ke ashaab mein jo naujawaan be-sar-o-saamaan the, jin ke paas na zirah thi, na khud[667], aur na koi doosra hathiyaar. Unka paala aisi qaum se pad gaya jo behtareen teer-andaaz the. Wo hawaazin aur banu nasr qabaail ki jamaate'n thee'n. Unka teer kam hi khataa jaata tha, chunache unho'n ne khoob teer barsaae. Wo nishaane se khataa nahi karte the. Us dauraan mein musalman Nabi ﷺ ke paas jamaa ho gae, aap apne safed khacchar par sawaar the aur aap ke chacha-zaad bhai Hazrat Abu Sufyan bin Haaris bin Abdul Muttalib aap ki sawaari ki lagaam thaame hue the. Aap ﷺ ne sawaari se utar kar Allah Ta'ala se madad ki dua maangi. Phir farmaya: "*Main nabi hoo'n, is mein*

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[662] راجع: 2789

[663] Dekhiye: 3593

[664] Dekhiye: 3592

[665] Dekhiye: 2929 3587 3590 3591

[666] راجع: 2928

[667] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

*ghalat bayaani ka koi shaaeba*[668] *nahi aur main janab Abdul Muttalib ka beta hoo'n*". Phir aap ne apne saathiyo'n ki (az-sar-e-nau) saff-bandi ki.[669]

## Baab 98: Mushrikeen Ki Shikast Aur Unke Paao'n Phisal Jaane Ki Bad-dua Karna

[2931] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ghazwa-e-ahzaab ke mauqa par farmaya: "*Allah Ta'ala in (qabaail-e-mushrikeen) ke ghar aur qabre'n aag se bhar de, unho'n ne hame'n salaat-e-wusta, yaane namaz-e-asr se roka, yahaa'n tak ke sooraj ghuroob ho gaya*".[670]

[2932] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ qunoot ke waqt ye dua padhte the: "*Aye Allah! Salama bin Hisham ko najat de. Aye Allah! Waleed bin Waleed ko najaat de. Aye Allah! Ayyash bin Abi Rabeea ko najaat de. Aye Allah! Tamaam kamzor musalmano ko najaat de. Aye Allah! Qabila-e-Muzar par apna sakht azaab naazil farma. Aye Allah! Aisa qahet naazil farma jaisa Hazrat Yusuf* ﷺ *ke zamaane mein padaa tha*".[671]

[2933] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, wo farmate hain ke Rasool Allah ﷺ ne jung-e-ahzaab ke din mushrikeen ke khilaaf ye bad-dua ki thi: "*Aye Allah! Kitaab ko naazil karne waale, jald hisaab lene waale, Aye Allah! Un (kaafiro'n ke) lashkaro'n ko shikast de. Unhe'n hazeemat*[672] *se do-chaar karde aur unke paao'n (maidaan se) ukhaad de*".[673]

[2934] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ Kaaba ke saae mein namaz padh rahe the ke Abu Jahal aur Quraish ke chand logo'n ne mashwara kiya (ke aap ko tang kiya jaae), chunache makkah se baahar ek (1) oontni zibah ki gai thi. Unho'n ne apne aadmi bheje, wo uski wo jhili[674] utha laae jis mein baccha lipta hota hai aur usey Aap ﷺ par daal diya. Uske baad Syeda Fatima ﷺ aaee'n, unho'n ne us (jhili) ko aap se alag karke door phenk diya. Aap ne farmay: "*Aye Allah! Quraish ko apni giraft mein le-le. Aye Allah! Quraish ko pakad le. Aye Allah! Quraish ko apni giraft mein le-le*". Abu Jahal bin Hisham, Utbah bin Rabeea, Shaiba bin Rabeea, Waleed bin Utba, Ubai bin Khalaf, aur Uqba bin Abi Mu'yat ke liye bad-dua farmaai. Hazrat Abdullah bin Masood ﷺ kehte hain ke maine un sab ko badr ke gande kooe'n mein maqtool dekha.

(Raawi-e-hadees) Abu Ishaq ne kaha: Main saatwe'n shakhs ka naam bhol gaya. Yusuf bin Abu Ishaq ne Abu Ishaq ke hawaale se bataaya ke wo Umaiyya bin Khalaf tha. Aur Shu'ba ne kaha: Wo Umaiyya ya Ubai hai, lekin saheeh ye hai ke wo Umaiyya bin Khalaf tha.[675]

[2935] Hazrat Ayesha ﷺ se riwayat hai ke kuch yahoodi Nabi ﷺ ki khidmat mein haazir hue aur kehne lagey ke aap par maut aae (السَّامُ عَلَيْكَ). Maine ye sun kar un par laanat ki, to aap ne farmaya: "*Tujhe kya ho gaya hai?*" Maine arz kiya: Aap ne nahi suna jo unho'n ne kaha hai? Aap ne farmaya: "*Kya toone wo nahi suna jo maine kaha hai? Ke tum par bhi ho* (وَعَلَيْكُمْ)".[676]

## Baab 99: Kya Musalman Ahle Kitab Ki Deeni Rahnumaai Kare Aur Unhe'n Quran Sikhaae?

[2936] Hazrat Abdullah bin Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne (shah-e-rome) Qaisar ko khat likha: "*Agar toone daawat-e-islaam se eraaz kiya to awaam logo'n ka gunah bhi tere zimme hoga*".[677]

## Baab 100: Mushrikeen Ke Liye Hidaayat Ki Dua Karna, Taake Unhe'n Maanoos Kiya Jaae

[2937] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Tufail bin Amr Dosi ﷺ aur unke saathi Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Qabila-e-Dos ne naa-farmaani ki aur (qubool-e-islaam se)

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[668] T: (شَائِبَہ) Shak, imkaan, gunjaaesh, gumaan [Rekhta]

[669] راجع: 2964

[670] Dekhiye: 4111 4533 6396

[671] راجع: 797

[672] T: (ہَزِیمَت) Shikast, haar, paspaai [Rekhta]

[673] Dekhiye: 2965 3025 4115 6392 7489

[674] T: (جِھلّی) Parda jo nau-zaaed bacche ke oopar hota hai. (Nau-zaaed=jo abhi-abhi paida hua ho) [Rekhta]

[675] راجع: 240

[676] Dekhiye: 6024 630 6256 6395 6401 6927

[677] Dekhiye: 2940

inkaar kar diya hai, Aap Allah se unke mutaalliq bad-dua kare'n. Tab kaha gaya ke qabila-e-dos to barbaad ho jaaega. (Lekin) Aap ne farmaya: "*Aye Allah! Qabila-e-dos ko hidaayat naseeb farma aur unhe'n (haq ki jaanib) le aa*".[678]

## Baab 101: Yahood-o-Nasaara Ko Kis Tarah Daawat Di Jaae Aur Unse Kis Baat Par Jung Ki Jaae? Nez Nabi ﷺ Ka Kisra Aur Qaisar Ko Khutoot Likhna Aur Unhe'n Ladaai Se Pehle Daawat-e-Islaam Dena

[2938] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke jab Nabi ﷺ ne shah-e-rome ko khat likhne ka iraada kiya to aap se kaha gaya ke wo mohr ke baghair khat nahi padhte. Chunache aap ne chaandi ki ek (1) angothi banwaai. Goya ab bhi main aap ke dast-e-mubaarak mein uski chamak dekh raha hoo'n. Us angothi par *Muhammad Rasool Allah* kundah[679] tha.[680]

[2939] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne apna (daawati) khat shah-e-iran Kisra ke paas bheja. Aap ne qaasid ko hukum diya ke wo us khat ko Bahrain ke governer ko pohoncha de. Phir Bahrain ka governer usey kisra ke darbaar mein pohoncha de ga. Jab kisra ne maktoob padha to usey tukde-tukde kar daala. (Raawi kehta hai ke) mere khayaal ke mutaabiq Hazrat Saeed bin Musaiyyib ne farmaya: Nabi ﷺ ne un (iraniyo'n) par bad-dua ki, ke wo khud bhi paarah-paarah ho jaae'n (chunache aisa hi hua).[681]

Faaeda: Bahrain ke governer ke paas Rasool Allah ﷺ ka khat le jaane waale Hazrat Abdullah bin Huzaafa Sahmi the. Kisra ko khat pohonchaane ka tareeqa yehi tha ke pehle uske governer ko diya jaae, phir wo khud shah-e-iran ko pohonchaae. Jab kisra ne Rasool Allah ﷺ ka khat phaada to Rasool Allah ﷺ ne uske mutaalliq bad-dua farmaai, ke usne mera khat nahi phaada, balke khud ko tukde tukde kiya hai. Chunache wo khud uski hukumat paash-paash ho gai. Aakhir-kaar ahle faaras ne ek (1) aurat ko sarbaraah banaaya to Rasool Allah ﷺ ne farmaya: "*Wo qaum kabhi kaamyaab nahi hogi jis ne apni hukumat ke muaamalaat aurat ke supurd kar diye*". Chunache Hazrat Umar Farooq ؓ ؓ ke daur mein iran ka aatish-kada bujha kar wahaa'n islaami parcham lehraa diya gaya.

## Baab 102: Nabi ﷺ Ka Logo'n Ko Islaam Aur Tasdeeq Ki Daawat Dena Aur Is Baat Ka Ehed Lena Ke Koi Ek-doosre Ko Allah Ke Siwa Maabood Na Banaae

Irshad-e-Baari Ta'ala Hai: Kisi Bande Ke Liye Ye laayaq Nahi Ke Allah Ta'ala Usey Kitab-o-Hikmat Aur Nabuwwat Ataa Farmae (to wo logo'n ko Allah ke siwa apni ibaadat ke mutaalliq daawat de).[682]

[2940] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne Qaisar (shah-e-rome) ko ek (1) khat likha, jis mein aap ne usey islaam qubool karne ki daawat di thi. Hazrat Dihyah Kalbi ؓ ko aap ne maktoob de kar bhjea aur unhe'n hukum diya tha ke wo us maktoob ko Bosra ke governer ke hawaale kar de'n. Wo usey Qaisar-e-rome tak pohoncha de ga. Waaqea ye tha ke jab faaras ki fauj shikast khaa kar peeche hat gai to wo Homs se eeliya aaya, taake wo us inaam ka shukar adaa kare jo usey fatah ki soorat mein mila tha. Jab uske paas Rasool Allah ﷺ ka naama-e-mubaarak pohoncha aur uske saamne padha gaya to usne kaha ke tum us shakhs ki qaum ka koi aadmi taalaash karo, taake main unse Rasool Allah ﷺ ke mutaalliq kuch dariyaaft karu'n.[683]

[2941] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne farmaya: Mujhe Abu Sufyan ne khabar di ke wo quraish ke kuch aadmiyo'n ke hamraah shaam mein the, jo tijaarat ki gharz se yahaa'n aae the. Ye us waqt ki baat hai jab Rasool Allah ﷺ aur kuffaar-e-quraish ke darmiyan sulah ho chuki thi. Abu Sufyan ne kaha ke Qaisar ke qaasid ne hame'n shaam ke kisi ilaaqe mein talaash kar liya aur wo mujhe aur mere saathiyo'n ko apne saath le kar chala, hatta ke ham bait-ul-muqaddas pohonche to hame qaisar-e-rome ke darbaar mein pohoncha diya gaya.

Wo apne shaahi darbaar mein sar par (baadshahat ka) taaj sajaae baitha hua tha aur rom ke umaraa aur wuzara uske ird-gird jamaa the. Usne apne tarjumaan se kaha: Un logo'n se dariyaaft karo ke wo aadmi jo khud ko nabi kehta hai

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[678] Dekhiye: 4392 6397

[679] T: (كُنْدَه) Khuda hua, naqsh kiya hua [Rekhta]

[680] راجع: 65

[681] راجع: 64

[682] Surah aale Imran: 79

[683] راجع: 2936

nasab ke etebaar se tum mein se kaun uske ziyaada qareeb hai? Abu Sufyan ne kaha: Nasab ke etebaar se main uske ziyaada qareeb hoo'n. Shah-e-Rome ne poocha ke tumhari aur uski kya rishtedaari hai? Maine kaha ke wo mera chacha-zaad bhai hai. Aur waaqai un dino'n us qaafle mein mere alaawa koi shakhs bhi Banu Abd Munaaf mein se nahi tha.

Is (wazaahat) ke baad Qaisar ne kaha: Isko mere qareeb bithaao. Mere saathiyo'n ko uske hukum ke mutaabiq mere peeche qareeb hi khada kar diya gaya. Uske baad usne tarjumaan se kaha: Uske saathiyo'n ko batlaa do ke maine isse us shakhs ke mutaalliq kuch maaloomaat haasil karu'nga, jo nabuwwat ka daawedaar hai, agar ye shakhs, uske mutaalliq koi jhooti baat kahe to uski takzeeb kar dena. Abu Sufyan ne kaha: Allah ki qasam! Agar mujhe us din us baat ki sharm na hoti ke mabaada mere saathi meri takzeeb kar de'n to uske sawaalo'n ke jawabaat mein zaroor jhoot ki milaawat kar deta, jo usne aap ke mutaalliq mujh se kiye the. Lekin mujhe to is baat ka khatka lagaa raha ke kahee'n mere saathi meri takzeeb na kar de'n. Is liye maine sacchaai se kaam liya.

Uske baad usne tarjumaan se kaha: Isse pooch ke us shakhs ka tumhare andar nasab kaisa hai? Maine kaha: Wo ham mein aala nasab ka haamil hai. Phir us ne kaha: Isse pehle tum mein se kisi ne aisa daawa kiya tha? Maine kaha: Nahi. Phir usne poocha: Kya tum logo'n ne us daawat-e-nabuwwat se pehle us par koi jhoot ka ilzaam lagaaya tha? Maine kaha: Nahi. Usne poocha: Kya uske aaba-o-ajdaad mein se koi baadshah hua hai? Maine kaha: Nahi. Usne poocha: Kya bade-bade log uski pairawi karte hain ya kamzor log uske peeche lagey hain? Maine kaha: Balke kamzor log hi uski pairawi karte hain. Usne poocha: Kya wo (uske pairokaar din-ba-din) badh rahe hain ya wo taadaad mein kam ho rahe hain? Maine kaha: Nahi, balke taadaad mein izaafa hi ho raha hai. Usne poocha: Kya uske deen mein daakhil hone ke baad koi uske deen se naaraaz ho kar murtad bhi hua hai? Maine kaha: Aisa nahi hai. Phir usne poocha: Kya wo bad-ehedi karta hai? Maine kaha: Nahi, lekin aaj kal hamaara usse ek (1) muaahada hua hai aur hame'n uski taraf se moaahade ki khilaaf-warzi ka andesha hai.

Abu Sufyan kehte hain ke mujhe is faqre ke siwaa aur koi baat daakhil karne ka mauqa na mil saka jisse aap ki tauheed nikalti ho aur apne saathiyo'n ki taraf se jhutlaane ka bhi andesha na ho. Phir usne kaha: Kya tum ne usse ya usne tum se kabhi koi jung ki hai? Maine kaha: Ji haa'n! Usne kaha: To phir wo jung kaisi rahi? Maine kaha: Ladaai mein kabhi ek (1) giroh ki fatah nahi hui, balke kabhi wo hame'n maghloob kar lete hain, aur kabhi ham un par ghalba paa lete hain. Usne poocha: Wo tumhe'n kin baato'n ka hukum dete hain? Is (Abu Sufyan) ne kaha: Wo hame'n is baat ka hukum dete hain ke ham sirf ek (1) Allah ki ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n. Wo hame'n un butho'n ki ibaadat se bhi manaa karte hain jin ki hamaare baap-dada ibaadat karte chale aae hain. Uske alaawa namaz, sadqa-o-khairaat, paak-baazi, wafaa-e-ehed aur adaa-e-amaanat ka bhi kehte hain.

Jab main usey ye tamaam baate'n bataa chuka to usne apne tarjumaan se kaha: In se kaho ke maine tum se unke nasab ke mutaaliq dariyaaft kiya to tum ne bataaya ke wo tumhare yahaa'n saaheb-e-nasab aur intehaai shareef samjhe jaate hain. Aur ambiya-e-ikraam bhi isi tarah apni qaum mein aala nasab ke haamil hote hain. Phir main dariyaaft kiya ke aaya ye baat isse pehle bhi tum mein se kisi ne kahi thi? Tum ne batlaaya ke nahi! Main kehta hoo'n ke agar ye baat usse pehle kisi aur ne kahi hoti to main kehta ke ye shakhs ek (1) baat ki naqqaali kar raha hai, jo usse pehle kahi jaa chuki hai. Maine tum se poocha ke nabuwwat ka daawa karne se pehle tum ne kabhi usey jhoot bolte dekha hai, to tum ne kaha: Nahi. Aur main acchi tarah jaanta hoo'n ke aisa nahi ho sakta ke ek (1) shakhs logo'n par jhoot baandhne se to parhez kare aur Allah par deedah-dileri se jhoot bole.

Maine tum se poocha ke uske buzurgo'n mein se koi baadshah guzra hai, to tum ne bataaya ke nahi. Main kehta hoo'n ke agar uske buzurgo'n mein se koi baadshah guzra hota to main kehta ke ye shakhs (us daawa-e-nabuwwat ki aad mein) apne baap-dadad ki baadshahat ka taalib hai. Maine tum se poocha ke bade-bade sardar uski pairawi kar rahe hain ya kamzor log? Tum ne kaha ke kamzor log hi uski pairawi kar rahe hain, aur haqeeqat bhi yehi hai ke is qism ke naatawaa'n log hi paighambaro'n ke pairokaar hote hain. Maine poocha ke wo badh rahe hain ya kam ho rahe hain? Tum ne batlaaya ke unki taadaad mein musalsal izaafa ho raha hai. Dar-haqeeqat imaan ka yehi haal hota hai, ta-aa'nke wo paaya-e-takmeel tak pohonch jaata hai.

Phir maine poocha ke us deen mein daakhil hone ke baad koi shakhs deen se bezaar ho kar murtad bhi hua hai? To tum ne bataaya ke nahi. Waaqai imaan ka yehi haal hota hai ke uski chaashni jab dil mein samaa jaati hai to phir nikalti nahi. Phir maine tum se dariyaaft kiya ke wo ehed-shikni bhi karta hai, to tum ne aagah kiya ke nahi. Yaqeenan Rasool Allah ﷺ aise hi hote hain ke wo ehed-shikni nahi karte. Maine tum se poocha: Kya tum ne usse jung ki hai, aur unho'n ne tum se jung ki hai. Tum ne kaha: Haa'n, aisa hua hai, albatta wo jung dol ki tarah rahi hai, kabhi wo tum par ghaalib aur kabhi tum un par ghaalib rahe.

Rasoolo'n ka yehi haal hota hai ke unka imtehaan liya jaata hai, lekin accha anjaam unke haq hi mein hota hai. Maine tum se ye bhi poocha ke wo tumhe'n kin baato'n ka hukum dete hain, to tum ne bataaya ke wo Allah ki ibaadat karne aur uske saath kisi ko shareek na thehraane ka hukum deta hai, aur tumhe'n unki ibaadat karne se manaa karta hai, jin ki tumhare aaba-o-ajdaad ibaadat karte chale aae hain aur uske alaawa wo tumhe'n namaz, sacchaai, parhezgaari-o-paakdaamani, eefa-e-ehed aur adaa-e-amaanat ka hukum deta hai.

Waaqai Nabi ki yehi sifaat hoti hain. Main jaanta tha ke ye nabi aane waala hai, lekin mera ye khayaal na tha ke wo tum mein se hoga. Jo kuch tum ne bataaya hai, agar wo saheeh hai to ye shakhs bohot jald is jagah ka maalik ho jaaega, jaha'n mere ye dono qadam hain. Agar mujhe yaqeen hota ke main uske paas pohonch saku'nga to usse mulaqaat ki zaroor zehmat uthaata. Agar main uske paas hota to zaroor uske paao'n dhota. Abu Sufyan ne kaha: Phir usne Rasool Allah ﷺ ka khat mangwaaya aur wo uske saamne padha gaya, us mein ye likha tha:

Shuru Allah ke naam se jo bohot meherbaan, intehaai rahem karne waala hai. Allah ke bande aur uske rasool Muhammad ﷺ ki taraf se Harqil-e-Azeem, rom ke naam. Us shakhs par salaam jo hidaayat ki pairawi kare. Uske baad main tumhe'n islaam ki daawat deta hoo'n. Musalman ho jaao to salaamti mein rahoge aur Allah Ta'ala tumhe'n dohra ajar de ga aur gar tum ne roo-gardaani ki, to teri riaayaa ka gunah bhi tujh par hoga. "Aye Ahle Kitab! Ek Aisi Baat Ki Taraf Aajaao Jo Hamaare Aur Tumhare Darmiyan Yaksaa'n Hai. Wo Ye Ke Ham Allah Ke Siwa Kisi Aur Ki Ibaadat Na Kare'n Aur Uske Saath Kisi Ko Shareek Na Karen Aur Ham Mein Se Koi Bhi Allah Ke Siwa Kisi Ko Rabb Na Banaae. Phir Agar Ye Log Eraaz Kare'n To (saaf) Kehdo Gawaah Raho Ke Beshak Ham Farma-bardaar Hain".[684]

Abu Sufyan ne kaha: Jab usne apni baat poori karli to uske aas-paas roomi sardaro'n ki aawaaze'n buland hone lagee'n aur wahaa'n bohot ghul-ghapaadah[685] hua. Main nahi jaanta ke unho'n ne kya kaha, albatta hamaare mutaalliq hukum diya gaya to hame'n wahaa'n se baahar nikaal diya gaya. Ab main apne saathiyo'n samet baahar nikla aur unke saath gosha-e-tanhaai muyassar aaya to maine kaha: Abu Kabsha ke bete ka muaamala bada zor pakad gaya hai. Usse to roomiyo'n ka ye baadshah bhi darta hai. Allah ki qasam! Uske baad main zillat mehsoos karta raha aur mujhe baraabar yaqeen raha ke wo ghaalib aakar rahega, yahaa'n tak ke Allah Ta'ala ne mere dil mein islaam jaa-gazee'n[686] kar diya, jabke main usey naa-pasand karta tha.[687]

[2942] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne Nabi ﷺ ko khybar ke din ye farmate hue suna: "*Main ab jhanda us shakhs ko du'nga jiske haath par Allah fatah de ga*". Us par Sahaba Ikraam is ummeed mein khade ho gae ke un mein se kis ko jhanda milta hai? Aur doosre din har shakhs ko yehi ummeed thi ke jhanda usey diya jaaega, magar aap ne farmaya: "*Ali kaha'n hain?*" Arz kiya gaya: Wo to aashob-e-chashm mein mubtalaa hain. Aap ke hukum par unhe'n bulaya gaya. Aap ne unki dono aankho'n mein apna luaab-e-dahan lagaaya jisse wo fauran sehat-yaab ho gae, goya unhe'n koi shikaya hi nahi thi. Phir Hazrat Ali ؓ ne kaha: Ham unse jung lade'nge yahaa'n tak ke wo hamari tarah (musalman) ho jaae'n? Aap ne farmaya: "*Aaraam se chalo! Jab tum unke maidaan mein jaao to sab se pehle unhe'n daawat-e-islam do, aur unke faraaez se unhe'n aagaah karo. Allah ki qasam! Agar tumhari wajah se ek (1) shakhs ko bhi hidaayat mil gai to wo tumhare liye surkh oonto'n se behtar hai*".[688]

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[684] Surah aale Imran: 64

[685] T: (غُل غَپاڑَہ) Shor, cheekh-pukaaar [Rekhta]

[686] T: (جاگُزیں) Qaaem, basaa hua, sabat [Rekhta]

[687] راجع: 7

[688] Dekhiye: 3009 3701 3210

[2943] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ jab kisi qaum par chadhaai karte to us waqt tak hamla na karte jab tak subha na hoti. Jab subha ho jaati aur azaan ki awaaz sun lete to ruk jaate aur agar azaaan na sunte to subha ke baad hamla kar dete, chunache khybar mein bhi ham raat hi ko pho'nche.[689]

[2944] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ hame'n saath le kar Ghazwa karte…[690]

[2945] Hazrat Anas ﷺ hi se riwayat hai ke Nabi ﷺ khybar ki taraf tashreef le gae aur wahaa'n raat ke waqt pohonche. Aap ﷺ jab kisi qaum ke paas raat ko aate to un par hamla na karte hatta ke subha hojaati. Chunache jab subha hui to yahoodi apni kasiyaa'n[691] aur tokriyaa'n le kar baahar nikle. Jab unho'n ne Aap ﷺ ko dekha to kehne lagey: Muhammad ﷺ hain. Allah ki Qasam! Muhammad ﷺ ko Lashkar samet aagae hain. Us waqt Nabi ﷺ ne farmaya: "*Allahu Akbar! Khybar wiraan ho gaya, jab ham kisi qaum ke maidaan mein utarte hain to daraae hue logo'n ki subha bohot buri hoti hai*".[692]

[2946] Hazrat Abu Huraira ﷺ se riwayat hain, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Mujhe hukum diya gaya hai ke main logo'n se us waqt tak jung karta rahu'n yahaa'n tak ke wo* "لا إله إلا الله" *kahe'n. Jis ne* "لا إله إلا الله" *keh diya uski jaan aur maal ham se mehfooz hai, magar haq islam ki wajah se (phir bhi qitaal kiya jaa sakta hai). Albatta uska hisaab Allah ke zimme hai*".

Is riwayat ko Hazrat Umar aur Ibne Umar ﷺ ne bhi Nabi ﷺ se bayan kiya hai.

## Baab 103: Ladaai Ka Muqaam Chupaana Aur Jumeraat Ke Din Safar Karna

[2947] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unse (unke bete) Hazrat Abdullah ne bayan kiya aur (Hazrat Kaab ke naabina hone ke baad) unke doosre beto'n mein se wohi (Abdullah) unhe'n raaste mein le kar chalte the. Unho'n ne kaha: Maine (apne waalid-e-mohtaram) Hazrat Kaab bin Maalik ﷺ se suna, jab wo (ghazwa-e-tabuk mein) Rasool Allah ﷺ se peeche reh gae the ke Rasool Allah ﷺ jab kisi ghazwe ka iraada karte to kisi doosre muqaam ki taraf ishaara karte.[693]

[2948] Hazrat Kaab bin Maalik ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ aksar taur par jab kisi jung ka iraada karte to asal muqaam chupa kar kisi doosre muqaam ki taraf ishaara karte the. Jab aap ghazwa-e-tabuk ko jaane lagey to choo'nke us waqt sakht garmi thi, door-daraaz ka safar, jungalaat ka saamna, aur kaseer taadaad dushman se muqaabla karna tha, is liye aap ne musalmano ko saaf-saaf bataa diya taake wo dushman ka muqaabla karne ke liye poori poori taiyyaari kar le'n. Aap ne jaha'n jaana tha, uska saaf-saaf elaan kar diya.[694]

[2949] Hazrat Kaab bin Maalik ﷺ se riwayat hai, wo kaha karte the ke Rasool Allah ﷺ jumeraat ke din ke siwa bohot kam safar ke liye nikalte the.[695]

[2950] Hazrat Kaab bin Maalik ﷺ se mazeed riwayat hai ke Nabi ﷺ ghazwa-e-tabuk ke liye jumeraat ke din nikle the. Aur Aap ﷺ jumeraat ke roz safar karna pasand karte the.[696]

Faaeda: Ek (1) kaam ka iraada karke kisi maslahat ke pesh-e-nazar kisi doore kaam ka izhaar karna tawariya[697] kehlaata hai. Jungli haalaat mein pesh-e-nazar aisa karna padta hai, taake dushman ko uski khabar na ho aur wo muqaable ki taiyyaari na kar sakey. Lekin ghazwa-e-tabuk ke waqt aap ne tawariya nahi kiya, balke saaf-saaf alfaaz mein us jugna ka elaan kar diya, kyou'nke har etebaar se muqaabla bohot sakht tha. Ek (1) taaqatwar hukumat se takkar lena thi aur musalmano ko usse nabard-aazma[698] hone ke liye poore taur par taiyyaari karna thi.

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689 راجع: 371

690 راجع: 371

691 T: (کسیان) Phaoda [RSB]

692 راجع: 371

693 راجع: 2757

694 راجع: 2757

695 راجع: 2757

696 راجع: 2757

697 T: (تَورِیَہ) Iraada kuch karna aur zaahir kuch karna, dil mein jo kuch hai uske khilaaf zaahir karna [Rekhta]

698 (نَبَرد آزما ہونا) Ladna, jung karna [Rekhta]

## Baab 104: Namaz-e-Zohar Ke Baad Safar Par Rawaana Hona

[2951] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne madina taiyyaba mein zohar ki 4 rakate'n adaa kee'n aur dhul-hulaifa pohonch kar asr ki do (2) rakate'n padhee'n. Maine Sahaba Ikraam ﷺ ko hajjo umrah dono ka talbiya ba-awaaz-e-buland kehte hue suna.[699]

## Baab 105: Mahine Ke Aakhri Dino'n Mein Safar Ke Liye Nikalna

Hazrat Ibne Abbas ﷺ farmate hain ke Nabi ﷺ madina taiyyaba se (hajj ke liye us waqt) rawaana hue jab dhul-qada ke paanch (5) din reh gae the aur makkah us waqt pohonche jab dhul-hajja ki 4 raate'n guzar chuki thee'n.

[2952] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah (hajj ke liye) us waqt rawaana hue jab dhul-qada ke 5 din baaqi the. Us waqt hajj ke alaawa hamaara koi iraada na tha. Jab ham makkah ke qareeb hue to Rasool Allah ﷺ ne hukum diya ke jis ke saath qurbani ka jaanwar na ho, wo jab baitullah ke tawaaf aur safaa-o-marwa ki saee se faarigh ho to ehraam khol de.

Hazrat Ayesha ﷺ farmati hain ke 10 dhul-hajja ko hamaare yahaa'n gaae ka gosht laaya gaya to maine dariyaaft kiya: Ye gosht kaisa hai? Hame'n bataaya gaya ke Rasool Allah ﷺ ne apni azwaaj ki taraf se gaae ki qurbaani di hai (ye uska gosht hai).

(Raawi-e-hadees) Yahya ka bayan hai, ke maine uske baad ye hadees Qasim bin Muhammad se zikr ki to unho'n ne bataaya ke Allah ki qasam! Usne tumse ye hadees theek-theek bayan ki hai.[700]

Faaeda: Baaz jaahil logo'n ka aqeeda hai ke chaand ke urooj par safar karna chaahiye, chaand ke nuzool ke waqt safar karna nahoosat ka baais hai. Imam Bukhari ﷺ ne is ghalat aqeede ki tardeed ki hai ke Rasool Allah ﷺ safar-e-hajj ke liy maah-e-dhul-qada ke aakhir mein rawaana hue. Agar us waqt safar karna manhoos hota to aap aisa kyou'n karte. Us safar ka taalluq agarche hajj se hai, magar jihaad ke safar ko us par qiyaas kiya jaa sakta hai.

## Baab 106: Maah-e-Ramzan Mein Safar Karna

[2953] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ramzan-ul-mubaarak mein safar kiya aur roza rakha, hatta ke jab aap muqaam-e-kudaid pohonche to iftaar kar diya. Sufyan ne kaha ke Zohri ne farmaya: Mujhe Obaidullah ne bataaya, unho'n ne Hazrat Ibne Abbas ﷺ se poori hadees bayan ki.[701]

## Baab 107: Safar Ke Waqt Al-widaa Kehna

[2954] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n kisi Lashkar ke saath rawaana kiya aur ham se farmaya: "*Agar tum quraish ke falaa'n-falaa'n do (2) aadmiyo'n ko paao to unhe'n aag mein jalaa dena*". Aap ne unka naam bhi liya tha. Hazrat Abu Huraira ﷺ kehte hain: Phir jab ham chalne lagey to ham apa ke paas rukhsat ke liye aae to aap ne farmaya: "*Maine tumhe'n hukum diya tha ke falaa'n, falaa'n shakhs ko aag mein jalaa dena, magar aag se azaab to Allah hi deta hai, lehaaza tum agar unhe'n giraftaar karo, to qatl kar dena*".[702]

Faaeda: Un dono ne Rasool Allah ﷺ ki saahebzaadi Hazrat Zainab ﷺ ko dauran-e-safar barcha maara, jisse unka hamal saaqit ho gaya tha, is liye aap ne pehle unhe'n jalaa dene ka hukum diya, phir baad mein unhe'n qatl kar dene ka farmaya.

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[699] راجع: 1089

[700] راجع: 294

[701] راجع: 1944

[702] Dekhiye: 3016

## Baab 108: Imam Ka Hukum Sunna Aur Usey Maanna

[2955] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*(Imam aur khalifa-e-waqt ki) baat sunna aur manna (har musalman ke liye) zaroori hai, taa-waqtiya*[703] *kisi gunah ka hukum na diya jaae. Agar kisi gunah ka hukum diya jaae to phir (uski baat) sunna aur manna zaroori nahi*".[704]

## Baab 109: Imam Ke Zer-e-Saaya Hamla Aur Difaa Kiya Jaata Hai

[2956] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate suna: "*Ham log baad mein aane waale hain, magar (martabe mein sabqat le jaane waale hain*".[705]

[2957] Aur isi sanad se riwayat hai (Rasool Allah ﷺ ne farmaya:) "*Jis ne meri itaa-at ki usne Allah ki itaa-at ki aur jisne meri naa-farmaani ki, usne Allah ki naa-farmaani ki. Aur jis shakhs ne haakim-e-shariyat ki farma-bardaari ki, to bila-shubha usne meri farma-bardaari ki, aur jo shakhs haakim-e-shariyat ki naa-farmaani karega to bila-shubha usne meri naa-farmaani ki. Aur imam to dhaal ki tarah hai, jiske zer-e-saaya jung ki jaati hai, aur uske zariye se hi difaa kiya jaata hai. Agar wo Allah se darne ka hukum de aur adl kare to usey sawaab milega aur agar wo uske khilaaf kare to uske sabab gunahgaar hoga*".[706]

## Baab 110: Dauran-e-Jung Mein (ladaai se) Na Bhaagne Par Aur Baaz Ne Kaha: Maut Par Bait Lena

Kyou'nke irshad Baari Ta'ala hai: "Bila-shubha Allah Un Ahle Imaan Par Raazi Ho Gaya (jinho'n ne aap ke haath par darakht ke neeche bait ki)".[707]

[2958] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke (Sulah Hudaibiya ke baad) jab ham doosre saal dobaara aae to ham mein se do (2) shakhs bhi us darakht ki nishaan-dahi par muttafqi na ho sakey, jis ke neeche ham ne bait ki thi. Us (darakht) ka chup jaana bhi Allah ki taraf se rahmat tha. (Raawi-e-hadees ne kaha:) Ham ne Hazrat Naafe se poocha ke Aap ﷺ ne un (Sahaba Ikraam ﷺ) se kin umoor par bait li thi? Kya maut par bait ki thi? Unho'n ne farmaya: (maut par) nahi, balke sabr-o-isteqaamat par bait li thi.

[2959] Hazrat Abdullah bin Zaid ﷺ se riwayat hai, unho'n ne kaha ke waaqea-e-hira mein ek (1) shakhs unke paas aaya aur usne unse kaha ke Hazrat Hanzala ﷺ ka beta logo'n se maut par bait le raha hai, to Hazrat Abdullah bin Zaid ﷺ ne kaha ke main Rasool Allah ﷺ ke baad kisi se us par bait nahi karu'nga.[708]

[2960] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se bait ki aur uske baad main ek (1) darakht ke saae ke neeche chala gaya. Phir jab hujoom hua to aap ne farmaya: "*Aye Ibne Akwa! Kya tum bait nahi karoge?*" Maine kaha: Allah ke Rasool ﷺ! Main to bait kar chuka hoo'n. Aap ne farmaya: "*To phir sahi*". Lehaza maine aap se dobaara bait ki.

(Raawi-e-hadees kehta hai:) Maine unse kaha: Abu Muslim! Tum ne us din kis baat par bait ki thi? Unho'n ne farmaya: Maut par.[709]

[2961] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Khandaq ki ladaai mein ansaar kehte the: Ham wo log hain jinho'n ne jihad par Hazrat Muhammad ﷺ ki bait ki hai. Ye bait hamesha ke liye hai jab tak ham zinda rahe'nge. Aap ﷺ ne unhe'n (ye) jawab diya: "*Aye Allah! Aakhirat ki zindagi ke alaawa koi zindagi nahi, to ansaar-o-muhajireen ko izzat ataa farma*".[710]

[2962 2963] Hazrat Mujaashe ﷺ se riwayat hai, unho'n ne kaha: Main aur mera bhai Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Ham se hijrat par bait le le'n. Aap ﷺ ne farmaya: "*Hijrat to musalman ke liye khatam ho chuki hai*".

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[703] T: (تا وقتیہ) Us waqt tak [RSB]

[704] Dekhiye: 7144

[705] راجع: 238

[706] Dekhiye: 7137

[707] Surah al Fatah: 18

[708] Dekhiye: 4167

[709] Dekhiye: 4169 7206 7208

[710] راجع: 2834

Maine arz kiya: Ab aap ham se kis baat par bait le'nge? Aap ne farmaya: "*Islam par isteqaamat aur jihaad par gaamzan rehne par*".[711]

## Baab 111: Imam Ko Chaahiye Ke Wo Logo'n Ko Usi Baat Ka Paaband Kare Jiski Wo Taaqat Rakhte Hain

[2964] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Aaj mere paas ek (1) aadmi aaya aur ek (1) masla poocha, lekin main na samjha ke uska kya jawab doo'n? Usne kaha: Aap bataae'n ke ek (1) tandrust-o-tawaana aadmi jo hathiyaaro'n se aaraasta hai, wo hamaare umaraa ke saath jihaad mein jaata hai, magar wo chand baato'n mein aise ahkaam dete hain jin par ham amal-paira nahi ho sakte. Maine usse kaha: Allah ki qasam! Meri samajh se baahar hai, main uske siwa tujhe kya jawaab doo'n ke ham Nabi ﷺ ke hamraah jaate the to aap hame'n ek (1) martaba hukum farmate jis ko ham kar liya karte the aur beshak tum mein se har shakhs neki par rahega jab tak wo Allah Ta'ala se darta rahega. Lekin agar uske dil mein kisi baat ka khatka ho to wo kisi aise shakhs se dariyaaft kare jo uski tashaffi[712] karde. Aur aisa waqt bhi aane waala hai ke tumhe'n aisa shakhs nahi mil sakega. Us zaat ki qasam jis ke siwa koi maabood-e-bar-haq nahi! Jitni duniya baaqi hai, uski baabat main ye kehta hoo'n ke wo ek (1) hauz ki tarah hai, jiska saaf paani pi liya gaya hai aur gadla[713] paani baaqi reh gaya hai.

## Baab 112: Nabi ﷺ Jab Subah Ladaai Shuru Na Karte To Usey Sooraj Dhalne Tak Muakh-khar Kar Dete

[2965] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne Hazrat Abu Nazar Saalim ko khat likha ke Rasool Allah ﷺ ne kisi jihad ke mauqa par jis mein dushman se muqaabla hua tha, intezaar kiya, yahaa'n tak ke aaftaab dhal gaya.[714]

[2966] (Hazrat Abdullah bin Abi Awfa ﷺ hi se riwayat hai ke) Phir Aap ﷺ logo'n mein khade hue aur farmaya: "*Logo! Dushman se muqaable ki aarzu na karo, balke Allah Ta'ala se aafiyat maango. Lekin agar dushman se muqaabla ho to sabr karo aur khoob jaan lo ke jannat talwaaro'n ke saae taley hai*". Phir aap ne you'n dua ki: "*Aye Allah! Kitab ke naazil karne waale, baadalo'n ko chalaane waale, (kaafiro'n ke) lashkaro'n ko shikast dene waale, unhe'n shikast de aur unke khilaaf hamari madad farma*".[715]

Faaeda: Sooraj dhalne tak intezaar karne ki wajah ye hai ke us waqt madad ki hawaae'n chalti hain aur din-thanda hone ke baais jam kar ladaai ki jaati hai. Nez musalman apni namazo'n mein mujahideen ke liye duaae'n karte hain.

## Baab 113: Logo'n Ka Imaam Se Ijaazat Talab Karna

Irshad-e-Baari Ta'ala hai: "Momin To Sirf Wo Hain Jo Allah Aur Uske Rasool Par Imaan Laae Aur Jab Wo Uske Saath Kisi Ijtemaai Kaam Par Hote Hain To Aap Se Ijaazat Liye Baghair Nahi Jaate. Beshak Jo Log Aap Se Ijaazat Talab Karte Hain…".[716]

[2967] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) dafa Rasool Allah ﷺ ke hamraah maidaan-e-jung mein tha. Mujhe Nabi ﷺ miley jabke main apne paani laane waale oont par sawaar tha, jo us waqt thakaawat ki wajah se chalne ke qaabil nahi raha tha. Aap ﷺ ne poocha: "*Tere oont ko kya ho gaya hai?*" Maine arz kiya: Ye thak gaya hai. Rasool Allah ﷺ uske peeche aae, usey daa'nta aur uske liye dua farmaai. Chunache wo sab oonto'n se aage aage chalne laga. Aap ne mujh se farmaya: "*Ab apne oont ko kaise dekh rahe ho?*" Maine arz kiya: Bohot accha ho gaya hai aur usey aap ki barkat haasil hui. Aap ne farmaya: "*Kya tum usey mere haath farokht karoge?*" Mujhe sharm aagai, kyou'nke hamaare yahaa'n uske alaawa koi doosra oont paani laane waala nahi tha. Uske ba-wujood maine arz kiya: Haa'n (main bechta hoo'n). Aap ne farmaya: "*Usey mere haath farokht kar do*". To maine usey aap ke haath farokht kar diya aur ye shart ki, ke madina taiyyaba pohonchne tak us par sawaari karu'nga.

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[711] Hadees: 2922, dekhiye: 2078 4305 4307 Hadees: 2963, dekhiye: 3079 4306 4308

[712] T: (تَشَفّی) Tasalli, qaraar, itmenaan, dil-jamee [Rekhta]

[713] T: (گُدْلا) Ghair-shaffaaf, keechad mila hua [Rekhta]

[714] راجع: 2933

[715] راجع: 2818

[716] Surah an Noor: 62

Maine arz kiya: Allah ke Rasool ﷺ! Maine haal hi mein shaadi ki hai, is liye muhe pehle jaane ki ijaazat de'n. to aap ne mujhe ijaazat de di. Chunache main madina taiyyaba jaane ke liye logo'n ke aage aage hua. Jab main madina taiyyaba pohoncha to mere maamu'n ne oont ke mutaalliq dariyaaft kiya. Maine jo kuch waaqea hua tha unse bayan kiya to unho'n ne mujhe malaamat ki. Hazrat Jaabir ﷺ kehte hain ke jab maine Rasool Allah ﷺ se ijaazat li thi to aap ne mujhe farmaya: "*Kya tum ne kawaari se shaadi ki hai ya kisi bewa se?*" Maine arz kiya: Shaadi-shuda se. Aap ne farmaya: "*Tum ne kawaari se shaadi kyou'n nak I, tum usse khelte wo tum se khelti?*" Maine arz kiya: Allah ke Rasool ﷺ! Mere waalid-e-giraami faut ho gae, ya Shaheed ho gae aur meri choti-choti behne'n hain, to maine un jaisi ladki se nikah karna accha na samjha, jo na to unhe'n adab sikha sakey aur na unka intezaam kar sakey. Is liye maine ek (1) bewa se nikah kiya hai jo unka intezaam bhi kare aur unhe'n adab bhi sikhaae. Hazrat Jaabir ﷺ kehte hain ke jab Rasool Allah ﷺ madina taiyyaba tashreef laae to main subha sawere aap ki khidmat mein oont le kar haazir hua. Aap ne mujhe uski qeemat bhi adaa kardi aur oont bhi mujhe waapas kar diya.

(Raawi-e-hadees) Mugheera kehte hain ke ye adaaegi ki behtar soorat hai. Ham is mein koi harj nahi samajhte.[717]

## Baab 114: Nai-nai Shaadi Hone Ke Ba-wujood Maidain-e-Jung Mein Shareek Hona

Is unwaan ke liye Hazrat Jaabir ﷺ ki hadees hai jo Nabi ﷺ se marwi hai.

## Baab 115: Jis Ne Shab-e-Zifaaf Ke Baad Maidaan-e-Jung Mein Jaana Pasand Kiya

Iske Mutaalliq Hazrat Abu Huraira ﷺ ki riwayat hai jise unho'n ne Nabi ﷺ se bayan kiya hai.

## Baab 116: Khauf-o-Hiraas Ke Waqt Imam Ka Khud Aage Badhna

[2968] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke ek (1) dafa madina taiyyaba mein khauf-o-hiraas phaila to Rasool Allah ﷺ ne Hazrat Abu Talha ﷺ ke ghode par sawaar ho kar khud pesh-qadmi ki aur waapas aakar farmaya: "*Ham ne wahaa'n kuch nahi dekha, albatta us ghode ko dariya jaisa paaya hai*".[718]

## Baab 117: Khauf-o-Hiraas Ke Waqt Jaldi Se Ghode Ko Edi Lagaana

[2969] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa mein khauf-o-hiraas phaila to Rasool Allah ﷺ tan-tanha Hazrat Abu Talha ﷺ ke ek (1) sust-raftaar ghode par sawaar hue. Phir aap ne baahar nikal kar usey edi lagaai. Aap ke peeche logo'n ne bhi ghode daudaae. Aap ﷺ ne (waapsi par) farmaya: "*Ghabrane ki zaroorat nahi, albatta ye ghoda to dariya jaisa hai*". Chunache wo ghoda uske baad kabhi peeche nahi raha.[719]

## Baab 118: Khauf-o-Hiraas Ke Waqt Tanha Baahar Nikalna

Wazaahat: Imam Bukhari ﷺ ne us unwaan ke tahat koi hadees zikr nahi ki. Balke pehle bayan karda Hadees-e-Anas par iktefa kiya hai. Maqsad ye hai ke khauf-o-hiraas ke waqt zaroor nahi ke insaan apne saathiyo'n ko hamraah le kar haqeeqat haal ka pataa kare. Balke aise haalaat mein imam ko akele jaane mein bhi koi harj nahi hai.

## Baab 119: Jihaad Fee Sabeelillah Mein Kisi Ko Ujrat Dena Aur Sawaari Muhaiyya Karna

Hazrat Mujahid bayan karte hain ke maine h Abdullah bin Umar ﷺ se arz kiya: Main jihaad ke liye jaana chahta hoo'n. Unho'n ne farmaya: Mera dil chahta hai ke main bhi us mudd (مد) mein apna kuch maal kharch karke tumhari madad karu'n. Maine arz kiya: Allah Ta'ala ka diya hua mere paas kaafi hai. Unho'n ne farmaya: Tumhara sarmaya to tumhare liye hai, main to sirf ye chahta hoo'n ke mere maal bhi Allah ke raaste mein kharch ho jaae.

Hazrat Umar ﷺ farmate hain ke kuch log jihaad ki gharz se bait-ul-maal ka kuch maal le lete hain, lekin wo jihaad ke liye jaate nahi, aainda jisne aisa kiya to ham us maal ke ziyaada haqdaar ho'nge, yaane ham usse wo maal wasool kare'nge jitna usne baitul maal se liya hai.

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[717] راجع: 443
[718] راجع: 2627
[719] راجع: 2627

Taaoos aur Mujahid bayan karte hain ke agar tumhe'n koi maal us shart par diya jaae ke tum jihaad ke liye jaao to ab tumhari marzi hai usey jaha'n chaaho kharch karo. Tum usey apne ahel-o-ayaal ki zaroorat ke liye bhi sirf kar sakte ho (magar shart ke mutaabiq jihaad mein shirkat zaroori hai).

[2970] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne kaha: Maine Allah ki raah mein kisi ko sawaari ke liye ghoda diya. Phir maine dekha ke wo farokht ho raha hai. Maine Nabi ﷺ se poocha: Main usey khareed loo'n? Aap ne farmaya: "*Usey mat khareedo aur apne sadqe ko waapas ne lo*".[720]

[2971] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar bin Khattab ﷺ ne kisi ko jihaad fee sabeelillah ke liye ghoda diya. Phir usey farokht hota paaya to usey khareedne ka iraada kiya. Uske mutaalliq unho'n ne Rasool Allah ﷺ se dariyaaft kiya to aap ne farmaya: "*Usey mat khareedo aur apne sadqa-o-khairaat mein rujoo na karo*".[721]

[2972] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar main apni ummat par mushkil aur dushwaar na samajhta to main kisi bhi chote se chote lashkar se peeche na rehta lekin mere paas itni sawariyaa'n nahi hain ke main unko de saku'n aur na mere paas itne wasaael hi hain ke main unhe'n aariyatan sawariya'n muhaiyya kar saku'n. Uske ba-wujood unka jihad se peeche reh jaana bhi mujh par bohot giraa'n hai. Main to ye pasand karta hoo'n ke Allah ki raah mein jihaad karu'n aur qatl ho jaau'n, phir zinda kar diya jaau'n, phir qatl ho jaau'n, phir zinda kar diya jaau'n*".[722]

## Baab 120: Mazdoori Lekar Jihaad Mein Shareek Hona

Imam Hasan Basri aur Ibne Sireen bayan karte hain ke maal-e-ghanimat se mazdoor ko bhi hissa diya jaae. A'tiya bin Qais ne ek (1) ghoda maal-e-ghanimat se nisf ki shart par kiraae par liya. Ghode ke hisse mein chaar-sau (400) dinar aae to unho'n ne do-sau (200) dinar khud rakh liye aur do-sau (200) dinar ghode ke maalik ko de diye.

[2973] Hazrat Ya'la bin Umaiyya ﷺ se riwayat hai ke main ghzwa-e-tabuk mein Rasool Allah ﷺ ke hamraah jihaad ke liye rawaana hua. Maine ek (1) jawaan oont sawaari ke liye bhi diya, jo mere khayaal mein mera mazboot-tar amal tha. Is silsile mein maine ek (1) mazdoor bhi kiraae par rakha. Wo mazdoor kisi se lad-pada to ek (1) ne doosre ka haath chaba liya. Doosre ne jhatka de kar apna haath uske mu'n se nikla to uske agle do 92) daant nikaal diye. Wo Nabi ﷺ ki khidmat mein haazir hua to aap ne usey baatil thehraya aur farmaya: "*Kya wo apna haath tere mu'n mein daale rakhta ke tu usey chabaata rahe jaise oont chabaata hai*?"[723]

## Baab 121: Nabi ﷺ Ke Jhande Ka Bayan

[2974] Hazrat Sa'labah bin Abu Maalik Qurazi ﷺ se riwayat hai, unho'n ne bayan kiya ke Hazrat Qais bin Saad ﷺ, jo (jihaad mein) Nabi ﷺ ke alam-bardaar the, ne jab hajj ka iraada kiya to sar mein kanghi ki.

[2975] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ali ﷺ ghazwa-e-khybar mein Nabi ﷺ se peeche reh gae the, kyou'nke unki aankho'n mein dard tha. Wo farmaane lagey: Main Rasool Allah ﷺ se kyou'nkar peeche rahu'n, chunache wo nikal pade aur Nabi ﷺ se aamile. Us raat ki shaam jis ki subha khybar fatah hua Rasool Allah ﷺ ne farmaya: "*Kal main jhanda aise shakhs ko du'nga ya aisa shakhs jhanda pakdega jis se Allah aur uska rasool mohabbat karte hain*". Ya farmaya: "*Wo shakhs Allah aur uske rasool se mohabbat karta hai. Allah Ta'ala uske haath khybar fatah karega*". Ham kya dekhte hain ke Hazrat Ali aagae jabke hame'n ummeed nahi thi. Logo'n ne arz kiya: Ye Ali ﷺ hain, to Rasool Allah ﷺ ne unhe'n jhanda de diya. Phir unke saath par Allah Ta'ala ne fatah naseeb farmaai.[724]

[2976] Hazrat Naafe bin Jubair se riwayat hai, unho'n ne Hazrat Abbas ﷺ se suna, wo Hazrat Zubair ﷺ se keh rahe the: Kya yahaa'n Nabi ﷺ ne aap ko parcham nasab karne ka hukum diya tha?

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[720] راجع: 1490
[721] راجع: 1489
[722] راجع: 36
[723] راجع: 1848
[724] Dekhiye: 3702 4209

## Baab 122: Nabi ﷺ Ke Irshad-e-Giraami: “Ek (1) Maah Ki Masaafat Tak Rob[725] Tak Se Meri Madad Ki Gai Hai” Ka Bayan

Irshad-e-Baari Ta’ala hai: “Anqareeb Ham Kaafiro’n Ke Dilo’n Mein Rob Daal De’nge”.[726] Hazrat Jaabir رضی اللہ عنہ ne Nabi ﷺ ke hawaale se ye (baab mein mazkoor) hadees bayan ki hai.

[2977] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Mujhe jaame kalimaat de kar bheja gaya hai aur rob ke zariye se meri madad ki gai hai. Ek (1) dafa mein so raha tha ke mere paas zameen ke khazaano’n ki chaabiyaa’n laai gaee’n aur mere haath mein de di gaee’n*”. Hazrat Abu Huraira رضی اللہ عنہ ne kaha: Rasool Allah ﷺ duniya se tashreef le gae aur ab tum wo khazane nikaal rahe ho.[727]

Faaeda: Khazano’n ki chaabiyo’n ka matlab ye hai ke Rasool Allah ﷺ ko ye basharat di gai ke aap ki ummat ke haatho’n duniya ki badi-badi sultanate’n fatah ho’ngi aur wo unke khazano’n ke maalik ho’nge. Chunache Rasool Allah ﷺ ki wafaat ke baad musalmano ne us khwaab ki mukammal taaber dekhi ke duniya ke do (2) sab se badi hukumate’n iran aur rome musalmano ne fatah kee’n aur unke khazane unke haath aae. Aur ye bhi ehtemaal hai ke usse sone aur chaandi ki kaane’n muraad ho’n, yaane anqareeb wo shahr fatah ho’nge jin mein sone aur chaandi ki kaane’n ho’ngi. Wallahu A’lam.

[2978] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai, unhe’n Hazrat Abu Sufyan رضی اللہ عنہ ne bataaya ke (shah-e-rome) harqil jab bait-ul-muqaddas mein tha to usne unhe’n paighaam bheja. Phir usne Rasool Allah ﷺ ka maktoob-e-giraami mangwaaya. Jab usey padh kar faarigh hua t uske padhne par bohot shor-o-ghul hua aur aawaaze’n buland hone lagee’n. Phir hame’n wahaa’n se nikaal diya gaya. Maine apne saathiy’n se kaha ke Ibne Abu Kabsha ka muaamala to bohot zor pakad gaya hai ke roomiyo’n ka baadshah usse dar raha hai.[728]

## Baab 123: Jihaad Mein Zaad-e-Raah Saath Rakhan

Irshad-e-Baari Ta’ala hai: “Zaad-e-Raah hamraah Rakho, Bila-shubha Zaad-e-Raah To Taqwa Hi Hai”.[729]

[2979] Hazrat Asma bint Abi Bakr رضی اللہ عنہا se riwayat hai, unho’n ne farmaya ke jab Rasool Allah ﷺ ne madina taiyyaba ki taraf hijrat ka iraada farmaya to maine Hazrat Abu Bakar Siddiq رضی اللہ عنہ رضی اللہ عنہ ke ghar mein aap ke liye safari khana taiyyaar kiya. Unho’n ne farmaya: Jab mujhe aap ke tosha-daan aur paani ke mashkeeze baandhne ke liye koi cheez na mili to maine Hazrat Abu Bakar رضی اللہ عنہ رضی اللہ عنہ se kaha: Allah ki qasam! Mujhe apne kamar band ke alaawa koi cheez nahi milti jisse main unhe’n baandhu’n to Hazrat Abu Bakar رضی اللہ عنہ رضی اللہ عنہ ne farmaya: Tum apne kamar-band ke do (2) hisse karlo. Ek (1) se paani ke zarf ko baandho aur doosre se tosha-daan ko. Maine aisa hi kiya to us wajah se mera naam zaat-un-naqatain rakha gaya.[730]

[2980] Hazrat Jaabir bin Abdullah رضی اللہ عنہ se riwayat hai, unho’n ne farmaya ke ham Nabi ﷺ ke zamane mein qurbani ka gosht toshe ke taur par madina taiyyaba le kar jaate the.[731]

[2981] h Suwaid bin Noman رضی اللہ عنہ se riwayat hai, unho’n ne bataaya ke wo ghazwa-e-khybar mein Nabi ﷺ ke hamraah nikle. Jab muqaam sahbaai mein pohonche …ye muqaam khybar ke bohot qareeb hai… to logo’n ne namaz-e-asr padhi. Nabi ﷺ ne kahana talab farmaya to Nabi ﷺ ko sirf sattu pesh kiye gae. Ham ne bhi unhe’n paani mein mila kar mu’n mein daala. Al-gharz ham ne unhe’n khaaya aur piya. Uske baad Nabi ﷺ uthe aur kulli farmaai aur ham ne bhi kulli ki aur namaz padhi.[732]

[2982] Hazrat Salama رضی اللہ عنہ se riwayat hai, unho’n ne bayan kiya ke ek (1) martaba dauran-e-safar mein Sahaba Ikraam ka safari khana kam ho gaya jisse wo qallaash[733] ho gae. Unho’n ne Nabi ﷺ ki khidmat mein haazir ho kar oont zibah

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[725] T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [Rekhta]

[726] Surah aale Imran: 151

[727] Dekhiye: 6998 7013 7273

[728] راجع: 7

[729] Surah al Baqara: 197

[730] Dekhiye: 3907 5388

[731] راجع: 1719

[732] راجع: 209

[733] T: (قَلّاش) Kangaal, muflis [Rekhta]

karne ki ijaazat talab ki. Aap ne unhe'n ijaazat de di. Utne mein Hazrat Umar ﷺ se unki mulaqaat ho gai to unho'n ne us ijaazat ki ittela unhe'n di. Unho'n ne farmaya: In oonto'n ke baad phir tumhare paas kya baaqi reh jaaega? Uske baad Hazrat Umar ﷺ Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Log agar apne oont zibah kar de'n to phir unke paas baaqi kya reh jaaega? Rasool Allah ﷺ ne farmaya: "*Logo'ne mein elaan kar do, ke wo apna bacha hua zaad-e-safar*[734] *mere paas laae'n*". Chunache aap ne us par barkat ki dua farmaai. Phir aap ne sab logo'n ko unke bartano'n samet bulaya. Sab ne bhar-bhar kar khana liya. Jab faarigh ho gae to Rasool Allah ﷺ ne farmaya: "*Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur main Allah ka rasool hoo'n*".[735]

## Baab 124: Kandho'n Par Zaad-e-Safar Uthaana

[2983] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke ham teen-sau (300) aadmi jihad ke liye nikle. Ham apna ration apne kandho'n par uthaae hue the. Us dauran mein hamaara ration khatam ho gaya, ke ek (1) shakhs ko rozaana ek (1) khajoor khaane ko milti thi. Ek (1) shaagird ne poocha: Abu Abdullah! Ek (1) khajoor se aadmi kaise guzaara kar sakta hai? Unho'n ne farmaya: Uski qadar-o-qeemat hame'n us waqt maaloom hui jab khaane ko ek (1) khajoor bhi nahi milti thi, hatta ke ham samandar ke kinaare par aae to kya dekhte hain ke ek (1) machli hai jise samandar ne baahar phenk diya hai. Ham ne usey 18 din tak apni chaahat ke mutaabiq khaya.[736]

## Baab 125: Aurat Ka Apne Bhai Ke Peeche Sawaar Hona

[2984] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Aap ke Sahaba Ikraam to hajj aur umrah dono ka sawaab le kar waapas jaa rahe hain, jabke main sirf hajj hi kar paai hoo'n. Aap ﷺ ne farmaya: "*Tum jaao, tumhare bhai Abdur Rahman tumhe'n apni sawaari ke peeche bitha le'nge*". Chunache aap ne Hazrat Abdur Rahman ﷺ ko hukum diya ke wo unhe'n tanyeem se umrah karaae'n. Rasool Allah ﷺ ne us dauraan makkah ke baalaai ilaaqe mein unka intezaar kiya, hatta ke Hazrat Ayesha ﷺ umrah karke waapas aagaee'n.[737]

[2985] Hazrat Abdur Rahman bin Abi Bakr Siddiq ﷺ se riwayat hai, unho'n ne kaha: Mujhe Nabi ﷺ ne hukum diya ke main Hazrat Ayesha ﷺ ko apne peeche sawaari par bithaau'n aur muqaam tanyeem se unhe'n umrah kara laau'n.[738]

## Baab 126: Jihaad Aur Hajj Ke Safar Mein Kisi Ko Apne Peeche Bithaana

[2986] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Main Hazrat Abu Talha ﷺ ki sawaari par unke peeche baitha hua tha. Maine dekha ke log hajj aur umrah dono ka ek (1) saath talbiya keh rahe the.[739]

## Baab 127: Gadhe Ki Sawaari Par Kisi Ko Peeche Bithaana

[2987] Hazrat Usama bin Zaid ﷺ se riwayat hai ke Rasool Allah ﷺ gadhe par sawaar hue jis ki zeen par ek (1) dhaaridaar chaadar padi thi, aur aap ne Usama ko apne peeche bithaya.[740]

[2988] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ fatah makkah ke din makkah mukarrama ke baalaai ilaaqe se apni sawaari par tashreef laae, jabke aap ne Hazrat Usama bin Zaid ﷺ ko apne peeche bitha rakha tha. Aap ke hamraah Hazrat Bilal ﷺ bhi the aur Hazrat Usman bin Talha ﷺ bhi jo Kaaba ke kaleed (chaabi) bardaar the. Aap ne masjid ke sahn mein apni sawaari bithaai aur Hazrat Usman bin Talha ﷺ ko hukum diya ke biatullah ki chaabi laae'n. Chunache unho'n ne darwaza khola to Rasool Allah ﷺ ke hamraah Hazrat Bilal, Hazrat Usama aur Hazrat Usman bin Abi Talha ﷺ bhi daakhil hue. Aap kaafi der andar thehre rahe. Phir jab baahat tashreef laae to log andar daakhil hone ke liye ek-doosre se aage badhe. Sab se pehle Hazrat Abdullah bin Umar ﷺ daakhil hue to unho'n ne Hazrat Bilal ﷺ ko darwaze ke peeche khada paaya. Unho'n ne unse dariyaaft kiya ke Rasool Allah ﷺ ne kaha'n namaz padhi hai? Hazrat Bilal ﷺ ne us jagah ki nishaan-dahi ki jaha'n Aap ﷺ ne namaz padhi thi.

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[734] T: (زادِ سَفَر) Safar ka ehtemaam, safar ke raaste ka saamaan, raaste ka khaana [Rekhta]

[735] راجع: 2484

[736] راجع: 2483

[737] راجع: 294

[738] راجع: 1784

[739] راجع: 1089

[740] Dekhiye: 4566 5663 5964 6207

Hazrat Abdullah bin Umar ﷺ farmate hain: Main ye baat poocha bhool gaya ke aap ne kitni rakat padhi thi?[741]

## Baab 128: Jis Ne Rikaab Ya Us Jaisi Kisi Cheez Ko Pakad Kar Sawaar Hone Mein Madad Di

[2989] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Har din jis mein sooraj tuloo hota hai, insan ke har jod par sadqa laazim hota hai. Do (2) shakhso'n ke maa-bain*[742] *insaaf karna bhi sadqa hai. Kisi shakhs ka uske jaanwar par saamaan laad dena bhi sadqa hai. Acchi baat mu'n se nikaalna bhi sadqa hai. Har qadam jo namaz ke liye uth-ta hai, wo bhi sadqa hai. Aur raaste se kisi takleef-deh cheez ko hataa dena bhi sadqa hai*".[743]

## Baab 129: Dushman Ki Sarzameen Mein Quran-e-Majeed Ke Hamraah Safar Karna Manaa Hai

Isi tarah Muhammad bin Bishr ne Obaidullah se, unho'n ne Naafe se, unho'n ne Ibne Umar ﷺ se, unho'n ne Nabi ﷺ se riwayat kiya hai. Muhammad bin Ishaq ne Naafe se, unho'n ne Ibne Umar ﷺ se riwayat karne mein Muhammad bin Bishr ki mataaba-at ki hai. Nabi ﷺ aur aap ke Sahaba Ikraam ne dushman ki sarzameen mein safar kiya, halaa'nke ye sab hazraat Quran-e-Kareem ke aalim the.

[2990] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne dushman ke ilaaqe mein Quran-e-Majeed le kar jaane se manaa farmaya hai.

Faaeda: Ghaali qism ke ghair-muslim log Quran-e-Majeed ke saath be-hurmai ka bartaao karte hain, taake musalmano ko zehni aziyyat mein mubtalaa kiya jaae. Rasool Allah ﷺ ne Quran-e-Majeed ki azmat-o-tauqeer aur uske ehteraam ke pesh-e-nazar ye hukum diya hai. Mabaada wo kuffaar ke haath lag jaae aur wo uski be-hurmati kare'n. Quran-e-Kareem ki ye fatah mubeen hai ke wo apna loha manwa chuka hai. Ab duniya ka koi mulk aisa nahi hai jaha'n kisi na kisi soorat mein quran wahaa'n na pohonch chuka ho, Quran-e-Kareem ki ye azmat aur kisi aasmaani kitaab ko haasil nahi hai.

## Baab 130: Ba-waqt-e-Jung Naara-e-Takbeer Buland Karna

[2991] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khybar par subha ke waqt hamla kiya, jabke wahaa'n ke baashinde apne kandho'n par kasyaa'n[744] rakhe baahar nikal rahe the. Unho'n ne aap ko dekha to chilla uthe ke ye Muhammad to apne lashkar samet aachuke hain. Muhammad apne Lashkar samet aagae hain, chunache wo sab bhaag kar qile mein panaah-gazee'n ho gae. Us waqt Nabi ﷺ ne apne haath uthaae aur farmaya: "*Allahu Akbar! Khybar to tabaah ho chuka. Ham jab kisi qaum ke maidaan mein dere daal de'n to daraae hue logo'n ki subha bohot buri hoti hai*". (Hazrat Anas ﷺ ne bayan kiya ke) ham ne gadhe pakde aur unhe'n zibah karke unka gosht pakaana shuru kar diya, to Nabi ﷺ ki taraf se ek (1) munaadi ne elaan kar diya ke Allah aur uska rasool tumhe'n gadho'n ke gosht se manaa karte hain. Us elaan ke baad haandiyaa'n gosht samet ulat di gaee'n.

Is riwayat ki mataaba-at Ali bin Sufyan ne bayan karke ki hai, ke Nabi ﷺ ne apne dono haath uthaae the.[745]

Faaeda: Rasool Allah ﷺ ne kybar mein daakhil hote waqt ye naara-e-takbeer buland kiya, isse maaloom hua ke shaukat-e-islaam ke izhaar ke liye munaasib mauqa par Allahu Akbar ba-aawaaz-e-buland kaha jaa sakta hai. Ye ek (1) islaami sheaar[746] hai, lekin kis qadar afsos hai ke is muqaddas naare ki ehmiyat ghataane ke liye hamaare yahaa'n naara-e-risaalat: Ya Rasool Allah. Naara-e-Hydari: Ya Ali, aur Naara-e-Ghausiya: Ya Shaikh Abdul Qadir Jeelani jaise naare ejaad ho chuke hain. Aise naare lagaana shirk ka irtekaab karna aur bidat ka darwaza kholna hai, jiski islaam kisi soorat mei ijaazat nahi deta. Isey mohabbat-e-rasool, ya mohabbat-e-auliya ka naam dena to saraasar shaitani dhoaka aur nafs-e-ammaarah ka fareb hai. HAme'n unse ijtenaab karna chaahiye.

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[741] راجع: 397

[742] T: (ما بَيْن) Beech mein, wast mein, darmiyaan mein [Rekhta]

[743] راجع: 2707

[744] T: Phaoda [RSB]

[745] راجع: 371

[746] T: (شِعار) Nishaan, pehchaan [Rekhta]

## Baab 131: Bohot Chilla Kar Naara-e-Takbeer Kehne Ki Mumaaneat

[2992] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) martaba Rasool Allah ﷺ ke hamraah jaa rahe the. Jab ham kisi bulandi par chadhte to zor se *Laa Ilaaha Illallahu* aur *Allahu Akbar* kehte. Jab hamari aawaaze'n buland huee'n to Nabi ﷺ ne farmaya: "*Aye logo! Apni jaano'n par rahem karo, kyou'nke tum kisi behre ya ghayab ko nahi pukaar rahe, balke wo to tumhare saath hi hai. Beshak wo khoob sunta aur intehaai qareeb hai*".[747]

## Baab 132: Nasheb Mein Utarte Waqt SubhanAllah Kehna

[2993] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Jab ham kisi bulandi par chadhte to Allahu Akbar kehte aur jab kisi bulandi se utarte to Subhan-Allah kehte the.[748]

## Baab 133: Bulandi Par chadte Waqt Allahu Akbar Kehna

[2994] Saalim bin Abdullah Hazrat Jaabir ﷺ se bayan karte hain ke unho'n ne farmaya: Jab ham (kisi bulandi par) chadhte to Allahu Akbar kehte aur jab (kisi nasheb mein) utarte to Subhan-Allah kehte the.[749]

[2995] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ jab hajj-o-umrah ke safar se waapas hote aur main khoob jaanta hoo'n ke aap ne safar-e-jihaad ka bhi zikr farmaya, jab bhi kisi bulandi par chadhte ya (nasheb se) kankariyo'n waale khule maidaan mein pohonchte to teen (3) martaba Allahu Akbar kehte hain. Phir you'n dua karte: "*Allah ke siwa koi ibaadat ke laayaq nahi, wo yakta hai, uska koi shareek nahi, usi ke liye baadshaahi hai, aur usi ke liye tamaam taareefe'n hain, wohi har cheez par poori qudrat rakhne waala hai. Ham waapas ho rahe hain, tauba kare hue, uski ibaadat baja laate hue, apne parwardigaar ki baargaah mein sajda karte hue, uski hamd padhte hue. Allah Ta'ala ne apna waada saccha kar dikhaaya. Usne apne bande ki madad farmaai aur us akele ne lashkaro'n ko shikast se do-chaar kiya*".

(Raawi-e-hadees) Saaleh ne kaha: Maine un (apne Shaikh Hazrat Saalim bin Abdullah) se poocha: Kya Hazrat Abdullah ﷺ ne in-sha-Allah ke alfaaz nahi kahe the? Unho'n ne bataaya ke nahi.[750]

## Baab 134: Musaafir Ki Is Qadar Ibaadaat Likhi Jaati Hain Jinhe'n Wo Ba-haalat-e-Iqaamat Baja Laata Tha

[2996] Hazrat Abu Burdah binAbi Moosa se riwayat hai wo Yazeed bin Abu Kabsha ek (1) safar mein ekatthe the aur Yazeed safar mein bhi roza rakha karte the. Abu Burdah ne unse kaha: maine Hazrat Abu Moosa Ashari ﷺ se baarha[751] suna, wo kaha karte the ke Rasool Allah ﷺ ne farmaya: "*Jab aadmi bimaar hota hai ya safar karta hai to wo jis qadar ibaadat ba-haalat-e-iqaamat aur dauran-e-sehat mein karta tha, uske liye wo sab likhi jaati hai*".

## Baab 135: Tanha Safar Karna

[2997] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne ghazwa-e-khandaq ke waqt logo'n ko aawaaz di, to Hazrat Zubair ﷺ ne jawab diya. Aap ne phir unko pukaara to Hazrat Zubair ﷺ ne labbaik kaha. Aap ne phir aawaaz di to Hazrat Zubair ﷺ hi ne jawab diya (ye sun kar) Nabi ﷺ ne farmaya: "*Har Nabi ke madadgar hote hain aur mera madagaar Zubair ﷺ hai*".

(Raawi-e-hadees) Sufyan ne kaha: Hawaari madadgaar ko kaha jaata hai.[752]

[2998] Hazrat Ibne Umar ﷺ se riwayat hai: Wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tanha safar karne ka jo nuqsaan mujhe maaloom hai, wo agar logo'n ko maaloom ho jaae to koi sawaar bhi raat ke waqt akela safar na kare*".

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[747] Dekhiye: 4202 6384 6409 6610 7386

[748] Dekhiye: 2994

[749] راجع: 2993

[750] راجع: 1797

[751] T: (بارْہا) Baar-baar, kai baar, aksar [Rekhta]

[752] راجع: 2846

## Baab 136: Dauran-e-Safar Tez Chalna

Hazrat Abu Humaid ﷺ bayan karte hain ke Nabi ﷺ ne farmaya: "*Main madina taiyyaba jaldi pohonchna chaahta hoo'n, is liye agar koi mere saath jaldi jaana chaahe to wo jaldi jaa sakta hai*".

[2999] Hazrat Hisham bin Urwah se riwayat hai, unho'n ne kaha: Mujhe mere baap ne bataaya ke Hazrat Usama bin Zaid ﷺ se Nabi ﷺ ki hajjat-ul-wida mein raftaar ke mutaalliq poocha gaya …Yahya kehte hain ke Urwah ne kaha: Main ye guftagu sun raha tha. (Yahya kehte hain) lekin mujh se ye saaqit ho gaya… To unho'n ne jawab diya ke Aap ﷺ darmiyan chaal se chalte the aur jab wasee maidaan paate to apni sawaari ko dauda dete. Nas (والنَّصُّ), oont ki is raftaar ko kehte hain jo aam raftaar se tez hoti hai.[753]

[3000] Hazrat Aslam se riwayat hai, unho'n ne kaha ke main Hazrat Abdullah bin Umar ﷺ ke hamraah makkah ke raaste mein tha, ke unhe'n Safiyya bint Abu Obaid ke sakht bimaar hone ki ittela mili. Us dauran mein wo tez raftaar se chale, hatta ke surkhi ghuroob hone ke baad apni sawaari se utre aur maghrib-o-isha, dono namazo'n ko jamaa karke adaa kiya. Phir farmaya ke maine Nabi ﷺ ko dekha jab aap ko safar ki jaldi hoti to maghrib ki namaz ko moakkhar kar dete, phir maghrib-o-isha ko jamaa karke padhte the.[754]

[3001] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Safar kya hai, goya azaab ka ek tukda hai. Aadmi ki neend, khaane peene aur deegar maamoolaat mein rukaawat ka baais hai. Is liye musaafir jab apna kaam poora kar le to usey jaldi ghar waapas aajaana chaahiye*".[755]

Faaeda: Safar mein na to neend poori hoti hai aur na khaane peene hi mein koi mazaa aata hai. Ta'b[756]-o-mashaqqat uske alaawa hoti hai, garmi-sardi bhi bardaasht karna padti hai, raat ko chalna, khauf-o-hiraas aur ahl-o-aulaad ki mufaaraqat[757] mazeed pareshani ka baais hai. In haalaat mein aqal-o-taba'[758] ka taqaaza hai ke jab musaafir apni zaroorat-o-haajat poori kar le jiske liye usne safar kiya tha to usey jaldi ghar aajaana chaahiye.

## Baab 137: Jab Kisi Ko Sawaari Ke Liye Ghoda De Diya Baad-azaa'n Usey Farokht Hota Dekhe (to kya kare?)

[3002] Hazrat Abdulalh bin Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne kisi ko fee-sabeelillah ghoda diya. Phir unho'n ne dekha ke wohi ghoda farokht ho raha hai. Unho'n ne usey khareedne ka iraada farmaya to uske mutaalliq Rasool Allah ﷺ se poocha. Aap ﷺ ne farmaya: "*Ab tum usey mat khareedo aur apne sadqe ko waapas na lo*".[759]

[3003] Hazrat Umar ﷺ se riwayat hai, unho'n ne kaha: Maine Allah ki raah mein kisi ko ghoda diya. Phir, jiske paas ghoda tha, usne usey farokht karna chaaha ya, usey bilkul kamzor kar diya, is binaa par maine usey khareed lene ka iraada kiya. Mujhe ye bhi khayaal tha ke wo shakhs usey saste daamo'n farokht kar de ga. Maine uske mutaalliq Nabi ﷺ se dariyaaft kiya to aap ne farmaya: "*Usey mat khareedo agarche wo tumhe'n ek (1) dirham hi mein de, kyou'nke apne sadqe ko waapas lene waala us kutte ki tarah hai jo apni qae khud hi chaat-ta hai*".[760]

## Baab 138: Walidain Ki Ijaazat Se Jihaad Karna

[3004] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha ke ek (1) shakhs Nabi ﷺ ki khidmat mein haazir hua aur aap se jihaad mein shirkat ki ijaazat talab ki. Aap ne farmaya: "*Kya tumhare maa-baap zinda hain?*" Usne arz kiya: Ji haa'n (zinda hain). Aap ne farmaya: "*Unki khidmat karne mein khoob mehnat kar (yehi tera jihaad hai)*".[761]

Faaeda: Imam Bukhari ﷺ ne is hadees se saabit kiya hai ke jihaad ke liye waledain ki ijaazat zaroori hai, kyou'nke Rasool Allah ﷺ ne waledain ki khidmat ko jihaad par muqaddam kiya hai. Ye is liye ke maa-baap ki khidmat farz-e-

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[753] راجع: 1666

[754] راجع: 1091

[755] راجع: 1804

[756] T: (تَعَبْ) Izteraab, be-chaini, ranj, thakaan sakhti, takleef [Rekhta]

[757] T: (مُفارَقَت) Bichadna, judaai [Rekhta]

[758] T: (طبع) Fitrat, mizaaj, aadat [Rekhta]

[759] راجع: 1489

[760] راجع: 1490

[761] Dekhiye: 5972

aen hai jabke jihad farz-e-kifaaya hai. Albatta nafeer-aam[762] ki soorat mein farz-e-aen hoga. Aise haalaat mein jihaad mein shirkat ke liye waledain ki ijaazat zaroori nahi hai. Hamaare haa'n is masla bohot ikhtelaaf paaya jaata hai, ke jihad ke liye waledain ki ijaazat lena zaroori hai ya nahi? Baaz askari tanzeeme'n jihad ke liye waledain ki ijaazat ko dar-khor-e-etenaa[763] hi khayaal nahi kartee'n. Hamaare nazdeek raajeh mauqif ye hai ke jihaad agar farz-e-aen ho to waledain ki ijaazat lena zaroori nahi hai aur jihaad do (2) soorate'n mein farz-e-aen hota hai. ❁ Dushman jab islami mulk par hamla karde. ❁ Haakim-e-waqt jihaad ka aam hukum dede. Mazkoorda do (2) soorato'n mein waledain ki ijaazat zaroori nahi. Unke alaawa jihaad ki jo soorat hogi, us mein waledain se ijaazat lena hogi, uske baghair jihad mein shirkat karna mahal-e-nazar hai. *Wallahu A'alam*

## Baab 139: Oon Ke Gale Mein Ghanti Waghaira Baandhne Ka Bayaan

[3005] Hazrat Abu Basheer Ansari ﷺ se riwayat hai ke wo kisi safar mein Rasool Allah ﷺ ke hamraah the. Jab sab log apni apni khwaab-gaaho'n mein chale gae to Rasool Allah ﷺ ne ek (1) qaasid ke haath paighaam bheja: "*Kisi oont ki gardan mein koi bandhan ya taant wagahria baaqi na rahe balke usey kaat diya jaae*".

## Baab 140: Jo Shakhs Jihadi Lashkar Mein Likh Liya Jaae, Phir Uski Ehliya Hajj Ko Jaane lagey Ya Koi Doosra Uzr PEsh Aajaae To Kya Aise Haalaat Mein Usey Jihaad Ki Ijaazat di Jaa Sakti Hai?

[3006] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate suna: "*Koi mard kisi ajnabi aurat ke saath tanhaai mein na baithe aur na koi aurat mahram ke baghair safar kare*". Ye sun kar ek (1) shakhs khada ho kar arz karne laga: Allah ke Rasool! Maine apna naam falaa'n-falaa'n jihaad ke liye likhwa diya hai lekin meri ahliya hajj ke liye jaari rahi hai. Aap ne farmaya: "*Jaao tum apni biwi ke hamraah hajj karo*".[764]

## Baab 141: Jaasoosi Karna

Tajassus, haalaat ki chaan-been karne ko kehte hain. Irshad-e-Baari Ta'ala hai: Aye Imaan Waalo! Mere Aur Apne Dushmano Ko Dost Na Banaao.[765]

[3007] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujhe, Hazrat Zubair ﷺ aur Hazrat Miqdad bin Aswad ﷺ ko ek muhim par rawaana kiya, aur farmaya: "*Tum chalte raho, hatta ke raudah-e-khaakh* (رَوْضَةَ خَاخٍ) *pohonch jaao. Wahaa'n tumhe'n oont par sawaar ek (1) aurat milegi. Uske paas ek (1) khat hai, wo usse le aao*". Ham wahaa'n se rawaana hue aur hamaare ghode hame'n liye tezi se daude jaa rahe the, yahaa'n tak ke ham raudah-e-khaakh pohonch gae to kya dekhte hain ke wahaa'n oont-sawaar ek (1) aurat hai. Ham ne usse kaha: Khat nikaal. Usne kaha: Mere paas koi khat nahi hai. Ham ne kaha: Khat nikaal, warna ham tere kapde utaar de'nge. Chunache usne apne sar ke jodey[766] se khat nikaala. Ham wo khat le kar Rasool Allah ﷺ ki khidmat mein haazir hue. Aap ne khat khol kar padha to us mein ye mazmoon tha. Ye khut Haatib bin Abi Balta'a (حَطِبِ بْنِ أَبِيْ بَلْتَعْةَ) ki taraf se chand mushrikeen ke naam hai, wo unhe'n Rasool Allah ﷺ ke baaz haalaat ki khabar de rahe hain. Rasool Allah ﷺ ne famraya: "*Aye Haatib! Ye kaisa khat hai?*" Usne arz kiya: Allah ke Rasool ﷺ! Mujhe saza dene mein jaldi na kare'n, balke mera uzr sun le'n. Mera quraish se koi nasabi rishta nahi, balke main baahar se aakar un se mila hoo'n. Aap ke hamraah jo muhajireen hain un sab ki makkah mukarrama mein rishtedaariyaa'n hain, jin ki wajah se quraish, unke ahel-o-ayaal aur maal-o-asbaab ki hifaazat kare'nge. Maine socha ke jab mera unse koi nasabi rishta nahi hai to main un par koi aisa ehsaan karu'n jiski wajah se wo mere qaraabat-daaro'n ki hifaazat kare'nge. Maine ye kaam kufr ki binaa par nahi kiya aur na main deen-e-islaam hi se phir gaya hoo'n, aur na islam ke baad kufr hi par raazi hua hoo'n. Ye sun kar Rasool Allah ﷺ ne farmaya: "*Isne tumhe'n sach-sach bataa diya hai*". Hazrat Umar ﷺ arz kiya: Allah ke Rasool ﷺ! Mujhe ijaazat de'n, main is munaafiq ki gardan udaa du'n. Aap ﷺ ne farmaya: "*Choo'nke ye shakhs ghzwa-e-badr mein haazar tha, kya aap ko maaloom nahi ke Allah Ta'ala ne ahle-badr ko dekh kar farmaya hai ke tum jo*

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[762] T: (نَفِیر عام) Jung ke liye taiyyaar hone ka aam elaan [Rekhta]

[763] T: (دَرْخورِ اِعْتِنا) Qaabil-e-tawajjo, khayaal ke qaabil [Rekhta]

[764] راجع: 1862

[765] Surah al Mumtahana: 1

[766] T: (جوڑے) Ekattha kiya hua, jamaa kiya hua [Rekhta]

*chaaho amal karo, yaqeenan main tumhe'n bakhsh chuka hoo'n*". Hazrat Sufyan ne kaha ke is hadees ki sanad kaisi ajeeb aur umda hai.[767]

## Baab 142: Jungi Qaidiyo'n Ko Libaas Pehnaana

[3008] Hazrat Jaabir bin Abdulah ﷺ se riwayat hai, unho'n ne farmaya ke ghzwa-e-badr ke roz qaidiyo'n ko laaya gaya. Un mein Hazrat Abbas ﷺ bhi the. Unke badan par koi kapda nahi tha, to Nabi ﷺ ne unke liye qamees talaash ki. Abdullah bin Ubai ki qamees hi unke badan par poori aasaki. Is binaa par Nabi ﷺ ne unhe'n wo pehna di. Isi liye Nabi ﷺ ne apna kurta utaar kar Abdullah bin Ubai ko (marne ke baad) pehnaaya tha. Ibne Uyayna kehte hain ke Nabi ﷺ par uska jo ehsaan tha aap ne chaaha ke uska ehsaan utaar diya jaae.[768]

## Baab 143: Us Shakhs Ki Fazilat Jiske Haatho'n Koi Musalman Ho Jaae

[3009] Hazrat Sahal bin Saad Ansari ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ghazwa-e-khybar ke mauqa par elaan kiya: "*Main kal aise shakhs ko jhanda du'nga jiske haath par khybar fatah hoga aur wo shakhs Allah aur uske rasool se mohabbat karta hoga aur usse Allah aur uska rasool bhi mohabbat karte hain*". Chunache raat bhar logo'n ne intezaar mein guzaari ke dekhe'n aap jhanda kis ko inaayat karte hain? Jab subha hui to sab uske ummeedwaar the, lekin Aap ﷺ ne dariyaaft farmaya: "*Ali kaha'n hain?*". Arz kiya gaya unhe'n aashob-e-chashm[769] hai. Aap ﷺ ne apna luaab-e-dahan unki aankho'n mein lagaaya aur unke liye dua farmaai, to unhe'n sehat ho gai aur kisi qism ki takleef baaqi na rahi. Phir aap ne unhe'n jhanda inaayat farmaya. Hazrat Ali ﷺ ne arz kiya: Main unse jung karu'n hatta ke wo hamari tarah (musalman) ho jaae'n? Rasool Allah ﷺ ne farmaya: "*Apne haal par raho, yahaa'n tak ke tum unki sarhad mein utar jaao, phir unhe'n islaam ki daawat do aur bataao ke un par kaun-kaun se kaam zaroori hain. Allah ki qasam! Agar Allah Ta'ala tumhare zariye se ek (1) shakhs ko musalman karde to wo tumhare liye surkh oonto'n se behtar hai*".[770]

## Baab 144: Qaidiyo'n Ko Zanjeero'n Mein Jakadna

[3010] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala un logo'n ke haal par taajjub karta hai jo jannat mein zanjeero'n mein jakde hue daakhil ho'nge*".[771]

Faaeda: Is hadees ka matlab ye hai ke wo log duniya mein paa-ba zanjeer ho kar musalmano ke qaidi bane, phir khushi se musalman hue, uske baad unhe'n islaam se mohabbat par maut aai aur jannat mein daakhil hue, yaane unka paaband-e-salaasil[772] hona jannat mein daakhile ka sabab bana. Is hadees ka ek (1) ye bhi matlab bayan kiya jaata hai ke isse muraad wo musalman hain jo kuffaar ke haatho'n qaidi bane'n aur unhe'n zanjeere'n pehnaai jaae'n. Phir unhe'n usi haalat mein maut aajaae tow-o-jannat mein daakhil ho'nge to goya ye qaid unke liye jannat mein daakhile ka baais hui. Lekin hamaare nazdeek pehla mafhoom raajeh hai aur Imam Bukhari ﷺ ke qaaem-karda unwaan ke mutaabiq hai. Wallhu A'lam

## Baab 145: Ahle Kitab Mein Se Musalman Hone Waalo'n Ki Fazilat

[3011] Hazrat Abu Bardah bayan karte hain ke unho'n ne apne waalid (Hazrat Abu Moosa Ashari ﷺ) se, unho'n ne Nabi ﷺ se bayan kiya ke aap ne farmaya: "*Teen (3) shakhs aise hain jinhe'n dugna sawaab milega. Pehla wo shakhs jiski koi laundi ho, wo usey zewar-e-taaleem se aaraasta kare aur aadaab-e-faazila sikhaae, phir usey aazaad karke usse shaadi kare to usey dohra ajar milega. Doosra ahle kitab se momin shakhs jo pehli kitab par imaan laaya, phir Nabi ﷺ par bhi imaan laaya to usey bhi dohra ajar milega. Teesra wo ghulam jo Allah Ta'ala ka haq adaa kare aur apne aaqa ka bhi mukhlis ho, usey bhi dohra ajar milega*".

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[767] Dekhiye: 3081 3983 4274 4890 6259 6939

[768] راجع: 1270

[769] T: (آشوبِ چَشْم) Aankh mein waram aajaane aur surkh ho jaane ki haalat, aankh dukhna [Rekhta]

[770] راجع: 2942

[771] Dekhiye: 4557

[772] T: (پابندِ سَلاسِل) Ek (1) muqaam par datey rehna, adey rehna, saabiq qadam hona [Rekhta]

(Raawi-e-Hadees) Imam Sha'bi ﷺ ne (apne shaagird se) farmaya: Maine ye hadees tumhe'n bila-muaawaza[773] bataadi hai, halaa'nke isse choti baat sunne ke liye log madina taiyyaba ka safar kiya karte the.[774]

## Baab 146: Agar Darul-harb Waalo'n Par Shab-khoon Maara Jaae Aur (us mein baghair qasd ke) Unke Bacche Aur Aulaad Halaak Ho Jaae'n To Kya Hukum Hai?

Quran-e-Majeed mein waarid alfaaz se raat ka waqt muraad hai. [775] بَيَاتًا

[3012] Hazrat Sa'b bin Jassaamah (الصَّعْبِ بْنِ جَثَّامَةَ) se riwayat hai, unho'n ne kaha ke Nabi ﷺ muqam-e-abwa ya waddaan mein mere paas se guzre to aap se dariyaaft kiya gaya ke mushrikeen ke jis qabile par shab-khoon maara jaae to us dauran mein agar baghair qasd ke aurte'n aur bacche qatal ho jaae'n to unke mutaalliq kya hukum hai? Aap ﷺ ne farmaya: "*Wo bhi unhi mein se hain*". Nez maine aap se suna, aap farma rahe the: "*Charaah-gaah to Allah aur uske Rasool ﷺ ke liye hai*".

[3013] Imam Zohri se riwayat hai, unho'n ne Obaidullah se suna, unho'n ne Hazrat Ibne Abbas ﷺ se, unho'n ne Hazrat Sa'b se bayan kiya aur sirf baccho'n ka zikr kiya. Amr bin Dinar, Ibne Shihab Zohri se bayan karte hain, wo Nabi ﷺ se riwayat karte hain. Ham ne Zohri se suna, unho'n ne kaha: Mujhe Obaidullah ne bataaya, unho ne Ibne Abbas ﷺ se, unho'n ne Hazrat Sa'b ﷺ se riwayat ki, ke "*Wo (bacche aur aurte'n) un mein se hain*". Aur is tarah bayan nahi kiya jis tarah Amr bin Dinar ne bayan kiya tha: "*Wo apne aabaa-o-ajdaad mein se hain*".[776]

Faaeda: Islaam ka ye zaabta[777] hai ke dauran-e-jung, aurto'n, baccho'n, aur budho'n ko kisi qism ki takleef na pohonchaai jaae. Lekin agar raat ke waqt musalman, mushrikeen par hamla-aawar ho'n to andhere mein baccho'n aur aurto'n ki tameez mushkil ho jaati hai. Aise haalaat mein agar bacche aur aurte'n maare jaae'n to us mein chandaa'n harj nahi, albatta qasd aur iraada karke baccho'n, aurto'n, aur budho'n ko qatal karna durust nahi hai.

## Baab 147: Ladaai Mein Baccho'n Ko Qatl Karna

[3014] Hazrat Abdulalh bin Umar ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ke kisi ghazwe mein ek (1) aurat maqtool paai gai to Rasool Allah ﷺ ne (dauran-e-jung mein) aurto'n aur baccho'n ko qatl karne se manaa farmaya.[778]

## Baab 148: Dauran-e-Jung Mein Aurto'n Ko Qatl Karna

[3015] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ki baaz ladaaiyo'n mein ek (1) aurat qatl-shuda paai gai, to Rasool Allah ﷺ ne aurto'n aur baccho'n ko qatl karne se manaa farma diya.[779]

## Baab 149: Allah Ke Azaab (aag) Se Kisi Ko Azaab Na Diya Jaae

[3016] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke hame'n Rasool Allah ﷺ ne ek (1) fauji daste ke hamraah rawaana kiya aur farmaya: "*Agar tum falaa'n, falaa'n aadmi ko paalo to unhe'n aag mein jalaa do*". Jab ham ne rawaangi ka program banaaya to phir Rasool Allah ﷺ ne farmaya: "*Maine tumhe'n falaa'n, falaa'n aadmi ko jalaana ke hukum diya tha, ab baat ye hai ke aag ke saath sirf Allah hi azaab deta hai. Lehaza agar tum unhe'n paao to qatl kar do*".[780]

[3017] Hazrat Ibne Abbas ﷺ se riwayat hai, unhe'n khabar mili ke Hazrat Ali ﷺ ne kuch logo'n ko aag mein jalaa diya hai to Hazrat Ibne Abbas ﷺ ne farmaya: Agar main hota to unhe'n hargiz na jalaata, kyou'nke Nabi ﷺ ne farmaya: "*Allah ke azaab (aag) se kisi ko azaab na do*". Haa'n main unhe'n qatl karwa deta, jaisa ke Nabi ﷺ ka irshad-e-giraami hai: "*Jo shakhs apna deen badle, usey qatl kar do*".[781]

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[773] T: معاوضہbaghair badle/faaede ke [RSB]

[774] راجع: 97

[775] Surah al A'raa'f: 4, 97; Surah Yunus: 50

[776] راجع: 2370

[777] T: (ضابِطَہ) Qaaeda, usool, qaanoon [Rekhta]

[778] Dekhiye: 3015

[779] راجع: 3014

[780] راجع: 2954

[781] Dekhiye: 6922

Faaeda: Daur-e-haazir mein aalaat-e-harb, masalan: Top, rocket, aur gola-baarood waghara tamaam aag hi ki qism se hain. Choo'nke kuffaar ne is qism ka aslaha istemaal karna shuru kar diya hai, lehaaza jawaaban aisa aslaha istemaal karne mein chandaa'n harj nahi. Ab to petrol-bomb ejaad ho chuke hain, wo jaha'n girte hain wahaa'n aag bhadak uthti hai, aur wo har cheez ko bhasm kar deti hai. Hamaare rujhaan ke mutaabiq un jadeed hathiyaaro'n ka istemaal amr-deegar-asth[782]. Ibatta mutlaq taur par kisi ko aag mein jalaana sharai aur akhlaaqi taur par pasand nahi kiya jaa sakta. Wallahu A'lam

## Baab 150: Irshad-e-Baari Ta'ala: Qaid Ke Baad Unhe'n Bataur-e-Ehsaan Ya Fidya Lekar Chod Dena Chaahiye Ka Bayaan

Iske mutaalliq Hazrat Thumama bin Assaal (ثُمامةَ بنَ أَثَّالٍ) se marwi ek (1) hadees bhi hai, nez irshad-e-Baari Ta'ala hai: Nabi Ke Liye Ye Munaasib Na Tha Ke Uske PAas Jungi Qaidi Ho'n (aur wo unhe'n qatl na kare) yahaa'n Tak Ke Wo Zameen Mein Khoob Khoon-rezi Kare.[783] Yaane mulk mein ghalba kar liya jaata. Tum Duniya Ka Maal Chaahte Ho.[784]

## Baab 151: Kya Musalman Qaidi Kisi Kaafir Ko Qatl Kar Sakta Hai Ya Unhe'n Dhoka De Jinho'n Ne Usey Qaid Kiya Hai Taake Unse Najaat Haasil Kar Le?

Iske mutaalliq Hazrat Miswar bin Makhrama ﷺ se marwi ek (1) hadees hai, jise unho'n ne Nabi ﷺ se bayan kiya hai.

## Baab 152: Jab Koi Mushrik, Kisi Musalman Ko Jalaa De To Kya Usko Jala Diya Jaae?

[3018] Hazrat Anas ﷺ se riwayat hai ke qabila-e-u'kl (قبيله عُكْل) ke 8 aamiyo'n ki ek jamat Nabi ﷺ ke paas aai aur unhe'n madina taiyyaba ki aab-o-hawaa muwaafiq na aai to Aap ﷺ se kehne lagey: Allah ke Rasool ﷺ! Hamaare liye oontniyo'n ke doodh ka bandobast kar de'n. Aap ne farmaya: "*Mere paas tumhare liye iske siwa koi soorat nahi ke tum oonto'n ke padaao mein qiyaam karo*". Chunache wo chale gae aur wahaa'n oontniyo'n ka doodh aur peshab piya to tandrust ho kar pehle se bhi ziyaada mote ho gae. Phir unho'n ne charwaahe ko qatl kar diya aur sab oont haank kar le gae aur musalman hone ke baad irtedaad[785] ka raasta ikhtiyaar kar liya. Nabi ﷺ ko ek (1) pukaarne waale ke zariye se unki khabar mili to aap ne talaash-kuninda[786] unke taaqub[787] mein rawaana farmae. Abhi sooraj tuloo nahi hua tha ke unhe'n pakad kar aap ke huzoor pesh kar diya gaya. Aap ﷺ ne unke haath aur paao'n kaatne ka hukum diya. Phir lohe ki salaakhe'n garm ki gaee'n aur unhe'n unki aankho'n mein phera gaya aur unhe'n pathrili zameen par phenk diya gaya. Wo paani maangte the to unko paani bhi nahi pilaaya gaya, hatta ke wo mar gae.

(Raawi-e-hadees) Abu Qilaaba kehte hain ke unho'n ne qatl kiya, phir chori ki, uske baad unho'n ne Allah aur uske Rasool ﷺ ke khilaaf jung ki aur Allah ki zameen mein daaka-zani se fasaad barpa kiya.[788]

## Baab 153: Bila-unwaan

[3019] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate suna: "*Saabeqa Ambiya-e-Ikraam ﷺ mein se ek (1) nabi ko kisi choo'nti ne kaat khaaya to uske hukum par choo'ntiyo'n ka bil hi jalaa diya gaya. Phir Allah Ta'ala ne us par wahee bheji ke tujhe to ek (1) choo'nti ne kaata tha, lekin toone unke poore ek (1) giroh ko jalaa daala, jo Allah Ta'ala ki tasbeeh karta tha?*".[789]

## Baab 154: Makanaat Aur Nakhlistaan Ko Jalaana

[3020] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujh se farmaya: "*Tum mujhe dhul-hulaifa se raahat kyou'n nahi dete?*" Ye qabil khas-a'ma (قبيله خَثْعَمَ) mein ek (1) ghar tha, jis ko Kaaba Yamaaniya kaha jaata tha. Hazrat Jarir ﷺ kehte hain ke main aap ka farmaan sun kar qabil-e-ahmas ke 150 sawaaro'n ke hamraah chala, jin ke paas ghode the, lekin mera poo'n ghode par nahi jamta tha. Aap ﷺ ne apna haath mere seene par maara, jisse maine aap ki ungliyo'n ke nishanaat apne seene par dekhe aur aap ne dua farmaai: "*Aye Allah!*

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[782] T: Ye aur baat hai [RSB]
[783] Surah al Anfaal: 67
[784] Surah al Anfaal: 67
[785] T: (اِرْتِداد) Islaam ke baad kufr, islaam se inheraaf, murtad hona [Rekhta]
[786] T: Talaash karne waala [RSB]
[787] T: (تَعاقُب) Peeche daudna, peecha karna [Rekhta]
[788] راجع: 233
[789] Dekhiye: 3319

*Us ko ghode par jamaa de, isey hidaayat karne waala aur hidaayat yaafta bana de*". Al-gharz Hazrat Jarir ﷺ wahaa'n gae aur us buth ko tod kar jalaa diya, phir Rasool Allah ﷺ ko ek (1) aadmi ke zariye se uski ittela di. Hazrat Jarir ﷺ ke qaasid ne bayan kiya ke us zaat ki qasam jis ne aap ko haq de kar bheja hai! Main aap ke paas us waqt aaya hoo'n jabke wo buth khaali pait waale (khokhle) ya (unho'n ne kaha) khaarishi[790] oont ki tarah khaakstar[791] ho chuka tha. Raawi ka bayan hai ke aap ne qabila-e-ahmas ke ghodo'n aur shah-sawaaro'n[792] ke liye 5 martaba barkat ki dua farmaai.[793]

[3021] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Banu Nazeer ke nakhlistaan jalaa diye the.[794]

## Baab 155: Soe Hue Mushrik Ko Qatl Karna

[3022] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ansaar ke chand aadmiyo'n ko Abu Raafe ki taraf bheja, taake wo usey qatal kar de'n. Un mein se ek (1) saahab aage chal kar unke qile mein daakhil ho gae. Unka kehna hai ke main unke ghodo'n ke astabal mein chup gaya. Phir unho'n ne qile ka darwaza band kar diya. Us dauran mein unho'n ne ek (1) gadha gum[795] paaya to uski talash or talaash mein baahar nikle. Main bhi un logo'n ke saath baahar nikla, taake un par ye zaahir karu'n ke main bhi talash karne waalo'n mein shaamil hoo'n. Bil-aakhir unho'n ne gadha talaash kar liya aur qile mein daakhil ho gae. Main bhi unke saath andar aagaya. Phir unho'n ne darwaza band kar diya aur ek (1) taaq mein uski chaabiyaa'n rakh dee'n, jise maine dekh liya. Jab wo so gae to maine chaabiyo'n ka guccha uthaaya aur darwaza khol diya. Phir main Abu Raafe ke paas pohonch gaya. Maine usey aawaaz di: Abu Raafe! Usne mujhe jawab diya to main fauran uski awaaz ki taraf badha aur us par waar kar diya. Wo chillaaya to main baahar aagaya. Main laut kar phir uske kamre mein daakhil hua, main uska fariyaad-ras hoo'n. Maine kaha: Abu Raafe! Is martaba maine apni aawaaz badal li thi. Usne kaha tu kya kar raha hai, teri maa ki halaakat ho, maine kaha tujhe kya baat pesh aai? Usne kaha: Naamaaloom koi shakhs mere kamre mein ghus aaya hai aur us ne mujh par hamla kar diya hai. Unho'n ne kaha: Tab maine talwaar uske pait mein rakh di, phir us par zor diya, hatta ke wo uski haddiyo'n mein utar gai. Jab main uske kamre se nikla to bohot dehshat-zada tha. Main unki seedhi ke paas aaya, taake uske zariye se neeche utru'n, magar main us par se gir gaya aur mere paao'n ko sakht chot aai. Phir jab main apne saathiyo'n ke paas aaya to maine unse kaha ke main to us waqt tak yahee'n rahu'nga jab tak uski maut ka elaan khud na sun loo'n. Chunache main wahee'n theher gaya aur maine rone waali aurto'n se Abu Raafe hijaaz ke saudagar ki maut ka elaan ba-aawaaz-e-buland suna. Phir main wahaa'n se utha to mujhe us waqt kuch bhi dard mehsoos nahi hua, hata ke ham Nabi ﷺ ki khidmat mein haazir hue aur aap se saara waaqea bayan kiya.[796]

Fawaaed-o-Masaael: ① Abu Raafe yahoodi aisa bad-bakht insaan tha, jo Rasool Allah ﷺ ke khilaaf bohot adaawat[797] rakhta tha. Nez, wo mushrikeen-e-makkah ko aap ke khilaaf mashware deta aur aap ke saath jung karne ke liye unhe'n uksaata, usi ne qabaael ko mushta-il[798] karke madina taiyyaba par chadhaai[799] karne ka mashwara diya. Bil-aakhir qudrat ne usse poora-poora inteqaam liya. ② Rasool Allah ﷺ ne uska kaam tamaam karne ke liye Abdullah bin Ateek (عبدالله بن عتيك), Abdullah bin Unais, Abu Qatada, Aswad bin Khuzaai, Masood bin Sinan, Abdullah bin Uqba aur Asad bin Haraam ﷺ ko rawaana farmaya.

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[790] T: (خارِشی) Khaarish ka, khujli ke marz ka [Rekhta]
[791] T: (خاکِشْتَر) Jali hui cheez ki raakh [Rekhta]
[792] T: (شہ سَوار) Ghodsawaari ke fann ka ustaad, ghode ki sawaari ka maahir [Rekhta]
[793] Dekhiye: 3036 3076 3823 4355 4356 4357 6089 6333
[794] راجع: 2326
[795] T: (گُم) Khoya hua [Rekhta]
[796] Dekhiye: 3023 4038 4039 4040
[797] T: (عَداوَت) Dushmani, bughz, khusoomat, ikhtelaaf, mukhaalifat [Rekhta]
[798] T: (مشتعل) Josh paida karna, ghussa dilaana [Rekhta]
[799] T: (چَڑھائی) Hamla, dhaawa, lashkar-kashi [Rekhta]

[3023] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ansaar ka ek (1) giroh Abu Raafe ki taraf rawaana kiya, chunache raat ke waqt Hazrat Abdullah bin Ateek ﷺ uske qile mein daakhil hue[800] aur usey sote mein qatl kar diya.[801]

## Baab 156: Dushman Se Muqaabla Karne Ki Khwahish Na Karo

[3024] Umar bin Obaidullah ke ghulam Saalim Abu Nazar ne bayan kiya ke main Umar bin Obaidullah ka munshi tha. Us (Saalim) ne kaha Hazrat Abdullah bin Abi Awfa ﷺ ne usey (Saalim Abu Nazar ko) ek (1) khat likha, jab wo khwaarij se ladne ke liye rawaana hue. Wo kehte hain ke maine wo khat padha, uska mazmoon ye tha: Ye Rasool Allah ﷺ ne ek (1) ladaai ke mauqa par sooraj dhalne ka intezaar kiya.[802]

[3025] (Jab sooraj dhal gaya to) Phir aap logo'n ko khutba dene ke liye khade hue aur farmaya: "*Aye logo! Dushman se muqaable ki khwahish na karo, balke Allah se salaamti ki dua maango. Lekin jab dushman se muqaabla ho jaae to sabr karo aur jaan-lo ke jannat talwaaro'n ke saae taley hai*". Phir aap ne you'n dua ki: "*Aye Allah! Kitaab naazil farmaane waale, baadal chalaane waale, aur lashkaro'n ko shikast dene waale, unhe'n (hamaare dushmano ko) shikast se do-chaar kar aur un ke muqaable mein hamari madad farma*".

Moosa bin Uqba ne kaha ke mujh se Saalim Abu Nazar ne bayan kiya ke main Umar bin Obaidullah ka munshi tha, unke paas Hazrat Abdullah bin Abi Awfa ﷺ ka khat aaya ke Rasool Allah ﷺ ne farmaya: "*Dushman se bhidne ki khwahish na karo*".[803]

[3026] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Dushman se ladne-bhidne ki khwahish na karo, haa'n jab muqaabla ho jaae to phir sabr se kaam lo*".

## Baab 157: Ladaai Ek (1) Chaal Ka Naam Hai

[3027] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ bayan karte hain ke aap ne farmaya: "*Kisra halaak ho gaya, ab uske baad doosra kisra nahi hoga aur qaisar bhi yaqeenan halaak ho jaaega aur uske baad phir doosra qaisar nahi hoga, aur qaisar-o-kisrat ke khazaane Allah ki raah mein taqseem kiye jaae'nge*".[804]

[3028] Aur Aap ﷺ ne ladaai ko makr-o-fareb ka naam diya.[805]

[3029] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne ladaai ko ek (1) chaal ka naam diya.[806]

[3030] Hazrat Jaabir bin Abdulalh ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jung to dhoka aur chaalbaazi hai*".

## Baab 158: Ladaai Mein Jhoot Bolna

[3031] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Kaab bin Ashraf ka kaam tamaam kaun karega? Usne Allah aur uske Rasool ko zaiyyat pohonchaai hai*". Hazrat Muhammad bin Maslamah ﷺ ne arz kiya: Allah ke Rasool ﷺ! Kya aap ko pasand hai ke main usey qatl kar du'n? Aap ﷺ ne farmaya: "*Haa'n*". Raawi ka bayan hai ke uske baad Muhammad bin Maslamah ﷺ Kaab yahoodi ke paas aae aur kehne lagey: Us nabi ne to hame'n mashaqqat mein daal rakha hai, ham se sadaqaat maangta hai. Kaab ne kaha: Wallah! Tum isse bhi ziyaada tang pad jaaoge. Hazrat Muhammad bin Maslamah ﷺ ne kaha ke ab to ham ne uski pairawi Karli hai, is liye is waqt uska saath chodna munaasib khayaal nahi karte, jab tak uski daawa ka koi anjaam hamaare saamne na aajaae. Al-gharz wo bohot der tak uske saath baate'n karte rahe, hatta ke mauqa paa kar usey qatal kar diya.[807]

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[800] T: Urdu pdf mein shayad typist ki ghaalti se daakhil hue (داخل ہوئے) ki jagah daakhil gae ( داخل گائے) type ho gaya, maine uski tasheeh kar di hai. [RSB]

[801] راجع: 3022

[802] راجع: 2818

[803] راجع: 2933

[804] Dekhiye: 3120 3618 6630

[805] Dekhiye: 3029

[806] راجع: 3028

[807] راجع: 2510

## Baab 159: Ahle Harb Ko Achaanak Qatl Karna

[3032] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kaab bin Ashraf ko qatl karne ki kaun himmat karta hai?*" Hazrat Muhammad bin Maslamah ﷺ ne poocha: Kya aap pasand karte hain, main usey qatal kar du'n? Aap ne farmaya: "*Haa'n*". Usne arz kiya: Aap mujhe kuch kehne ki ijaazat de de'n. Aap ne farmaya: "*Tumhe'n ijaazat hai*".[808]

## Baab 160: Agar Kisi Se Shar-o-Fasaad Ka Andesha Ho To Usse Heela Aur Makr-o-Fareb Kiya Jaa Sakta Hai

[3033] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ Ibne Saiyyad ke haalaat maaloom karne ke liye rawaana hue, aap ke hamraah Hazrat Ubai bin Kaab ﷺ bhi the. Aap ko ittela mili ke Ibne Saiyyaad ek (1) nakhlistaan mein hai. Jab Rasool Allah ﷺ us nakhlistaan mein daakhil hue to aap khajooro'n ke tano'n ki aad lete hue wahaa'n pohonche jabke Ibne Saiyyaad ek (1) chaadar mein lipta hua tha aur uske andar hi aawaaz kar raha tha. Ibne Saiyyad ki maa ne Rasool Allah ﷺ ko dekh kar kaha: Aye Saaf! Ye Muhamamd hain. Chunache Ibne Saiyyad uchal kar utha ato Rasool Allah ﷺ ne farmaya: "*Agar ye (uski maa) usey chode rakhti to kai-ek muaamalaat ki wazaahat ho jaati*".[809]

Faaeda: Ibne Saiyyad madina taiyyaba mein ek (1) yahoodi baccha tha, jo kaahino'n, aur nujoomiyo'n ki tarah logo'n ko behkaaya karta tha. Apne daj-o-fareb ki binaa par wo bhi ek (1) qism ka dajjaal hi tha. Hazrat Umar ﷺ ki raae usey qatl kar dene ki thi, lekin Rasool Allah ﷺ ne maslahat ki binaa par usey qatal karna munaasbi na khayaal kiya. Albatta uske haalaat ka jaaeza lene ke liye shaakho'n ki aad mein chal kar us tak pohonche, taake wo aap ko dekh na sakey. Ye ek (1) heela tha, jiske baais aap Ibne Saiyyaad aur uski maa ke shar se bachne ki koshish kar rahe the. Agar uski maa Rasool Allah ﷺ ki aamad ka inkishaaf na karti aur usey apne haal par chod deti to Ibne Saiyyad se mutaalliq kai-ek umoor ki wazaahat ho jaati, lekin (ماشاء الله كان ومالم يشاء لم يكن وكان أمر الله قدرًا مقدورًا)

## Baab 161: Dauran-e-Jung Mein Sher Padhna Aur Khandaq Khodte Waqt Aawaaz Buland Karna

Iske mutaalliq Hazrat Sahal aur Hazrat Anas ﷺ ne Nabi ﷺ se riwayaat bayan ki hain. Nez Yazeed ne bhi Hazrat Salama bin Akwa ﷺ se iske mutaalliq ek (1) hadees bayan ki hai.

[3034] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha: Maine khandaq ke din Rasool Allah ﷺ ko dekha ke aap khud mitti utha rahe the aur gard-o-ghubaar ne aap ke seene ke baalo'n ko dhaanp rakha tha aur aap ghane baalo'n waale bahaadur mard the. Us waqt aap Hazrat Abdullah bin Rawaaha ﷺ ke ash'aar padh rahe the:

"*Tu hidaayat gar na karta to kaha'n milti najaat, kaise padhte ham namaze'n kaise dete ham zakaat*", "*Ab utaar ham par tasalli aye shae-e-aali sifaat, paao'n jamaa de hamaare de ladaai mein sabaat*", "*Be-sabab ham par ye kaafir zulm se chadh aae hain, jab wo behkaae ham sunte nahi unki baat*". Rasool Allah ﷺ ye ash'aar[810] ba-aawaaz-e-buland padh rahe the.[811]

## Baab 162: Agar Koi Ghode Par Jam Kar Na Baith Sakey

[3035] Hazrat Jarir ﷺ se riwayat hai, unho'n ne kaha: Jab se main musalman hua hoo'n, Nabi ﷺ ne mujhse koi hijab nahi rakha, aur aap ne hamesha muskurate chehre hi se mujhe dekha.[812]

[3036] (Hazrat Jarir ﷺ farmate hain ke ek (1) dafa) Maine aap ki khidmat mein shikaayat ki, ke main apne ghode par tik kar nahi baith sakta to aap ne mere seene par apna dast-e-mubaarak maara aur dua di: "*Aye Allah! Isey ghode par jamaa de aur usey doosro'n ko seedha raasta bataane waala aur khud seedhe raaste par chalne waala bana de*".[813]

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[808] راجع: 2510
[809] راجع: 1355
[810] T: (اَشْعار) Do (2) ya ziyaada sher (شعر) [Rekhta]
[811] راجع: 2836
[812] Dekhiye: 3822 6089
[813] راجع: 3020

## Baab 163: Borya Jalaa Kar Zakm Ka Ilaaj Karna, Nez Aurat Ka Apne Baap Ke Chehre Se Khoon Dhona Aur Dhaal Mein Paani Laana

[3037] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, un se logo'n ne poocha ke Rasool Allah ﷺ ke zakhm ka ilaam kis cheez se kiya gaya tha? Unho'n ne farmaya: Ab logo'n mein koi shakhs aisa baaqi nahi raha jo uske mutaalliq mujh se ziyaada jaanne waala ho. Hazrat Ali ﷺ apni dhaal mein paani laate the aur Syeda Fatima ﷺ aap ke chehra-e-anwar se khoon dhoti thee'n, phir chataai jalaa kar uski raakh se Rasool Allah ﷺ ka zakhm bhar diya gaya.[814]

## Baab 164: Maidaan-e-Jung Mein Baahami Jidaal-o-Ikhtelaaf Makrooh Hai Aur Jo Apne Imam Ki Naa-farmaani Kare Uski Saza Ka Bayan

Irshad-e-Baari Ta'ala hai: Aapas Mein Jhagda Na Karo Warna Tum Buzdil Ho Jaaoge Aur Tumhari Hawaa Ukhad Jaaegi.[815]

[3038] Hazrat Abu Moosa Ashari ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Moaaz aur Abu Moosa ﷺ ko yemen bheja to (unse) farmaya: "*Logo'n par aasaani karna, un par sakhti na karna, unhe'n khush-khabri dena aur nafrat na dilaana aur aapas mein ek-doosre ki muwaafaqt karna baaham ikhtelaaf na karna*".[816]

[3039] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne bayan kiya ke Nabi ﷺ ne ghazwa-e-uhud mein Hazrat Abdullah bin Jubair ﷺ ko 50 teer-andaazo'n par ameer muqarrar kiya aur (unse) farmaya: "*Agar tum dekho ke parinde hame'n noch rahe hain, tab bhi apni jagah se mat hanta, yahaa'n tak ke main tumhe'n paighaam bheju'n. Aur agar tum dekho ke ham ne kuffaar ko shikast de di hai aur unhe'n apne paao'n taley raundh-daala hai, tab bhi apni jagah par qaaem rehna, hatta ke main tumhe'n paighaam bheju'n*". Chunache musalmano ne kuffaar ko shikast se do-chaar kar diya. Hazrat Baraa bin Aazib ﷺ ka bayan hai ke Allah ki qasam! Maine mushrikeen ki aurto'n ko daudte hue dekha, jin ki pindliyaa'n aur paazeb khul gae the jo apne kapde uthaae hue bhaag rahi thee'n. Ye dekh kar Hazrat Abdullah bin Jubair ﷺ ke saathiyo'n ne kaha: Qaum ke logo! Ghanimat jamaa karo, ghanimat ekatthi karo, tumhare saathi ghaalib aachuke hain. Ab kis ka intezaar karte ho? Hazrat Abdullah bin Jubair ﷺ ne kaha: Kya tum wo baat bhool gae ho jo Rasool Allah ﷺ ne tum se kahi thi? Unho'n ne jawab diya: Allah ki qasam! Ham to logo'n ke paas zaroor jaae'nge taake ham maal-e-ghanimat haasil kar sake'n. Jab ye log apni jagah chod kar chale aae to unke mu'n kaafiro'n ne pher diye aur wo shikast-khurda ho kar bhaagne lagey. Us waqt Rasool Allah ﷺ unhe'n pichli taraf se bulaa rahe the, jab Nabi ﷺ ke hamraah 12 aadmiyo'n ke alaawa aur koi na raha to kaafiro'n ne hamaare 70 aadmi shaheed kar diye. Qabl-azee'n Nabi ﷺ aur aap ke ashaab ne badr ke din 140 aadmiyo'n ka nuqsaan kiya tha, 70 ko qaidi banaaya aur 70 ko wisaal-e-jahannum kiya. Phir Abu Sufyan ne 3 martaba ye aawaaz di: Kya Muhammad logo'n mein zinda maujood hain? Nabi ﷺ ne apne Sahaba Ikraam ko jawab dene se manaa kar diya. Uske baad, phir Abu Sufyan ne 3 martaba kaha: In logo'n mein Abu Quhafa ke bete bhi hain? Phir 3 martaba aawaaz di: Kya in logo'n mein Khattab ke bete hain? Uske baad wo apne saathiyo'n ki taraf lauta aur kaha: Ye teeno hazraat qatl ho chuke hain. Us waqt Hazrat Umar ﷺ betaab ho kar kehne lagey: Allah ki qasam! Toone ghalat kaha hai, aye Allah ke dushman! Ye sab, jin ka toone naam liya zinda hain aur abhi tera bura din aane waala hai. Abu Sufyan ne kaha: Aaj badr ke din ka badla ho gaya, yaqeenan ladaai to dol ki tarah hai. Bila-shubha tumhare kuch mardo'n ke naak, kaan kaate gae hain, albatta maine unka hukum nahi diya, lekin main usey buraa bhi nahi samajhta hoo'n. Uske baad Abu Sufyan rajaz[817] padhne laga. "Ooncha hoja aye hubal, tu ooncha hoja aye hubal". Nabi ﷺ ne apne Sahaba Ikraam ﷺ se farmaya: "*Tum usey jawaab kyou'n nahi dete?*" Sahaaba ne arz kiya: Allah ke Rasool! Kya jawab de'n? Aap ne farmaya: Tum you'n kaho: "*Sab se ooncha hai wo ilaah, sab se rahega wo ajal*". Phir Abu Sufyan ne ye misra'[818] padha :"Hamara uzza hai tumhare paas uzza kahaa'n". Nabi ﷺ ne farmaya: "*Tum usey jawaab nahi dete ho?*" Sahaba

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[814] راجع: 243

[815] Surah al Anfaal: 46

[816] راجع: 2261

[817] T: (رَجَز) Zaati, khandaani, ya qaumi fakhr par mushtamil sher waghaira jo maidaan-e-jung mein hareef ko mar-oob karne ke ya rafeeqo'n ka hausla badhaane ke liye padhe jaae'n [Rekhta]

[818] T: (مِصْرَعَه) Aadha sher [Rekhta]

Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Kya jawab de'n? To Aap ne farmaya: "*You'n kaho, Hamara maula hai ilaah, tumhara maula hai kaha'n*".[819]

## Baab 165: Jab Raat Ke Waqt Log Khauf-zada Ho'n (to haakim-e-waqt khud uski khabar le)

[3040] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ sab logo'n se ziyaada khoobsoorat, sab se ziyaada sakhi aur sab se ziyaada bahaadur the. Chunache ek (1) dafa ahle madina khaufzada hue. Jab unho'n ne ek (1) haulnaak aawaaz suni. To Nabi ﷺ, Hazrat Abu Talha ke ghode ki nangi peeth par sawaar hue, jabke aap apne gale mein talwaar latkaae hue the. Aap ne logo'n se farmaya: "*Mat ghabraao, pareshaan hone ki zaroorat nahi*". Phir Rasool Allah ﷺ ne farmaya: "*Maine (sabk-raftaari[820] mein) is ghode ko dariya ki tarah paaya hai*".[821]

## Baab 166: Dushman Ko Dekh Kar Ba-aawaaz-e-Buland Ya Sabaaha (یا صباحاہ) Pukaarna, Taake Log Sun Le'n

[3041] Hazrat Salama bin Akwa se riwayat hai, unho'n ne farmaya ke main madina munawwara se ghaaba ki taraf jaa raha tha. Jab main ghaaba ki pahaadi par pohoncha to mujhe Hazrat Abdur Rahman bin Awf ﷺ ka ek (1) ghulam mila. Maine kaha: Teri kharaabi ho, tu yahaa'n kaise aaya? Usne kaha: Nabi ﷺ ki do (2) daheel[822] oontniyaa'n cheen li gai hain. Maine kaha: Unhe'n kis ne cheena hai? Usne kaha: Ghatfaan aur Fazaarah ke logo'n ne. Uske baad main teen (3) baar Ya Sabaaha (یا صباحاہ), Ya Sabaaha (یا صباحاہ) kehta hua khoob chillaya, hatta ke madina taiyyaba ke dono pathreele kinaaro'n mein rehne waalo'n ne meri aawaaz ko suna. Phir main daudta hua daakuo'n se jaa mila. Jabke wo oontniyaa'n liye jaa rahe the. Uske baad maine unhe'n teer maarne shuru kar diye aur main ye keh raha tha: "Main hoo'n Salama bin Akwa jaan lo, aaj kameene sab mare'nge maan lo". Chunache maine wo oontniyaa'n unse cheen lee'n, qabl iske, ke wo unka doodh peete. Main unhe'n haankta hua laa raha tha, ke Nabi ﷺ mujhe mile to maine arz kiya: Allah ke Rasool ﷺ! Daaku pyaase hain. Maine unhe'n paani bhi nahi peene diya. Lehaza aap jald hi unke taaqub mein kisi ko rawaana kar de'n. Aap ne farmaya: "*Aye Ibne Akwa! Tu un par ghaalib ho chuka. Ab unhe'n jaane do, wo apni qaum mein pohonch chuke hain aur wahaa'n unki mehmaani ho rahi hai*".[823]

## Baab 167: Jis Ne Kaha: Is Saza Ko Wasool Karo Main Falaa'n Ka Beta Hoo'n

Hazrat Salama bin Akwa ﷺ ne kaha: Is waar ko wasool karo, main akwa ka beta hoo'n.

[3042] Hazrat Baraa ﷺ se riwayat hai ke unse ek (1) aadmi ne poocha: Aye Abu Umaarah! Kya ghazwa-e-hunain ke mauqa par tum bhaag gae the? Hazrat Baraa ﷺ ne farmaya ke Rasool Allah ﷺ ne us din raah-e-faraar ikhtiyaar nahi ki thi, balke Abu Sufyan bin Haaris ﷺ ne aap ke khacchar ki lagaam ko pakda hua tha, jab mushrikeen ne aap ka gheraao kar liya to aap ne utar kar ye kehna shuru kar diya: "*Main nabi hoo'n, is mein jhoot nahi, main Abdul Muttalib ka beta hoo'n*". Raawi kehte hain: Us roz aap se badh kar koi bahaadur nahi dekha gaya.[824]

## Baab 168: Jab Dushman Kisi Doosre Ke Faisle Par Qile Se Neeche Utar Aae

[3043] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke jab Banu Quraiza Hazrat Saad bin Moaaz ﷺ ki saalisi[825] par hathiyaar daal kar qile se utar aae to Rasool Allah ﷺ ne unhe'n paighaam bheja. Hazrat Saad ﷺ wahee'n qareeb hi ek (1) muqaam par padaao kiye hue the. Wo gadhe par (sawaar ho kar) tashreef laae. Jab qareeb aae to Rasool Allah ﷺ ne farmaya: "*Apne sardar ke isteqbal ke liye utho*", chunache wo aae aur Rasool Allah ﷺ ke qareeb aakar baith gae. Aap ne unse farmaya: "*In logo'n (yahood-e-banu quraiza) ne aap ki saalisi par hathiyaar daal diye hain*". Hazrat Saad bin Moaaz ﷺ ne ye faisla diya ke un mein jo jungjoo hain, unhe'n qatl kar diya jaae aur unki aurto'n aur baccho'n ko ghulam bana liya jaae. Aap ﷺ ne farmaya: "*Tum ne Allah ke hukum ke mutaabiq faisla kiya hai*".[826]

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[819] Dekhiye: 3986 4043 4067 4561

[820] T: (سبُک رفتار) Tez chalne waala, barq-raftaar [Rekhta]

[821] راجع: 2627

[822] T: (دھیل) maada oontniyaa'n [RSB]

[823] Dekhiye: 4194

[824] راجع: 2864

[825] T: (ثالِثی) Munsifi, faisla, wistaat [Urduinc]

[826] Dekhiye: 3804 4121 6262

## Baab 169: Qaidi Ko Qatl Karna Aur Ek Jagah Rok Kar Nishaana Banaana

[3044] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ fatah makkah ke din jab shahr mein daakhil hue to aap ne apne sar-e-mubaarak par khud[827] pehen rakha tha. Jab aap usey utaar rahe the to ek (1) shakhs ne aakar aap ko khabar di ke Ibne Khatal (ابن خطل) ghilaf-e-kaaba se latka hua hai. Aap ﷺ ne farmaya: "*Usey (wahee'n) qatal kar do*".[828]

## Baab 170: Kya Aadmi Khud Ko Giraftaari Ke Liye Pesh Kar Sakta Hai? Aur Jo Giraftaari Na De (to uska kya hukum hai?) Nez, Qatl Ke Waqt Do (2) Rakat Namaz Padhna

[3045] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne 10 Sahaaba par mushtamil ek (1) jamaat kuffaar ki jaasoosi ke liye rawaana farmaai. Aap ne us jamaat ka ameer Hazrat Aasim bin Umar bin Khattab ﷺ ke nana Hazrat Aasim bin Saabit Ansari ﷺ ko muqarrar farmaya. Chunache wo log (madina se) chale gae. Jab wo muqaam-e-hada-ati (هَدَأَةِ) par pohonche jo usfaan aur makkah ke darmiyan hai, to qabila huzail ki ek (1) shaakh banu lihyaan ko kisi ne unki aamad ki kahbar di. Us qabile ke taqriban 200 teer-andaaz unki talaash mein nikle aur unke qadmo'n ke nishanaat se andaaza lagaate hue aakhir aisi jagah par pohonch gae jaha'n Sahaba Ikraam ﷺ ne baith kar khajoore'n khaai thee'n, jo wo madina taiyyaba se apne hamraah le kar chale the. Taaqub karne waalo'n ne kaha: Ye to yasrib ki khajoore'n maaloom hoti hain. Bil-aakhir wo unke qadmo'n ke nishanaat se andaaza lagaate hue aage badhe. Jab Aasim aur unke saathiyo'n ne unhe'n dekh liya to unho'nne pahaad ki ek (1) choti par panaah le li. Mushrikeen ne unse kaha ke hathiyaar daal kar neeche aajaao, tum se hamaara ehed-o-paimaan hai ke ham tum mein se kisi shakhs ko qatal nahi kare'nge. Muhim ke ameer Hazrat Aasim bin Saabit Ansari ﷺ ne kaha: Allah ki qasam! Main to aaj kisi soorat mein kaafir ki panaah qubool nahi karu'nga. Phir dua ki: Aye Allah! Hamari taraf se apne nabi ko in haalaat ki ittela karde. Bahar-haal un par kaafiro'n ne teer barsaane shuru kar diye aur Hazrat Aasim ko 7 saathiyo'n samet shaheed kar daala. Baaqi teen (3) sahaabi Hazrat Khubaib Ansari, Ibne Dasina (ابن دَثِنَةَ) aur ek (1) teesra shakhs unke ehed-o-paimaan par choti se neeche utar aae. Jab ye teeno sahaabi poori tarah un ke narghe mein aagae to unho'n ne apni kamaano'n ki taane'n utaar kar unhe'n baand diya. Teesre aadmi ne kaha: Allah ki qasam! Ye tumhari pehli ghaddari hai, is liye main to tumhare saath hargiz nahi jaau'nga, balke main to apne pesh-rauo'n[829] ka namoona ikhtiyaar karu'nga. Unki muraad shohada se thi. Chunache mushrikeen unhe'n ghaseetne lagey aur zabardasti apne saath le jaana chaaha. Jab wo kisi bhi tarah saath jaane par aamaada na hue to un logo'n ne unhe'n saheed kar diya. Ab ye Hazrat Khubaib aur Ibne Dasina ﷺ ko saath le kar chale aur makkah pohonch kar unhe'n farokht kar diya. Ye jung-e-badr ke baad ka waaqeahai, chunache Hazrat Khubaib ﷺ ko Haaris bin Aamir bin Naufal bin Abd Manaaf ke beto'n ne khared liya, kyou'nke Hazrat Khubaib ﷺ ne ghazwa-e-badr mein Haris bin Aamir ko qatl kiya tha. Hazrat Khubaib ﷺ unke yahaa'n chand din qaidi rahe. Raawi kehta hai ke Mujhe Obaidullah bin Ayaaz ne bataaya, unhe'n Haaris ki beti ne kahbar di ke jab unho'n ne Khubaib ﷺ ko qatl karne par ittefaaq kar liye to Hazrat Khubaib ﷺ ne zer-e-naaf baalo'n ki safaai ke liye usse ustara maanga, to usne aariyatan unhe'n ustara faraaham kar diya. Meri be-khabri mein mera beta Hazrat Khubaib ﷺ ke paas aaya to unho'n ne usey pakad kar apni raan par bitha liya, jabke ustara unke haath mein tha. Main is qadar pareshan hui ke Hazrat Khubaib ﷺ ne meri ghabraahat ko mere chehre se bhaa'np liya. Unho'n ne kaha: Tumhe'n is baat ka andesha hai ke main isey qatl kar du'nga? (Nahi, nahi) Main ye iqdaam hargiz nahi karu'nga. Aurat ka bayan hai ke Allah ki qasam! Khubaib se behtar maine kabhi koi qiadi nahi dekha. Allah ki qasam! Maine ek (1) din dekha ke khosha-e-angoor unke haath mein hai aur wo maze se unhe'n kha rahe hain, halaa'nke wo lohe ki zanjeero'n mein jakde hue the aur makkah mukarrama mein phalo'n ka mausam bhi nahi tha. Wo kehti thi: Bila-shubha ye to Allah ki taraf se rizq tha jo usne Hazrat Khubaib ﷺ ko ataa kiya tha. Bahar-haal jab wo log unhe'n qatl karne ke liye haram ki hudood se baahar le gae to unse Hazrat Khubaib ﷺ ne kaha: Mujhe do (2) rakate'n adaa karne ki mohlat do, to unho'n ne chod diya. Hazrat Khubaib ﷺ ne

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[827] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[828] راجع: 1846

[829] T: (پیشْ رَو) Pesh-rau ki jamaa, pehle guzarne waala, aage-aage chalne waala [Rekhta]

do (2) rakate'n adaa kee'n, phir kaha: Agar tum mere mutaalliq bad-gumaani na karte ke main qatal se ghabra gaya hoo'n to main apni namaz ko zaroor taweel karta.

Phir unho'n ne dua ki: "Aye Allah! In ko chun-chun kar safha-e-hasti se mitaa de. Phir ye ash'aar padhe: Jab main musalman ho kar qatl kiya jaa raha hoo'n to is baat ki koi parwaah nahi ke Allah ki raah mein mujhe kis pehlu gir kar marna hoga. Ye sab kuch Allah ki khushnoodi ke liye hai. Agar Allah chaahe to mere bureedah[830] jism ke jod-jod mein barkat paida farma de".

Aakhir Haaris ke bete (Uqba) ne unko shaheed kar diya. Hazrat Khubaib ﷺ ne har musalman ke liye do (2) rakate'n padhne ka tareeqa jaari kar diya jise baandh kar qatl kiya jaae.

Doosri taraf Hazrat Aasim bin Saabit ﷺ ki dua ko Allah ne sharf-e-qubooliyat se nawaaza. Nabi ﷺ ne apne Sahaba Ikraam ko is jigar-paash[831] waaqe ki ittela di aur jin-jin aazmaaisho'n se wo do-chaar hue the un sab haalaat se unhe'n aagaah kiya. Nez, kuffaar-e-quraish ko jab Hazrat Aasim ﷺ ke shaheed hone ki khabar mili to unho'n ne kuch aadmi rawaana kiye, taake unke jism ka koi hissa kaat laae'n, jisse unki shanaakht mumkin ho, kyou'nke unho'n ne badr ki ladaai mein unke bade sardar ko jahannum wisaal kiya tha. Hazrat Aasim ﷺ par siyaah baadal ki tarah shehed ki makkhiyo'n ka ek jattha bhej diya gaya, jinho'n ne kuffaar ke qaasido'n se unke jism ko mehfooz rakha. Chunache wo unke gosht se kuch bhi kaatne par qaadir na ho sakey.[832]

## Baab 171: Qaidi Ko Rihaa Karna

[3046] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Qaidi ko riha karaao, bhooke ko khana khilaao aur bimaar insaan ki timardaari karo*".[833]

[3047] Hazrat Abu Juhaifa ﷺ se riwayat hai, unho'n ne kaha ke maine Hazrat Ali ﷺ se poocha: Kya kitabullah ke alaawa bhi wahee ka kuch hissa tumhare paas maujood hai? Unho' ne farmaya: Us zaat ki qasam, jis ne daane ko phaada aur jaan ko paida kiya! Mujhe to kisi aisi wahee ka ilm nahi, albatta faham-o-firaasat ek-doosri cheez hai, jo Allah Ta'ala quran-fahmi ke liye ataa karta hai, ya jo us dastawez mein hai. Maine arz kiya: Is saheefe mein kya hai? Unho'n ne farmaya: Is mein diyyat ke masaael, qaidi ko rihaai dilaane ki fazilat, aur ye ke kisi musalman ko kaafir ke badle qatal na kiya jaae.[834]

Faaeda: Shia hazraat Hazrat Ali ﷺ ko "Wasi Rasool Allah" kehte hain, is hadees se unki tardeed hoti hai, kyou'nke unka apna bayan hai ke is saheefe mein diyyat ke masaael, qaidiyo'n ki rihaai ke ahkaam hain. Agar wasi hote to us mein maz-oomah[835] wasiyyat ka bhi zikr hota. Balke un hazraat ka ye kehna bhi jhoot hai ke bohot si qurani aayaat aisi hain jo Rasool Allah ﷺ ne aam logo'n ko nahi bataaee'n, balke Hazrat Ali ﷺ aur ahle-bait hi ko unse aagaah kiya hai. Maaz-Allah

## Baab 172: Mushrik Qaidiyo'n Se Fidya Lena

[3048] Hazrat Anas bin Maalik ﷺ se riwayat hai ke ansaar ke kuch logo'n ne Rasool Allah ﷺ se arz kiya: Allah ke Rasool ﷺ! Aap hukum de'n to ham apne bhanje Hazrat Abbas ﷺ ke liye unka fidya moaaf kar de'n? Aap ne farmaya: "*Nahi, tum unke fidye se ek (1) dirham bhi na chodo*".[836]

[3049] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke paas jab Bahrain ka maal laaya gaya to aap ke yahaa'n Hazrat Abbas ﷺ haazir hue aur arz kiya: Allah ke Rasool ﷺ! Is maal mein se mujhe bhi deejiye! Kyou'ne

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[830] T: (بُرِيَده) Kataa hua, kaata hua, jo kaata gaya ho [Rekhta]

[831] T: (جگر پاش پاش ہونا) (Ranj-o-gham waghaira se) kaleeje ke tukde hona, bohot ziyaada sadma [Rekhta]

[832] Dekhiye: 3989 4086 7402

[833] Dekhiye: 5174 3573 5649 7173

[834] راجع: 111

[835] T: (مَزعُومَه) Maz-oom, farzi, gumaan-shuda, qiyaas kiya hua [Rekhta]

[836] راجع: 2537

maine apni jaan ka fidya bhi diya hai aur Aqeel ko bhi rihaai dilaai hai. Aap ﷺ ne farmaya: "*Aap (maal le) le'n*". Phir uske kapde mein bhar kar usey maal ataa farmaya.[837]

[3050] Hazrat Jubair bin Muti'm رضي الله عنه se riwayat hai, wo badr ke qaidiyo'n ko chudaane ke silsile mein haazir hue the, unho'n ne kaha ke maine Nabi ﷺ ko namaz-e-maghrib mein Surah Toor padhte suna tha.[838]

## Baab 173: Jab Jung-joo Kaafir Musalmano Ke Ilaaqe Mein Amaan Ke Baghair Chalaa Aae

[3051] Hazrat Salama bin Akwa رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke paas mushrikeen ka ek (1) jaasoos aaya, jabke aap safar mein the. Wo Sahaba Ikraam ke paas baith kar baate'n karta raha, phir uth kar chal diya. To Nabi ﷺ ne farmaya: "*Usey dhoodh kar qatal kar daalo*". (Hazrat Salama رضي الله عنه ne kaha:) Maine usey qatl kiya to aap ne unhe'n us jaasoos ka saamaan bhi dila diya.

## Baab 174: Ahle Zimma Ka Difaa Kiya Jaae Aur Unhe'n Ghulam Na Banaaya Jaae

[3052] Hazrat Umar رضي الله عنه se riwayat hai, unho'n ne farmaya ke maine apne baad aane waale khalifa ko is amr ki wasiyyat karta hoo'n ke Allah aur uske Rasool (2) ka (ahle zimma se) jo ehed-o-paimaan hai wo usey poora kare aur unki himaayat karte hud dushmano se jung kare aur unhe'n unki taaqat se ziyaada takleef na di jaae.[839]

## Baab 175: Wafad, Yaane Safeero'n Ko Inaam Dena

Wazaahat: Iska matlab ye hai ke safeero'n ki mehmaan-nawaazi ki jaae, hattal imkaan unki madad ki jaae, khwah wafad mein aane waale log kaafir ho'n ya musalman, bahar-haal unki taazeem-o-ikraam zaroori hai.

## Baab 176: Dhimmiyo'n Ki Sifaarish Aur Unse Muaamala Karna

[3053] Hazrat Ibne Abbas رضي الله عنه se riwayat hai, unho'n ne kaha: Jumeraat ka din! Kya hai Jumreraat ka din! Uske bad wo is qadar roe ke aansuo'n se zameen ki kankariyaa'n tar ho gaee'n. Phir kehne lagey ke jumeraat ke din Rasool Allah ﷺ ki bimaari ziyaada ho gai, to aap ne farmaya: "*Mere paas likhne ke liye kuch laao, taake main tumhe'n ek (1) tehreer likhwa doo'n. Tum uske baad hargiz gumrah nahi hoge*". Lekin logo'n ne ikhtelaaf kiya aur Nabi ke paas jhagadna munaasbi nahi. Phir logo'n ne kaha: Rasool Allah ﷺ to judaai ki baate'n kar rahe hain. Aap ne farmaya: "*Mujhe chod do, kyou'nke main jis haalat mein hoo'n wo usse behtar hai jiski jaanib tum mujhe bula rahe ho*". Aur aap ne apni wafaat ke waqt teen (3) baato'n ki wasiyyat farmaai: "*Mushrikeen ko jazeera-e-arab se nikaal dena aur qaasido'n ko usi tarah inaam dena jis tarah main deta tha*". Raawi kehta hai ke main teesri baat bhool gaya hoo'n.

Mugheera bin Abdur Rahman ne jazeera-e-arab ke mutaalliq farmaya ke wo makkah, madina, aur yemen hai. Unke shaagird Yaqoob ne kaha: Aur Muqaam-e-A'rj jaha'n se tihaama shuru hota hai.[840]

## Baab 177: Wufood Ki Aamad Par Khud Ko Aaraasta Karna

[3054] Hazrat Ibne Umar رضي الله عنه se riwayat hai ke Hazrat Umar رضي الله عنه ne ek (1) reshmi joda baazaar mein farokht hota paaya to wo usey Rasool Allah ﷺ ki khidmat mein laae aur arz kiya: Allah ke Rasool ﷺ! Aap ye joda khareed le'n, taake eid aur wufood ki aamad par isey zeb-tan kiya kare'n. Rasool Allah ﷺ ne farmaya: "*Ye libaas to un logo'n ke liye hai jin ka aakhirat mein koi hissa nahi hota*". Ya (farmaya:) "*Ye to wohi log pehente hain jin ka aakhirat mein koi hissa nahi hota*". Phir Allah Ta'ala ne jitney din chaaha Hazrat Umar رضي الله عنه khamosh rahe, aakhir ek (1) din Nabi ﷺ ne ek (1) reshmi jubba Hazrat Umar رضي الله عنه ke paas bheja to Hazrat Umar رضي الله عنه usey le kar Rasool Allah ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Aap ne farmaya tha: "*Ye un logo'n ka libaas hai jin ka aakhirat mein koi hissa nahi hota, ya usey wo log pehente hain jin ka aakhirat mein koi hissa nahi*". Uske ba-wujood aap ne isey meri taraf irsaal[841] farmaya hai? Aap ne farmaya: "*Tum usey farokht kar do*". Ya (farmaya:) "*Usse apni koi aur zaroorat poori kar lo*".[842]

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[837] راجع: 421
[838] راجع: 765
[839] راجع: 1392
[840] راجع: 114
[841] T: (إرْسال) Bhejna, rawaana karna [Rekhta]
[842] راجع: 886

## Baab 178: Baccho'n Par Islaam Kaise Pesh Kiya Jaae?

[3055] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ke saath, Nabi ﷺ ke Sahaba Ikraam ki ek (1) jamaat, jis mein Hazrat Umar ﷺ bhi shamil the, Ibne Saiyyad ki taraf gai. Aakhir banu maghaala ke teelo'n ke paas usey baccho'n ke hamraah kehlte hue paaya. Us waqt wo qareeb-ul-buloogh tha. Usey Aap ﷺ ki aamad ka kuch ilm na hua, hatta ke Nabi ﷺ en apna dast-e-mubaarak uski pusht par maara, phir Nabi ﷺ ne farmaya: "*Kya tu is amr ki gawaahi deta hai ke maine Allah Ta'ala ka rasool hoo'n?*" Ibne Saiyyad ne aap ki taraf dekha aur kaha: Haa'n main gawaahi deta hoo'n ke aap an-padh logo'n ke rasool hain? Phir Ibne Saiyyad ne Nabi ﷺ se kaha: Kya aap gawaahi dete hain ke main bhi Allah ka rasool hoo? Ye sun kar Nabi ﷺ ne farmaya: "*Main to Allah aur uske sacche rasoolo'n par imaan laaya hoo'n*". Phir Nabi ﷺ ne farmaya: "*Tujhe kya nazar aata hai?*" Ibne Saiyyad ne kaha: Mere paas saccha aur jhoota dono aate hain. Nabi ﷺ ne farmaya: "*Tujh par haqeeqat-e-haal mushtaba ho gai hai*". Phir Nabi ﷺ ne usse kaha: "*Maine tere liye apne dil mein ek (1) baat sochi hai (bata wo kya hai?)*". Ibne Saiyyad ne kaha: Wo "Dukh (دُخ)" hai. Nabi ﷺ ne farmaya: "*Zaleel aur kambakht! Tu apni haisiyat se aage nahi badh sakega*". Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mujhe ijaazat de'n main uski gardan maar du'n. Nabi ﷺ ne farmaya: "*Agar ye wohi (dajjaal) hai to tum us par hargiz musallat nahi ho sakte, aur agar ye wo nahi to uske qatl karne mein koi faaeda nahi*".[843]

[3056] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ Hazrat Ubai bin Kaab ﷺ ko saath le kar us nakhlistaan mein tashreef laae jaha'n Ibne Saiyaad maujood tha. Jab baagh mein daakhil hue to Nabi ﷺ darakhto'n ke tano'n ki aad mein aage badhne lagey. Aap koshish farma rahe the ke Ibne Saiyaad ke dekhne se pehle aap uski kuch baate'n sun le'n. Ibne Saiyaad us waqt apne bistar par pada ek (1) chaadar odhe kuch gun-gunaa raha tha. Itne mein uski maa ne Nabi ﷺ ko dekh liya ke aap khajoor ke tano'n ki aad mein aage badh rahe hain. Usne Ibne Saiyaad se kaha: Aye Saaf! Ye uska naam hai, Ibne Saiyaad ye sunte hi uchal pada. Nabi ﷺ ne farmaya: "*Agar uski maa ne usey you'n hi rehne diya hota to haqeeqat-e-haal waazeh ho jaati*".[844]

[3057] Hazrat Ibne Umar ﷺ bayan karte hain ke phir Nabi ﷺ logo'n ke majma mein khade ho gae aur Allah ki shayaan-e-shaan taareef ki, phir dajjaal ka zikr kiya. Aap ﷺ ne farmaya: "*Main tumhe'n dajjaal se khabardaar karta hoo'n aur har nabi ne apni ummat ko dajjaal se daraaya hai. Hazrat Nuh ﷺ ne bhi apni qaum ko uske fitne se aagaah kiya tha, magar main tumhe'n ek (1) aisi nishaani batlaata hoo'n jo kisi nabi ne apni ummat ko nahi batlaai. Tumhe'n ilm hona chaahiye ke dajjaal kaana hai, jabke Allah Ta'ala yak-chashm (kaana) nahi hai*".[845]

## Baab 179: Nabi ﷺ Ka Yahood Se Farmana: "Musalman Ho Jaao Salaamti Mein Rahoge"

Maqburi ne Hazrat Abu Huraira ﷺ se is hadees ko naqal kiya hai.

Faaeda: Shia hazraat Hazrat Ali ﷺ ko "Wasi Rsool Allah" kehte hain, is hadees se unki tardeed hoti hai, kyou'nke unka apna bayan hai ke is saheefe mein diyyat ke masaael, qaidiyo'n ki rihaai ke ahkaam hain, agar wasi hote to us mein maz-oomah wasiyyat ka bhi zikr hota, balke un hazraat ka ye kehna bhi jhoot hai ke bohot si quraani aayat aisi hain jo Rasool Allah ﷺ ne aam logo'n ko nahi bataae'n, balke Hazrat Ali ﷺ aur ahle-bait ko hi unse aagaah kiya hai. Maaz-Allah

## Baab 180: Jab Darul Harb Mein Kuch Log Musalman Ho Jaae'n Aur Wahaa'n Unke Maal Aur Zameen Ho To Unhi Ki Hai

[3058] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne kaha: Maine hajjat-ul-widaa mein arz kiya: Allah ke Rasool! Aap kal kaha'n qiyaam farmae'nge? Aap ne farmaya: "*Kya Aqeel ne hamaare liye koi makaan choda hai?*" Phir aap ne farmaya: "*Kal ham log banu kinaana ki waadi mein padaao kare'nge, jis ko waadi-e-muhassab kaha jaata hai, jaha'n quraish ne kufr par ade rehne ki qasme'n uthaai thee'n*. *Aur ye is tarah ke banu kinaana ne banu haashim ke*

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[843] راجع: 1354
[844] راجع: 1355
[845] Dekhiye: 3337 3439 4402 6175 7123 7127 7407

*khilaaf quraish se qasm li thi ke wo banu haashim se khareed-o-farokht nahi kare'nge aur na unhe'n rehne ke liye jagah hi de'nge*".

Imam Zohri farmate hain ke kheef (خَيْفُ) ke maane waadi ke hain.[846]

[3059] Hazrat Umar ﷺ se riwayat hai, unho'n ne "hunaiyyu (هُنَيُّ)" naami apne aazaad-karda ghulam ko sarkaari charaah-gaah par haakim banaaya aur farmaya: "*Aye Hunaiyyu! Musalmano se apne haath roke rakhna (un par zulm na karna, balke un par meherbaani karna) aur musalmano ki bad-dua lene se ijtenaab karna kyou'nke mazloom ki bad-dua qubool hoti* hai. Aur is charaah-gaah mein thode oont aur thodi bakriyaa'n rakhne waalo'n ko daakhile ki ijaazat dena, lekin Abdur Rahman bin Awf aur Hazrat Usman bin Affan ﷺ ke maweshiyo'n ko andar aane ki ijaazat na dena kyou'nke agar un (aghniya) ke maweshi halaak ho gae to ye log apne nakhlistaan aur kheto'n se apni moaash haasil kar sakte hain, lekin agar gine-chune oont aur gini-chuni bakriyaa'n rakhne waalo'n ke maweshi halaak ho jaae'n to wo apne baccho'n ko le kar marere paas aae'nge aur fariyaad kare'nge: Aye Ameer-ul-Momineen! Aye Ameer-ul-Momineen! Tera baap na rahe, kya main unko you'n hi chod sakta hoo'n? Unko paani aur ghaas dena mere liye sona-chaandi dene se aasaan hai. Allah ki qasam! Ye log gumaan kare'nge ke maine un par zulm kiya hai, kyou'nke ye zameen unhi ki hai. Unho'n ne zamaana-e-jaahiliyyat mein unke liye ladaaiyaa'n ladi hain aur islaam laane ke baad unki milkiyat ko barqaraar rakha gaya hai. Us zaat ki qasam jis ke haath mein meri jaan hai! Agar mere aise jaanwar na hote jin ko main Allah ki raah mein sawaari ke liye deta hoo'n to main unke ilaaqo'n se ek (1) baalisht zameen bhi charaah-gaah na banaata".

Faaeda: Hami (حمى) us charaah-gaah ko kaha jaata hai jise haakim sadqe ke jaanwaro'n ke liye mukhtas[847] kar de. Aisi charaah-gaah mein gahreebo'n ke jaanwaro'n ka pehle haq hai, kyou'nke agar un ke jaanwar bhooke mar gae to bait-ul-maal se unhe'n naqd wazeefa dena padega. Uske bar-aks agar maaldaaro'n ke jaanwar halaak ho gae to wo apne baaghaat aur ziraa-at ki taraf rujoo kar le'nge aur bait-ul-maal se naqd wazeefe ka mutaalba nahi kare'nge. Is hadees se maaloom hua ke kisi gaao'n ki shuaamalaat[848] jaha'n log maweshi waghaira charaate hain wo gaao'n waalo'n ka haq hai, haakim-e-waqt unhe'n farokht nahi kar sakta.

## Baab 181: Haakim-e-Waqt Ka Mardum-shumaari Karaana

[3060] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jine log bhi kalma-e-islam padhte hain unki mardum-shumaari*[849] *karke mere saamne pesh karo*". Chunache ham ne 1500 mardo'n ke naam qalam-band kiye. Phir ham ne (apne dil mein) kaha: Kya ham ab bhi (kaafiro'n se) dare'n, halaa'nke ham 1500 ki taadaad mein hain? Phir maine apni jamaat ko dekha ke ham is qadar khauf-o-hiraas mein mubtalaa kar diye gae ke ham mein se koi maare khauf ke akela hi namaz padh leta.

Imam Amash ki riwayat mein hai ke ham ne 500 musalmano ki taadaad likhi.

Aur Abu Muawiya ki riwayat hai ke wo taadaad 600 se 700 tak thi.

[3061] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) aadmi ne Nabi ﷺ ki khidmat mein haazir ho kar arz kiya: Allah ke Rasool ﷺ! Falaa'n-falaa'n jung mein mera naam likha gaya hai, jabke meri biwi hajj par jaane ke liye taiyyaar hai. Aap ﷺ ne farmaya: "*Tum waapas chale jaao, aur apni biwi ke hamraah hajj karo*".[850]

## Baab 182: Allah Ta'ala Kabhi Faasiq-o-Faajir Ke Zariye Se Deen Ki Madad Karta Hai

[3062] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha, ham ek (1) jung mein Rasool Allah ﷺ ke hamraah shareek the. Aap ne ek (1) shakhs, jo islaam ka daawedaar tha, ke mutaalliq farmaya: "*Ye shakhs jahannami hai*".

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[846] راجع: 1588

[847] T: (مُخْتَص) Muntakhab, khaas, makhsoos, chuna hua [Rekhta]

[848] T: (شامِلات) Wo ilaaqa jo kisi aabaadi se mulhiq hof, gaao'n ki mushtaraka zameen [Rekhta]

[849] T: (مَردُم شُماری) Mulk ke baashindo'n ko ginne ka amal, aabaadi ki taadaad ka shumaar ya ginti [Rekhta]

[850] راجع: 1862

Jab ladaai shuru hui to usne bohot be-jigri se jung ki. Us dauraan mein wo zakhmi ho gaya. Arz kiya gaya: Allah ke Rasool ﷺ! Jis ke mutaalliq aap ne jahannami hone ka farmaya tha, usne to aaj bohot sakht jung ladi hai aur wo mar bhi chuka hai. Nabi ﷺ ne farmaya: "*Wo dozakh mein gaya*". Qareeb tha ke kuch log shukook-o-shubhaat mein mubtalaa ho jaate. Log usi haalat mein the ke achaanak aawaaz aai: Wo mara nahi, balke zakhmi ho gaya hai. Jab raat hui to usne zakhmo'n ki ta'ab (تَعَبْ) na laakar khud ko halaak kar liya. Jab Nabi ﷺ ko us soorat-e-haal se aagaahi hui to aap ne farmaya: "*Allahu Akbar! Main gawaahi deta hoo'n ke maine Allah ka banda aur uska rasool hoo'n*". Phir aap ne Hazrat Bilal ko logo'n mein ye laan karne ka hukum diya: "*Jannat mein sirf musalman hi jaae'nge aur Allah kabhi faasiq-o-faajir ke zariye se bhi apne deen ki taaeed farma deta hai*".[851]

## Baab 183: Jo Shakhs Sarbaraah Ki Taqarruri Ke Bagahair Khud Ameer-e-Lashkar Ban Jaae, Jabke Dushman Se Khatra Ho

[3063] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) din khutba dete hue farmaya: "*Islami jhanda Hazrat Zaid bin Haaritha ﷺ ne pakda aur unhe'n shaheed kar diya gaya. Phir us jhande ko Hazrat Jaafar ﷺ ne apne haath mein liya to wo bhi shaheed ho gae. Ab usey Hazrat Abdullah bin Rawaaha ﷺ ne thaam liya hai, aur wo bhi jaam-e-shahaadat nosh kar gae hain. Aakhir mein Hazrat Khalid bin Waleed ﷺ ne kisi nai hidaayat ke baghair alam uthaa liya hai, to Allah Ta'ala ne unhe'n fatah-o-kaamraani se hamkinaar kiya hai. Mere liye ya unke liye koi khushi ki baat nahi ke wo hamaare paas zinda hote (kyou'nke shahaadat ke baad wo jannat mein aish kar rahe hain)*".

Raawi-e-hadees (Hazrat Anas ﷺ) bayan karte hain ke us waqt Aap ﷺ ki aankho'n se aansu beh rahe the.[852]

Faaeda: Rasool Allah ﷺ ne is amal ki naa sirf tasweeb[853] farmaai, balke Hazrat Khalid bin Waleed ﷺ ko Allah Ta'ala ki talwaar qaraar diya aur Sahaba Ikraam ﷺ ko unke haatho'n fatah ki naweed[854] sunaai. Isse islam ka nizaam-e-imaarat majrooh[855] nahi hota, balke uske jaame aur wus-at pazeer hone ki daleel hai, ke aise sangeen aur hangaami haalaat mein ek mustahsan[856] aur qaabil-e-qubool hal ki nishaan-dahi ki gai hai. Wallahu A'alm.

## Baab 184: Mujahideen Ki Madad Ke Liye Mazeed Kumak[857] Rawaana Karna

[3064] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ke paas Ri'l (رِعْلٌ), Zakwaan, Usaibah aur Banu Lihyaan qabaail ke log aae aur unho'n ne ye khayaal zaahir kiya ke wo musalman ho chuke hain aur unho'n ne apni qaum ke khilaaf aap se madad talab ki, to Nabi ﷺ ne 70 ansaar rawaana kiye, jinhe'n ham qurra (قُرَّاءَ) ke naam se puraarte the. Wo din ko lakdiyaa'n ekatthi karte aur raat ko nawaafil padhte, chunache wo log unhe'n saath le kar chale gae, hatta ke jab ber-e-ma'una pohonche to unse dhoka kiya aur unhe'n qatal kar diya. Is waaqe ki ittela paane ke baad Nabi ﷺ ne ek (1) maah tak dua-e-qunoot padhi aur Ri'l (رِعْلٌ), Zakwaan, Usaibah aur Banu Lihyaan ke khilaaf bad-dua karte rahe.

(Raawi-e-hadees) Qatada ne kaha ke Hazrat Anas ﷺ ke bayan ke mutaabiq Sahaba Ikraam unke mutaalliq ye aayat padhte rahe: Kyou'n Nahi! Hamari Qaum Ko Ye Paighaam Pohoncha Do Ke Ham Apne Rabb Se Jaa Mile Hain. Wo Ham Se Raazi Ho Gaya Aur Usne Hame'n Bhi raazi Kar Diya. Iske baad ye aayaat mansookh ho gaee'n.[858]

## Baab 185: Jo Shakhs Dushman Par Ghalba Paakar Teen (3) Din Tak Unke Maidaan Mein Thehra Rahe

[3065] Hazrat Abu Talha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap jab kisi qaum par fatahyaab hote to teen (3) din usi maidaan mein qiyaam karte the.

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[851] Dekhiye: 4204 6606

[852] راجع: 1246

[853] T: (تَصْوِيب) Durust qaraar dena, tasdeeq [Rekhta]

[854] T: (نويد) Khush-khabri, bashaarat [Rekhta]

[855] T: (مَجرُوح) Zakhmi, ghaayal [Rekhta]

[856] T: (مُستَحسَن) Pasandeeda, behtar, accha [Rekhta]

[857] T: (گَمَک) Wo mazeed fauj ya jungi saaz-o-saamaan jo maidaan-e-jung mein sipahiyo'n ki madad ke liye bheji jaae [Rekhta]

[858] راجع: 1001

Is hadees ko riwayat karne mein Moaaz aur Abdul A'ala (عَبْدُ الْأَعْلَىٰ) ne Rooh bin Ubadah ki mataaba-at ki hai. Unho'n ne kaha: Ham se Saeed ne Qatada se, unho'n ne Hazrat Anas ﷺ se, unho'n ne Hazrat Abu Talha se, unho'n ne Nabi ﷺ se usey bayan kiya.[859]

Faaeda: Wahaa'n teen (3) din qiyaam us soorat mein hota jab dushman se bilkul kisi qism ka khatra na hota. Us qiyaam ka maqsad ye hota ke us ilaaqe ki falaah-o-bahbood ke liye mufeed islahaat naafiz ki jaae'n. Nez islaam ki shaan-o-shaukat ka izhaar bhi maqsood hota. Bahar-haal maftooha ilaaqo'n mein teen (3) din qiyaam karne ki ijaazat hai, taake ghalba ki khoob shohrat ho jaae aur wahaa'n islaam ki quwwat nazar aane lagey. Aaj-kal to atomi[860] daur mein aise khud-kaar missile ejaad ho chuke hain ke sainkdo meel door uska hadaf muqarrar kar diya jaata hai, wo khud-ba-khud raaste mein bachta-bachaata apne nishaane par jaa lagta hai. Ab to kisi ilaaqe mein teen (3) din theherne ki zaroorat nahi, kyou'nke maidaani jung naapaed[861] ho chuki hai.

## Baab 186: Maidaan-e-Jung Aur Dauran-e-Safar Mein Ghanimat Taqseem Karna

Hazrat Raafe ﷺ kehte hain ke ham Nabi ﷺ ke hamraah dhul-hulaifa mein the, jaha'n bohot se oont aur bakriyaa'n ghanimat ke taur par milee'n. Aap ﷺ ne das (10) bakriyaa'n ek (1) oont ke baraabar qaraar dee'n.

[3066] Hazrat Anas ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ne ju'ranah (جِعْرَانَة) ke muqaam se umrah ka ehraam baandha jaha'n aap ne hunain ki ghanaaem taqseem ki thee'n.[862]

## Baab 187: Jab Mushrik Kisi Musalman Ka Maal Loot Le'n, Phir (musalmano ke ghalbe ki wajah se) Wo Musalman Apna Maal Paale To?

[3067] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke ahd-e-mubaarak mein unka ek (1) ghoda bhaag nikla aur usey dushman ne pakad liya. Phir jab musalmano ne kuffaar par ghalba paaya to wo ghoda unhe'n waapas kar diya gaya. Isi tarah Nabi ﷺ ki zindagi ke un (Hazrat Abdullah bin Umar) ka ek (1) ghulam bhi bhaag kar rome ke kaafiro'n se mil gaya tha. Jab musalman un par ghalib aae to Hazrat Khalid bin Waleed ﷺ ne wo ghulam unhe'n waapas kar diya.[863]

[3068] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ﷺ ka ek (1) ghulam bhaag ka rahle rome se jaa mila. Jab un par Khalid bin Waleed ﷺ ne ghalba haasil kar liya to unho'n ne wo ghulam Hazrat Abdullah bin Umar ﷺ ko waapas kar diya. Isi tarah Hazrat Abdullah bin Umar ﷺ ka ek (1) ghoda bhaag kar roam pohonch gaya. Jab rome par musalmano ka ghalba ho gaya to unho'n ne wo ghoda bhi Hazrat Abdullah bin Amr ko waapas kar diya.

Abu Abdullah (Imam Bukhari ﷺ) farmate hain ke riwayat mein lafz-e-"عَارَ", "عَيْرٍ" se mushtaq hai, jiske maane jungle gadha ke hain, lekin is jagah maane bhaag jaane ke hain.[864]

[3069] Hazrat Ibne Umar ﷺ se riwayat hai ke jab musalmano ne (roomiyo'n se) muqaabla kiya to wo ek (1) ghode par sawaar the. Us waqt musalman fauj ke sarbaraah Hazrat Khalid bin Waleed ﷺ the. Unhe'n Hazrat Abu Bakar ﷺ ne ameer muqarrar kiya tha. Us (ghode) ko dushman ne pakad liya. Jab dushman shikast khaa gae to Hazrat Kahlid bin Waleed ﷺ ne unka ghoda waapas kar diya.[865]

## Baab 188: Faarsi Ya Kisi Bhi A'jmi Zuban Mein Guftagu Karna

Irshad-e-Baari Ta'ala hai: Tumhare Rang Aur Zubaano'n Ke Ikhtelaaf Mein Bhi Qudrat Ki Nishaani Hai.[866]

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[859] Dekhiye: 3976

[860] T: Atomic [RSB]

[861] T: (نَپَید) Jiska wujood na ho [Rekhta]

[862] راجع: 1778

[863] Dekhiye: 3068 3069

[864] راجع: 3067

[865] راجع: 3067

[866] Surah ar Room: 22

Nez Allah Ta'ala ne farmaya: "*Ham ne koi rasool nahi bheja magar uski qaum ki zuban mein (wo apni qaum ki zuban bolta tha)*".[867]

Faaeda: Imam Bukhari ﷺ ka maqsad ye hai ke tamaam zubaane'n Allah ki taraf se hain aur ye qudrat-e-ilaahi ki nishaaniyaa'n hain. Is liye unka seekhna aur unhe'n zariya-e-guftagu banana durust hai. Zubaano'n ke mutaalliq taassub[868] rakhna insani bad-bakhti ki daleel aur har zubaan se mohbbat rakhan aen mansha-e-ilaahi hai.

[3070] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke maine (ghazwa-e-khandaq ke waqt) arz kiya: Allah ke Rasool ﷺ! Maine bakri ka ek (1) baccha zibah kiya hai, aur ek (1) saa' (صاع) jau ka aata peesa hai, lehaaza aap khud aur mazeed kuch saathi tashreef le chale. Nabi ﷺ ne ba-aawaaz-e-buland farmaya: "*Aye Ahle Khandaq! Aaj Jaabir ne tumhare liye ziyaafat taiyyaar ki hai, aao jaldi chale'n*".[869]

[3071] Hazrat Umme Khalid bint Khalid bin Saeed ﷺ se riwayat hai, unho'n ne kaha: Maine apne waalid-e-giraami ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hui. Us waqt maine zard rang ki qamees pehen rakhi thi, to Rasool Allah ﷺ ne farmaya: "*sanah, sanah* (سَنَهْ سَنَهْ)". Habshi zuban mein uske bane hain: "*Accha*". Hazrat Umme Khalid ﷺ kehti hain: Phir main mohr-e-nabuwwat se khelne lagi to mere waalid ne mujhe daa'nt pilaai[870]. Us par Rasool Allah ﷺ ne farmaya: "*Usko chod do*". Phir farmaya: "*Kurta puraana karo aur usey pehen kar phaado, phir kurta puraana karo aur phaado, phir puraana karu aur phaado*". (Aap ne daraazi-e-umr ki dua farmaai.)

Hazrat Abdullah bin Mubaarak bayan karte hain ke wo qamees itni der tak baaqi rahi ke zabaano'n pa ruska charcha hone laga.[871]

[3072] Hazrat Abu Huraira ﷺ se riwayat hai ke Hazrat Hasan bin Ali ﷺ ne sadqe ki khajooro'n mein se ek (1) khajoor uthaai aur usey apne mu'n mein daal liya, to Nabi ﷺ ne unse faarsi zuban mein farmaya: "*kakh-kakh* (کخ کخ)", "*yaane thoo-thoo. Kya tujhe pata nahi ke ham sadqa nahi khaate?*"[872]

Faaeda: In har-she[873] ahadees mein Rasool Allah ﷺ ne ghair-arabi alfaaz istemaal farmae hain. Pehli hadees mein lafz-e-"سُوْزًا" hai, faarsi zuban mein ye lafz ziyaafat ke maane mein istemaal hota hai. Doosri hadees mein lafz-e- "سَنَهْ" hai, jo habsi zuban mein umda cheez ko kaha jaata hai. Teesri hadees mein "کخ کخ" faarsi ka lafz jo baccho'n ko daa'ntne ke liye istemaal hota hai. Jabke wo koi naamunaasib kaam kare'n. Bahar-haal arbi ke alaawa doosri zubaano'n ka istemaal jaaez hai, nez in ahadees se un logo'n ki tardeed maqsood hai jo arbi ke alaawa deegar zubaano'n ke seekhne par naak-bhoo'n chadhaate[874] hain. Chunache Rasool Allah ﷺ ne khud baaz auqaat faarsi alfaaz istemaal kiye hain.

## Baab 189: Maal-e-Ghanimat Mein Khiyaanat Karna

Irshad-e-Baari Ta'ala hai: Aur Jo Koi Khiyaanat Karega Wo Qiyaamat Ke din Us Khiyaanat samet aaega.[875]

[3073] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khitaab karte hue khayaanat ka zikr farmaya, aap ne usey bhaari gunah aur khatarnaak jurm qaraar diya. Aap ne farmaya: "*Qiyaamat ke din main tum mein se kisi ko is haalat mein na paau'n ke uski gardan par bakri mimya rahi ho, ya uski gardan par ghoda hin-hina raha ho, aur wo chilla raha ho: Allah ke Rasool ﷺ! Meri Madad Farmaaiye. Main usey jawaab du'n ke tere liye main kisi cheez ka ikhtiyaar nahi rakhta. Maine tujhe Allah ka paighaam pohoncha diya tha. Uski gardan par oont bil-bila raha ho aur wo kahe: Allah ke Rasool ﷺ! Meri madad farmae'n aur main jawaab doo'n ke main tumhari koi madad nahi kar sakta. Maine to Allah ka hukum tumhe'n pohoncha diya tha. Ya uski gardan par sone-chaandi ke tukde laade*

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[867] Surah Ibrahim: 4
[868] T: (تَعَصُّب) Haqeeqat zaahir ho jaane ke baad bhi haq baat se inkaar [Rekhta]
[869] Dekhiye: 4101 4102
[870] T: (ڈانٹ پلانا) Daantna, ghussa karna [Rekhta]
[871] Dekhiye: 3873 5823 5845 5993
[872] راجع: 1485
[873] T: (ہَر سِہ) Har teen, teeno'n mein se [Rekhta]
[874] T: (ناک بَھوں چَڑھانا) Naaraaz hona, bezaari zaahir karna, ranjeeda hona, naa-pasand karna [Rekhta]
[875] Surah aale Imran: 161

*hue ho'n aur wo mujh se kahe: Allah ke Rasool ﷺ! Meri madad farmaaiye aur main usey keh doo'n ke main tumhari koi madad nahi kar sakta. Maine to Allah ka paighaam pohoncha diya tha. Ya uski gardan par kapdo'n ke tukde harkat kar rahe ho'n aur wo kahe: Allah ke Rasool ﷺ! Meri madad keejiye aur main keh doo'n: Is waqt mere ikhtiyaar mein kuch nahi hai, maine tujhe Allah ka paighaam pohoncha diya tha*".

Ayyub Sakhtiyaani ne bhi Abu Haiyyaan se ye alfaaz bayan kiye hain: "*Uski gardan par ghoda hinhina raha ho*".[876]

## Baab 190: Maal-e-Ghanimat Se Thodi Si Khayaanat Karna

Hazrat Abdullah bin Amr رضي الله عنه ne Nabi ﷺ se ye bayan nahi kiya ke aap ne ghanimat se chori karne wale ka maal-o-asbaab jalaa diya tha. Ye (us riwayat se) ziyaada saheeh hai (jis mein saamaan jalaa dene ka zikr hai).

[3074] Hazrat Abdullah bin Amr رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke saamaan par ek (1) shakhs taenaat tha, jise *Kirkirah* (كِرْكِرَةُ) kaha jaata tha. Jab wo mar gaya to Nabi ﷺ ne farmaya: "*Wo to jahannum mein gaya*". Jab Sahaba Ikraam رضي الله عنهم ne uska saamaan waghaira dekhan shurukiya to us mein ek (1) coat mila jise khayaanat karke usne chupa liya tha. Abu Abdullah (Imam Bukhari رحمه الله) kehte hain ke Muhammad bin Salaam ne *Kirkirah* ko kaaf (ك) ke fatha (zabar) se bayan kiya hai aur isi tarah mazboot hai

## Baab 191: Maal-e-Ghanimat Ke Oont Aur Bakriyo'n Ko Taqseem Se Pehle Zibah Karna Makrooh Hai

[3075] Hazrat Raafe bin Khudaij رضي الله عنه se riwayat hai, unho'n ne kaha ke muqam-e-dhul-hulaifa mein ham ne Nabi ﷺ ke hamraah padaao kiya. Logo'n ko sakht bhook lagi, idhar ghanimat mein hame'n oont aur bakriyaa'n mili thee'n …Nabi ﷺ Lashkar ke pichle hisse mein the… Logo'n ne jaldi-jaldi zibah karke gosht ki handiyaa'n Chadha dee'n. Aap ﷺ ke hukum par un handiyo'n ko ulat diya gaya. Phir aap ne maal-e-ghanimat taqseem kiya aur das (10) bakriyo'n ko ek (1) oont ke baraabar rakha. Ittefaq se maal-e-ghneemat ka ek (1) oont bhaag nikla. Lashkar mein ghodo'n ki kami thi. Log usey pakadne ke liye daude, lekin oont ne sab ko thakaa diya. Aakhir ek (1) sahaabi ne usey teer maara to Allah ke hukum se oont jaha'n tha wahee'n[877] reh gaya. Aap ﷺ ne farmaya: "*Un paaltu jaanwaro'n mein baaz dafa jungle jaanwaro'n ki tarah wehshat aajaati hai, is liye agar un mein se koi qaabu na aae to uske saath yehi sulook karo*". Raawi-e-hadees ne kaha ke mere dada ne arz kiya: Hame'n ye ummeed ya andesha hai ke kal kahee'n hamari dushman se mudbhed[878] na ho jaae. Hamaare paas koi churi nahi hai, to kya ham sarkande[879] se zibah kar sakte hain? Aap ne farmaya: "*Jo cheez khoon baha de aur zibah karte waqt us par Allah ka naam liya gaya ho to (uska gosht) khaalo. Lekin zibah karne waali cheez daant ya naakhun nahi hone chaahiye. Main tumhare saamne uski wajah bayan karta hoon ke daant to haddi hainaur naakhun ahle habsha ki churi hai*".[880]

## Baab 192: Futuhaat Ki Bashaarat Dena

[3076] Hazrat Jarir bin Abdullah رضي الله عنه se riwayat hai, unho'n ne kaha: Mujhe Rasool Allah ﷺ ne farmaya: "*Tum dhul-khalasah ko tabaah karke mujhe kyou'n khush nahi karte ho?*" Ye qabila khath-am (قبيله خَثْعَمْ) ka buth-kada tha, jise kaaba yamaaniya kaha jaata tha. Chunache main (qabila e) ahmas ke 150 sawaaro'n ko le kar taiyaar ho gaya aur ye sab behtareen shah-sawaar the. Maine Nabi ﷺ ko bataaya ke main ghode par acchi tarah jam kar baith nahi sakta, to aap ne mere seene par thapka diya, hatta ke maine aap ki ungliyo'n ka asar apne seene par paaya. Phir aap ne dua farmaai: "*Aye Allah! Usko ghode par jamaa de, isey hidaayat karne waala aur hidaayat yaafta bana de*". Uske baad Jariri رضي الله عنه rawaana hue aur usey tabaah-o-barbaad karke aag mein jalaa diya. Phir Nabi ﷺ ko khush-khabri dene ke liye aap ki taraf qaasid rawaana kiya. Jarir رضي الله عنه ke qaasid ne Rasool Allah ﷺ se kaha: Allah ke Rasool ﷺ! Us zaat ki qasam jis ne aap ko haq ke saath bheja hai! main us waqt tak aap ki khidmat mein haazir nahi hua jab tak wo buth-

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[876] راجع: 1402

[877] T: Urdu pdf mein typist ne typing karte hue ghalati se wahee'n (وہیں) ki jagah wohi (وہی) type kiya tha, jiski maine tasheeh kardi hai. [RSB]

[878] T: (مُڈھ بھیڑ) Saamna, ladaai [Rekhta]

[879] T: (سَرْکَنْڈا) Ek (1) qism ki lambi aur patli waali ghaas ke phool ka danthal, jo dus-baara (10-12) feet lamba aur haath ki ungli ke baraabar mota hota hai. Umooman chappar aur baaz deegar cheeze'n banaane ke kaam aata hai [Rekhta]

[880] راجع: 2488

kada jal kar khaarishi-oont ki tarah siyaah nahi ho gaya. Tab (ye sun kar) Aap ﷺ ne qabila-e-ahmas ke she-sawaaro'n aur unke paidal jawaano'n ke liye 5 martaba barkat ki dua farmaai.

(Raawi-e-hadees) Musaddad ne kaha: Zil Khalasa qabila banu khath-am (قبيله خَثْعَمْ) ka ek (1) buth-kada tha.[881]

## Baab 193: Khush-khabri Dene Waale Ko Inaam Dena

Hazrat Kaab bin Maalik ﷺ ko jab unki tauba qubool hone ki bashaarat sunaai gai to unho'n ne (khush-khabri dene wale ko) do (2) kapde bataur-e-inaam pesh kiye.

## Baab 194: Fatah Makkah Ke Baad (makkah se) Hijrat Nahi Hai

[3077] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne fatah makkah ke din farmaya: "*Ab hijrat baaqi nahi rahi, albatta husn-e-niyyat aur jihaad baaqi hai aur jab tumhe'n jihaad ke liye nikalne ka hukum diya jaae to fauran nikal jaao*".[882]

[3078 3079] Hazrat Mujashe' bin Masood ﷺ se riwayat hai ke wo apne bhai Hazrat Mujalid bin Masood ﷺ ko saath le kar Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Ye Mujalid hain aur aap se hijrat par bait karna chaahte hain. Aap ne farmaya: "*Fatah makkah ke baad to hijrat baaqi nahi rahi, albatta deen-e-islaam par (isteqaamat ki) bait unse le leta hoo'n*".[883]

[3080] Hazrat Ataa se riwayat hai, unho'n ne kaha: Main Obaid bin Omair ke hamraah Hazrat Ayesha ﷺ ki khidmat mein haazir hua, jabke wo sabeer (ثَبِيْر) pahaad ke daaman mein tashreef farma thee'n. Unho'n ne hame'n farmaya: Jab se Allah Ta'ala ne apne Nabi ﷺ ko makkah mukarrama par fatah di hai, us waqt se hijrat ka silsila munqata ho chuka hai.[884]

# Baab 195: Jab Koi Shakhs Dhimmi Aurto'n Ya Musalman Khawateen Ke Baalo'n Ko Allah Ki Ma'siyat Ki Wajah Se Dekhne Ya Unhe'n Nanga Karne Par Majboor Ho Jaae

[3081] Hazrat Abu Abdur Rahman se riwayat hai jo-ke usmani (عثمانى) hain, unho'n ne Hazrat Ibne Atiya se kaha jo A'lwi (علوى) the, main khoob jaanta hoo'n ke tumhare saahab (Hazrat Ali ﷺ) ko kis cheez se khoon bhahaane par jur-at hui. Maine khud un se suna, wo bayan karte the ke mujhe aur Hazrat Zubair ﷺ ko Nabi ﷺ ne rawaana kiya aur hidaayat farmaai: "*Jab tum falaa'n raudha par pohoncho to wahaa'n tumhe'n ek (1) aurat milegi jise Haatib bin Abi Balta'a ﷺ ne ek (1) khat de kar bheja hai*". Chunache jab ham us baag mein pohonche to ham ne us aurat se wo khat laane ko kaha. Us ne jawab diya ke mujhs us (Haatib ﷺ) ne koi khat nahi diya. Ham ne usse kaha ke khat khud-ba-khud nikaal kar hamaare hawaale kar do, ba-soorat-e-deegar (talaashi lene ke liye) tere kapde utaar diye jaae'nge. Uske baad usne wo khat apne muqa'd[885] izaar se nikaala. Aap ﷺ ne Hazrat Haatib ko bula-bheja to unho'n ne arz kiya: Aap mere baare mein jaldi na kare'n. Allah ki qasam! Maine kufr ka irtekaab nahi kiya, balke islaam se meri mohabbat mein izaafa hi hua hai. Mujhe sirf apne khandaan ki mohabbat ne is iqdaam par majboor kiya tha, kyou'nke aap ke ashaab mein se koi shakhs aisa nahi jiske rishtedaar waghaira makkah mein na ho'n, jin ke zariye se Allah Ta'ala unki ahle-o-ayaal aur maal-o-asbaab ki hifaazat karaata hai, lekin mera koi azeez nahi hai. Is liye maine chaaha ke ahle makkah par koi ehsaan kar du'n. Nabi ﷺ ne bhi us amr ki tasdeeq farma di, lekin Hazrat Umar ﷺ kehne lagey: Mujhe chodiye, main uska sar qalam kar du'n, kyou'nke usne munafaqat ki hai. Aap ﷺ ne farmaya: "*Tumhe'n maaloom nahi ke Allah Ta'ala ne ahle-badr par nazar karte hue farmaya: Ab jo chaaho karo*". Abu Abdur Rahman ne kaha: Unhe'n (Hazrat Ali ﷺ ko) isi baat ne diler kar rakha tha.[886]

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[881] راجع: 3020
[882] راجع: 1349
[883] راجع: 2962 2963
[884] Dekhiye: 3900 4312
[885] T: (مُقْعَد) Jaamid, jo apni jagah se na hiley [Rekhta]
[886] راجع: 3007

Faaeda: Waazeh rahe ke salaf mein jo log Hazrat Usman ﷺ ko Hazrat Ali ﷺ par fazilat dete the, unhe'n Usman aur jo log Hazrat Ali ﷺ ko Hazrat Usman ﷺ pr bartari dete the, unhe'n A'lwi kaha jaata tha. Ye istelaah[887] ek zamane tak rahi, phir khatam ho gai. Ab khandaani nisbat ki hadd tak aisa kaha jaata hai.

## Baab 196: Ghaziyo'n Ka Isteqbaal Karna

[3082] Hazrat Abdullah bin Zubair ﷺ se riwayat hai, unho'n ne Ibne Jaafar ﷺ se kaha: Kya tumhe'n yaad hai ke jab ham, tum, aur Hazrat Ibne Abbas ﷺ Rasool Allah ﷺ ke isteqbaal ko gae the? Unho'n ne kaha: Haa'n (khoob yaad hai) Aap ﷺ ne hame'n to apne saath sawaar kar liya tha aur aap ko chod diya tha.

[3083] Hazrat Saaeb bin Yazeed ﷺ se riwayat hai, unho'n ne farmaya ke ham baccho'n ke saath mil kar saniyah al Wada'i (ثَنِيَّة الوَدَاعِ) tak Rasool Allah ﷺ ke isteqbaal ke liye gae the.[888]

## Baab 197: Jab Jihaad Se Waapas Laute to Kya Padhe

[3084] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ jab safar se waapas hote to teen (3) marataba Allahu Akbar kehte aur phir ye dua padhte: "*Ham in-sha-Allah (Allah ki taraf) lautne waale hain. Tauba karne, ibaadat karne wale, apne Rabb ki ham do sana karne waale aur uske huzoor sadja-rez hone waale hain. Allah ne apna waada saccha kar dikhaaya. Usne apne bande ki madad farmaai aur us akele ne kaafiro'n ko shikast se do-chaar kar diya*".[889]

[3085] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke ham a'sfaan se waapsi par Nabi ﷺ ke hamraah the, jabke Rasool Allah ﷺ apni oontni par sawaar the aur aap ne Hazrat Safiya bin Huyai ﷺ ko apne peeche bithaya hua tha. Achaanak aap ki oontni ka paao'n phisla to aap dono (zameen par) gir pade. Ye haal dekh kar Hazrat Abu Talha ﷺ jaldi se daud kar aae aur kaha: Allah ke Rasool ﷺ! Allah Ta'ala mujhe aap par qurban farmae (kya chot to nahi aai?) Aap ne farmaya: "*Pehle aurat ki kahbar lo*". Hazrat Abu Talha apne chehre par kapda daal kar Hazrat Safiya ﷺ ke paas gae aur wohi kapda Hazrat Safiya ﷺ par daal diya. Phir dono ke liye sawaari durust ki, chunace dono sawaar hue, phir ham Rasool Allah ﷺ ke gird halqa bana kar rawaana hue. Jab ham madina taiyyaba ke qareeb hue to aap ne farmaya: "*Ham waapas ho rahe hain, tauba karte hue, apne Allah ki ibadat aur uski taareef karte hue*". Aap musalsal yehi kalimaat dohrate rahe, hatta ke madina taiyyaba mein daakhil ho gae.[890]

Faaeda: Ye waaqea ghazwa-e-a'sfaan se waapsi par nahi, balke ghazwa-e-khybar se waapsi par wuqoo-pazeer hua tha, kyou'nke ghazwa-e-a'sfaan che (6) hijri mein hua, jabke khybar ka waqea saat (7) hijri meinhua hai aur usi safar mein Hazrat Safiya ﷺ Rasool Allah ﷺ ke peeche sawaar hui thee'n.

[3086] Hazrat Anas ﷺ hi se riwayat hai ke wo aur Hazrat Abu Talha ﷺ Nabi ﷺ ke hamraah ek (1) safar se waapas aae aur Nabi ﷺ ke saath Hazrat Safiya ﷺ sawaar thee'n, jinhe'n aap ne apne peeche oontni par bithaaya hua tha. Raaste mein oontni ka paao'n phisla to Nabi ﷺ aur Hazrat Safiya ﷺ dono gir-pade. Hazrat Anas ﷺ ka kehna hai ke mere khayaal ke mutaabiq wo (Hazrat Abu Talha ﷺ apne oont hi se kood pade aur (Aap ﷺ ke paas aakar) arz kiya: Allah ke Nabi! Allah Ta'ala mujhe aap par qurbaan kare, kya aap ko chot to nahi aai? Aap ne farmaya: "*Nahi, tum us aurat (Safiya) ka pataa karo*". Chunache Hazrat Abu Talha ﷺ apne chehre par kapda daal kar Hazrat Safiya ﷺ ki taraf chal diye. Phir unho'n ne wo kapda un par daal diya. Hazrat Safiya ﷺ uth khadi huee'n. Unho'n ne sawaari durust ki to dono'n us par sawaar ho gae. Wo raaste mein chalte rahe, hatta ke wo madina ki sar-zameen ke qareeb pohonche ya door se madina taiyyaba to Nabi ﷺ ne farmaya: "*Ham safar se lautne waale hain. Tauba karne waale, apne Rab ki ibaadat karne waale aur uski hamd-o-sana karne waale hain*". Aap musalsal ye kalimaat kehte rahe hatta ke madina taiyyaba mein daakhil ho gae.[891]

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[887] T: (اِصْطِلاح) Wo lafz jis ke koi khaas maane kisi ilm ya fann waghaira ke maahireen ne kiya ya kisi jamaat ne muqarrar kiye ho'n [Rekhta]

[888] 4426 4427

[889] راجع: 1797

[890] راجع: 371

[891] راجع: 371

Faaeda: Hazrat Abu Talha ﷺ ne apne mu'n par kapda is liye daala ke Hazrat Safiya ﷺ par nazar na pade. Subhan-Allah! Sahaba Ikraam ﷺ mein kis qadar sharm aur hayaa thi. Lekin hamaare yahaa'n is qadar be-hayaai ka daur-daura hai ke baazaar mein aurte'n mardo'n ko ghoor-ghoor kar dekhti hain aur unhe'n daawat-e-nazzaarah deti hain. العياذ بالله

## Baab 198: Safar Se Waapsi Par Namaz Padhna

[3087] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) safar mein Nabi ﷺ ke hamraah tha. Jab ham madina taiyyaba aae to aap ne mujhe farmaya: "*Masjid mein jaakar do (2) rakate'n padho*".[892]

[3088] Hazrat Kaab bin Maalik ﷺ se riwayat hai ke Nabi ﷺ jab chaasht ke waqt safar se waapas tashreef laate to masjid mein aakar baithne se pehle do (2) rakat padhte the.[893]

Faaeda: Safar jihaad ho ya safar-e-hajj-o-umrah ya koi aur safar, khairiyat ke saath ghar waapsi par bataur-e-shukraana, do (2) rakate'n adaa karna Masnoon amr hai. Maqsad ye hai ke safar ki intehaai masjid ke saath taalluq par ho.

## Baab 199: Safar Se Waapsi Par Daawat-e-Ta'am Ka Ehtemaam Karna

Hazrat Abdullah bin Umar ﷺ (jab safar se waaps aate to) mulaqaatiyo'n ke aane ki wajah se roza nahi rakhte the.

[3089] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ jab (tabuk se) madina taiyyaba tashreef laae to oont ya gaae ko zibah kiya.

Moaaz Ambari ki riwayat mein kuch izaafa hai ke Hazrat Jaabir bin Abdullah ﷺ kehte hain ke Nabi ﷺ ne mujh se do (2) oqiya aur ek (1) dirham, ya do (2) dirham ke ewaz oont kharida. Jab aap muqam-e-siraar par pohonche to aap ne gaae zibah karne ka hukum diya. Chunache use zibah kiya gaya aur logo'n ne uska gosht khaya. Jab aap madina taiyyaba tashreef laae to mujhe hukum diya ke main (pehle) masjid mein jaau'n aur wahaa'n do (2) rakate'n adaa karu'n. Uske baad mujhe mere oont ki qeemat wazan karke ataa farmaai.

[3090] Hazrat Jaabir ﷺ hi se riwayat hai, unho'n ne kaha: Jab main safar se waapas aaya to Nabi ﷺ ne farmaya: "*Do (2) rakat namaz padho*".

Siraar (صِرَارٌ) madina taiyyaba ke qareeb ek (1) jagah ka naam hai.[894]

[892] راجع: 443
[893] راجع: 2757
[894] راجع: 443

بسم الله الرحمان الرحيم

# 57: Kitab Farz il Khums (Farziya-e-Khums Ka Bayan) كِتَابُ فَرْضِ الْخُمُسِ

## Baab 1: Khums Ka Farz Hona

[3091] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke ghazwa-e-badr mein ghanimat ke maal se ek (1) oontni mere hisse mein aai aur ek (1) oontni mujhe Nabi ﷺ ne khums ke maal se ataa ki. Jab mera iraada hua ke Rasool Allah ﷺ ki lakht-e-jigar Hazrat Syeda Fatima ﷺ ko nikah ke baad ek (1) zargar[895] ko apne saath loo'n aur ham dono izkhir ghaas laae'n. Phir main us ghaas ko sunaaro'n ke yahaa'n farokht karke uski qeemat se apne nikah ka valima karu'n. Main un dono oontniyo'n ka saamaan, paalaan, thaele aur rassiyaa'n waghaira jamaa kar raha tha, jabke meri wo dono oontniya'n ek (1) ansari ke makaan ke paas baithi hui thee'n. Jab main jama-karda saamaan le kar waapas aaya to kya dekhta hu'n ke meri dono oontniyo'n ke kohaan[896] kaat liye gae hain aur unke pait chaak[897] kakre andar se unki kaliji bhi nikaal li gai hai. Maine ye manzar dekha to be-ikhtiyaar rone laga. Maine poocha: Ye harkat kis ne ki hai? Logo'n ne kaha ke ye Hamza bin Abdul Muttalib ka fe'l hai aur wo us ghar mein sharaab-noshi ke liye chand ansariyo'n ke hamraah baithe hue hain. Main wahaa'n se chala aur seedha Nabi ﷺ ki khidmat mein haazir hua. Aap ki khidmat mein us waqt Zaid bin Haaritha ﷺ baithe hue the. Nabi ﷺ mujhe dekhte hi samajh gae ke main kisi bade sadme se do-chaar hoo'n. Is liye Nabi ﷺ ne dariyaaft farmaya: "*Kya baat hai?*" Maine arz kiya: Allah ke Rasool ﷺ! Maine aaj jaisa sadma kabhi nahi dekha. Hamza ne meri dono oontniyo'n par dast-daraazi ki hai aur usne dono ke kohaan kaat daale aur pait chaak kar diye hain. Aur wo usi ghar mein apne dosto'n ke hamraah mae-noshi ki majlis jamaae hue maujood hain. Nabi ﷺ ne ye sun kar apni chaadar mangwaai aur usey zeb-tan karke paidal chalne lagey. Main aur Hazrat Zaid bin Haaritha ﷺ bhi aap ke saath ho liye. Jab us ghar pohonche jis mein Hazrat Hamza maujood the, to aap ne andar aane ki ijaazat maangi. Andar maujood tamaam logo'n ne aap ko ijaazat de di. Kya dekhte hain ke wo sab sharaab-noshi mein masroof hain. Rasool Allah ﷺ Hazrat Hamza ko unki kaarwaai par malaamat karne lagey, wo to nashe mein dhut aur unki aankhe'n surkh ho chuki thee'n. Hazrat Hamza ﷺ ne Rasool Allah ﷺ ko dekha, phir nazar uthaai to aap ko ghutno'n tak dekha, phir nazar oopar ki to aap ko naaf tak dekha, phir apni nazar ko oopar uthaaya to aap ke chehra-e-anwar par nigaah ko jamaa diya aur kehne lagey: Tum to mere baap ke ghulam ho. Ye haal dekh kar Rasool Allah ﷺ ne mehsoos kiya ke wo nashe mein dhut hain, to aap wahee'n se ulte paao'n waapas aage aur ham bhi aap ke hamraah wahaa'n se baahar aagae.[898]

Faaeda: Madani daur mein ke aaghaaz mein sharaab or sharaab haraam nahi hui thi. Is liye musalman sharaab-noshi karte the. Ghazwa-e-uhud ke baad Allah Ta'ala ne uski qatai hurmat ke ahkaam naazil farmae. Hazrat Hamza ﷺ se mae-noshi ki haalat mein khilaaf-e-adab alfaaz saadir hue, is liye Rasool Allah ﷺ ne uska koi notice nahi liya. Oontniyo'n ko halaak karne ka maali taawaan zaroori tha. Rasool Allah ﷺ ne Hazrat Ali ﷺ ko taawaan dilaaya.

[3092] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ki lakht-e-jigar Syeda Fatima ﷺ ne Rasool Allah ﷺ ki wafaat ke baad Hazrat Abu Bakar Siddiq ﷺ ﷺ se mutaalba kiya ke unhe'n Rasool Allah ﷺ ke us tarke se wiraasati hissa diya jaae jo Allah Ta'ala ne aap ko bataur-e-fae[899] diya tha.[900]

[3093] Hazrat Abu Bakar ﷺ ﷺ ne Syeda Fatima ﷺ se kaha ke Rasool Allah ﷺ ne farmaya tha: "*Hamara tarka bataur-e-wiraasat taqseem nahi hota, balke ham jo kuch chode'n wo sadqa hota hai*". Syeda Fatima ﷺ ye sun kar naaraaz huee'n aur aap se tark-e-mulaqaat kardi. Phir wafaat tak unse na milee'n. Wo Rasool Allah ﷺ ke baad che (6) maah zinda rahi thee'n. Hazrat Ayesha ﷺ ne farmaya: Hazrat Fatima ﷺ, Hazrat Abu Bakar ﷺ ﷺ se apna wo hissa talab karti thee'n jo Rasool Allah ﷺ ne khybar, fadak aur madina ke sadaqaat se choda tha. Taaham Hazrat Abu Bakar ﷺ

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[895] T: (زَرْگر) Sunaar, sone ka kaam karne waala [Rekhta]

[896] T: (کوبان) Oont ya bael ki pusht ka ubhra hua hissa [Rektha]

[897] T: (چاک) Kaatna, cheerna, zakhm lagaana [RSB]

[898] راجع: 2089

[899] T: (بَطَورِ فَے) Wo maal-e-ghanimat jo kuffaar se jung kiye baghair haath lag jaae [Rekhta]

[900] Dekhiye: 3711 4035 4240 6725

ﷺ ko usse inkaar tha. Unho'n ne mazeed kaha ke main kisi bhi aise amal ko nahi chod sakta jise Rasool Allah ﷺ apni zindagi mein karte the. Mujhe dar hai ke agar maine aap ke hukum mein se koi cheez bhi tark kardi to main seedhe raaste se bhatak jaau'nga. Hazrat Umar ﷺ ne apne daur-e-hukumat mein Rasool Allah ﷺ ka madina taiyyaba mein sadqa Hazrat Ali aur Hazrat Abbas ﷺ ke supurd kar diya tha. Albatta khybar aur fadak ki jaaedaad ko Hazrat Umar ﷺ ne rok liya aur farmaya ke dono Rasool Allah ﷺ ka sadqa hain, jo un hangaami zarooriyaat ke liye waqf hain jo aae din pesh aati rehti hain, aur unka intezaam-o-inseraam[901] us shakhs ke hawaale hoga jo khalifa-e-waqt ho. Chunache un dono jaedaado'n ka muaamala aaj tak usi tarah hota chala aaraha hai.

Abu Abdullah (Imam Bukhari ﷺ) kehte hain ke تَعْرُوْهُ ka lafz, khwah baab-e-ifteaal[902] (اِفْتِعال) se ho ya mujarrad[903] se, uske maane pesh aane ke hain. Usi se يَعْرُوْهُ aur اِعْتَرَانِيْ ke alfaaz hain jin ke maane pesh-aana hain.[904]

Faaeda: Hazrat Fatima ﷺ ko us hadees ka ilm nahi tha jo Hazrat Abu Bakar ﷺ ﷺ ne pesh ki, ke hamari jaaedaad mein wiraasat nahi chalti, balke wo sadqa hoti hai. Is binaa par unho'n ne Rasool Allah ﷺ ki matrooka jaaedaad se wiraasati hissa talab farmaya. Rasool Allah ﷺ ki mamlooka jaaedaad ki tafseel hasb-e-zel hai: ❁ Qabila Banu Nazeer mein mukhaiyyireeq (مخيّريق) naami yahoodi ke saat (7) baagh the. Usne ghazwa-e-uhud ke waqt yasiyyat ki thi ke agar wo jung mein maara gaya to uske tamaam amwaal Rasool Allah ﷺ ke ho'nge. Chunache wo us jung mein qatl ho gaya. Lehaza uske tamaam baaghaat Rasool Allah ﷺ ki tahweel mein aagae. ❁ Ansaar ne apni kuch zameene'n Rasool Allah ﷺ ko hiba ki thee'n, un tak paani nahi pohonchta tha wo bhi aap ki milk thee'n. ❁ Banu Nazeer ko jab jila-watan kiya gaya to unki mamlooka zameene'n bhi maal-e-fae ke taur par Rasool Allah ﷺ ﷺ ke qabze mein aagaae'n. ❁ Fatah Khyabar ke baad ahle fadak ne nisf zameene'n dene par Rasool Allah ﷺ se sulah Karli thi. ❁ Kybar ke do (2) qile wateeh (وطيح) aur Salaalim bhi yahoodiyo'n se sulah ke nateeje mein aap ko miley the. ❁ Khybar jo bataur-e-shamsheer fatah hua tha. Uske maal-e-ghanimat se aap ko paanchwaa'n hissa mila tha wo bhi aap ki milk tha. Ye tamaam imlaak Rasool Allah ﷺ ki thi us mein kisi ka koi hissa nahi tha. Rasool Allah ﷺ uski paidawaar se apna aur apne ahle-khaana ka kharch nikaal kar baaqi musalmaano ki zaruriyaat mein kharch kar dete the.[905] Agarche us hadees mein khums ka zikr nahi hai, taaham SB ki ek (1) riwayat mein hai ke Syeda Fatima ﷺ ne Hazrat Abu Bakar ﷺ ﷺ se madina taiyyaba ki bataur-e-fae imlaak, fadak aur jo kuch khums-e-khybar se bacha tha, usse hissa dene ka mutaalba kiya tha.[906] Is wazaahat se maaloom hua ke ye hadees unwaan ke mutaabiq hai, Sunan Bayhaqi ki ek (1) riwayat mein hai ke jab Syeda Fatima ﷺ bimaar huee'n to Hazrat Abu Bakar ﷺ ﷺ unki timaardaari ke liye tashreef le gae, wahaa'n aap ne Hazrat Fatima ﷺ ko mutmaeen kar diya tha aur wo raazi ho gaee'n.[907]

[3094] Hazrat Maalik bin Aws ﷺ se riwayat hai, unho'n ne kaha: Main din chadhe apne ahle-khaana ke saath baitha hua tha ke achaanak Hazrat Umar bin Khattab ﷺ ki taraf se ek (1) qaasid mere paas aaya aur kaha: Ameer-ul-Momineen aap ko bula rahe hain. Main uske saath hi rawaana ho gaya, hatta ke Hazrat Umar ﷺ ke paas haazir hue, jabke aap chaar-paai ke baan[908] par baithe hue the. Us par koi gadda waghaira bhi nahi tha. Wo chamde ke takiye par tek lagaae hue the. Maine salaam arz kiya aur baith gaya. Unho'n ne farmaya: Aye Maalik! Tumhari qaum ke kuch log hamaare paas aae the. Maine kuch thoda sa maal un mein taqseem karne ka hukum diya hai, aap us par qabza karke un mein taqseem kar de'n. Maine arz kiya: Ameer-ul-Momineen! Agar aap mere alaaw kisi aur ko hukum dete to behtar tha. Unho'n ne farmaya: Allah ke bande! Tum usey apne qabze mein karke un mein taqseem kar do. Main unke paas hi baitha tha ke unka darbaan Yarfa aaya aur arz karne laga ke aap Hazrat Usman, Abdur Rahman bin Awf, Zubair aur Saad bin Abi Waqqaas ﷺ ko andar aane ki ijaazat dete hain? Wo aap ke paas aana chaahte hain. Unho'n ne farmaya: Haa'n. Unhe'n ijaazat de di to wo andar aae. Unho'n ne salaam kiya aur baith gae. Thodi der

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[901] T: (اِنْتِظام و اِنْصِرام) Bandobast, ehtemaam, intezaam [Rekhta]

[902] T: (اِفْتِعال) (Arbi Qawaaed) Salaasi mazeed feeh masaadir ke nau (9) wazano'n mein se ek (1) wazan, jis ke bohot se masaadir urdu mein istemaal hote hain. Jaise ehtiyaat, etebaar, ikhtiyaar waghaira [Rekhta]

[903] T: (مُجَرَّد) Akela, tanha [Rekhta]

[904] Dekhiye: 3712 4036 4241 6726

[905] Umdatul Qaari: V10 P424

[906] SB: Al Maghazi: H4240 4241

[907] Sunan Kubra lil Bayhaqi: V6 P301

[908] T: (بان) Moonj waghaira ki wo baareek batee hui rassi jisse chaar-paai waghaira bunte hain [Urduinc]

theherne ke baad Yarfa phir aaya, usne arz kiya: Aap Hazrat Ali aur Hazrat Abbas ﷺ ko bhi aane ki ijaazat dete hain? Unho'n ne farmaya: Haa'n. Unko ijaazat di to wo andar aae, salaam arz kiya aur baith gae. Phir Hazrat Abbas ﷺ ne kaha: Ameer-ul-Momineen! Mere aur iske darmiyan faisla kar de'n. Un dono hazraat ka uske mutaalliq tanaaza tha jo Allah Ta'ala ne Banu Nazeer ke amwaal mein se apne Rasool ﷺ ko bataur-e-fae diya tha. Hazrat Usman ﷺ aur unke saathiyo'n ne bhi taaeed ki, ke aye Ameer-ul-Momineen! Un mein tasfiya kara de'n aur ek ko doosre se aaraam pohonchaae'n. Hazrat Umar ﷺ ne farmaya: Accha to phir zara thehriye! Main tumhe'n us Allah ki qasam de kar poochta hoo'n, jiske hukum se aasmaan aur zameen qaaem hain. Kya tum jaante ho ke Rasool Allah ﷺ ne farmaya: "*Ham ambiya kisi ke liye wiraasat nahi chodte. Hamara tarka (logo'n ke liye) sadqa hota hai*". Aap ki muraad Rasool Allah ﷺ ki zaat-e-karima thi? Unho'n ne bek-zuban ho kar kaha ke waaqai aap ne aisa hi farmaya. Phir Hazrat Umar, Hazrat Ali, aur Hazrat Abbas ﷺ ki taraf mutawajja hue aur farmaya: Main tumhe'n Allah ki qasam de kar poochta hoo'n, kya tum jaante ho ke Rasool Allah ﷺ ne aisa farmaya tha? (Unho'n ne arz kiya: Bila-shubha Rasool Allah ﷺ ne yehi irshad farmaya tha.) Hazrat Umar ﷺ ne farmaya: Main tumhe'n uske mutaalliq (kuch wazaahat se) baan karta hoo'n, ke Allah Ta'ala ne us fae ke maal mein apne Rasool ﷺ ko khaas kiya, us mein se aap ke alaawa kisi ko kuch nahi diya. Phir aap ne (aayat-e-fae) tilaawat farmaai: Allah Ta'ala Ne Un Mein Se Apne Rasool Par A'tiya Farmaya, Tum Logo'n Ne Us Par Apne Oont Ghode Nahi Daudaae, Lekin Allah Ta'ala Apne Rasoolo'n Ko Jis Shakhs Par Chaahe Qabza De Deta Hai. Allah Ta'ala Har Cheez Par Khoob Qudrat Rakhne Waala Hai.[909] Goya fae ka maal, khaalis Rasool Allah ﷺ ka hissa tha. Baae'n-hama[910] Allah ki qasam! Rasool Allah ﷺ ne usey tum se rok kar apne liye jamaa nahi kiya, ke khud ko tum par tarjeeh di ho, balke aap ne wo fae ka maal bhi tumhe'n de diya hai aur tum par usey sarf kar diya hai. Ab un amwaal mein se sirf ye maal baaqi reh gaya hai. Rasool Allah ﷺ ka maamool ye tha ke wo us maal se apne ahel-o-ayaal par kharch karte the, ke usse saal bhar ka kharcha nikaal kar baaqi maal wahaa'n kharch kar dete jaha'n Allah ka maal kharch hota hai. Rasool Allah ﷺ zindagi bhar aisa hi karte rahe. Main tumhe'n Allah ki qasam de kar poochta hoo'n ke kya ye saheeh hai? Sab ne kaha: Haa'n (saheeh hai). Phir aap ne (khusoosiyat ke saath) Hazrat Ali aur Hazrat Abbas ﷺ ko Allah ki qasam de kar poocha: Kya tum bhi isey saheeh khayaal karte ho? (Unho'n ne kaha ke haa'n aisa hi hai.) Uske baad Hazrat Umar ﷺ ne kaha: Phir Allah Ta'ala ne apne Nabi ﷺ ko wafaat di to Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Main Rasool Allah ﷺ ka jaanasheen hoo'n aur unho'n ne ye amwaal apne qabze mein liye aur un mein wohi amal kiya jo Rasool Allah ﷺ zindagi bhar karte rahe the. Allah Ta'ala khoob jaanta hai ke Hazrat Abu Bakar ﷺ ﷺ is muaamale mein raast-baaz[911], nekukaar, hidaayat-yaafta aur haq ke taabe the. Phir Allah Ta'ala ne Hazrat Abu Bakar ﷺ ﷺ ko wafaat de di, to main Abu Bakar ﷺ ka jaanasheen hua. Maine apni khilaafat ke do (2) saal tak us jaageer par qabza rakha aur uske mutaalliq wohi tarz-e-amal ikhtiyaar kiye rakha jo Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ karte the. Aur Allah jaanta hai ke maine us muaamale mein sadaaqat ka daaman nahi choda. Nekukaar, hidaayat-yaafta aur haq ke pairokaar raha. Phir tum dono hazraat mere paas aae aur guftagu karne lagey. Tumhara mutaalba bhi ek (1) aur muaamala bhi ek (1) tha. Aye Abbas! Tum is liye aae ke apne bhateeje ka hissa maangte the aur Hazrat Ali ﷺ is liye aae ke wo apni biwi ka hissa baap ki jaaedaad se maangte the. Maine tum dono se kaha tha ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Ambiya wiraasat nahi chodte, unka tarka sab sadqa hota hai*". Phir soch-bichaar ke baad mujhe munaasib maaloom hua ke wo maal (tawalliyat[912] ke taur par) tumhe'n de doo'n, to maine tumse kaha: Agar tum chaahte ho to main is shart par usey tumhare hawaale karta hoo'n ke tum mujhe Allah ka ehed-o-paimaan do, ke tum us mein wohi kuch karoge jo Rasool Allah ﷺ, Abu Bakar ﷺ aur jo kuch maine ibteda-e-khilaafat se ab tak kiya hai. Tum dono ne kaha tha ke usko hamaare hawaale kar do, to maine is shart par usey tumhare hawaale kar diya. Ab main tumhe'n Allah ki qasam de kar poochta hoo'n ke maine us shart par wo jaageer tumhare hawaale ki thi? Wahaa'n maujood tamaam logo'n ne kaha: Haa'n. Phir Hazrat Umar ﷺ, Hazrat Ali aur Hazrat Abbas ﷺ ki taraf mutawajja hue aur kaha ke tumhe'n Allah ki qasam de kar poochta hoo'n: Kya maine wo maal is shart par tumhare hawaale kiya tha? Unho'n ne kaha: Haa'n. Phir Hazrat Umar ﷺ ne farmaya: Ab tum

[909] Surah al Hashr: 6

[910] T: (بَاِیں ہَمہ) In sab baato'n ke ba-wujood [Rekhta]

[911] T: (راست باز) Sach bolne waala, dayaanat-daar, saadiq, ameen, saccha [Rekhta]

[912] T: (تَولِیَت) (Kisi shakhs ya shae ki) nigraani, sarbaraahi, intezaam, hukumat, amal [Rekhta]

mujh se uske khilaaf koi faisla talab karte ho? Allah ki qasam! Jis ke hukum se zameen-o-aasmaan qaaem hain, main un amwaal mein uske khilaaf koi faisla nahi de sakta. Agar tum uske intezamaat se aajiz aagae ho to usey mere hawaale kar do. Main tumhari taraf se un amwaal ke intezaam karne ke liye kaafi hoo'n.

Faaeda: Hazrat Abbas aur Hazrat Ali ﷺ, Hazrat Umar ﷺ ke paas Rasool Allah ﷺ ke jin amwaal ka faisla karaane aae the wo kul mamlooka imlaak ka na tha, balke wo Khybar ka kuch hissa, fadak aur madina taiyyaba ke sadaqaat se mutaalliq tha. Rasool Allah ﷺ ki mamlooka jaaedaade'n usse kahee'n ziyaada thee'n, jin ki tafseel ham pehle bayan kar aae hain. Hazrat Umar ﷺ ne bhi un mamlooka imlaak ko taqseem nahi kiya, balke unka intezaam-o-inseraam unke hawaale kiya tha. Choo'nke Hazrat Umar ﷺ ke paas khilaafat se mutaalliq kaam bohot ho gae the. Un jaedaado'n aur jaageero'n ki nigraani ke liye unke yahaa'n fursat nahi thi. Nez Hazrat Ali aur Hazrat Abbas ﷺ ko khush karna bhi maqsood tha.

## Baab 2: Khums Adaa Karna Deen Ka Hissa Hai

[3095] Hazrat Ibne Abbas ﷺ se riwayat hai, wo kehte hain ke jab wafad-e-abdul qais aaya to unho'n ne arz kiya: Allah ke Rasool ﷺ! Ham us rabeea qabile se taalluq rakhne waale hain. Hamaare aur aap ke darmiyan kuffaar-e-muzar haael hain. Ham hurmat waale mahino'n ke alaawa aap ke paas haazir nahi ho sakte. Hame'n koi aisa (jaame) hukum bataa de'n jis par ham bhi amal kare'n aur apne peeche rehne waalo'n ko bhi uski daawat de'n. Aap ﷺ ne farmaya: "*Maint umhe'n 4 cheezo'n ka hukum deta hoo'n aur 4 cheezo'n se manaa karta hoo'n. Allah par imaan laana, ye ke Allah Ta'ala ke ek (1) hone ki gawaahi di jaae*" …aap ne apne haath se ek girah lagaai (ke ek (1) to yehai aur baaqi ye hain:)… "*Namaz padhna, zakat adaa karna, maah-e-ramzan ke roze rakhna aur jo tum maal-e-ghanimat haasil karo usse khums adaa karna aur tumhe'n kaddu, naqeer, hantam, aur muzaffat mein nabeez*[913] *banaane se manaa karta hoo'n*".[914]

Faaeda: Al Dubba (الدُّبَّاءِ) kaddu ko kured kar bartan banana, Naqeer (النَّقِيْرِ) Khajoor ki lakdi ko kured kar bartan banana, Hantam (الْحَنْتَمِ) sabz matka aur Muzaffat (الْمُزَفَّتِ) us bartan ko kehte hain jise taarkol se polish kiya gaya ho. Un bartano'n mein bohot jald nasha paida ho jaata tha aur ye arab mein khusoosi taur par sharaab ke liye hi istemaal hote the. Is liye shuru-shuru mein Nabi ﷺ ne un bartano'n se bhi manaa kar diya tha, taake sharaab ka khayaal bhi na aae aur nabeez ke istemaal mein agar thodi bohot der ho jaae to nasha paida na ho. Waqt guzarne ke saath-saath jab tark-e-sharaab ki aadat pukhta ho gai to aap ne un bartano'n ke istemaal ki ijaazat de di.

## Baab 3: Nabi ﷺ Ki Wafaat Ke Baad Azwaaj-e-Mutahharaat Ka Kharcha (kaha'n se adaa hota tha?)

[3096] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere waaris mere baad ek (1) dinar bhi taqseem na kare'n, balke main jo cheez chod jaau'n, us mein se mere aamilo'n ki tankhwahe'n aur meri biwiyo'n ka kharch nikaal kar baaqi sab sadqa hai*".[915]

[3097] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki wafaat hui to mere ghar mein koi aisi cheez nahi thi jo kisi jigar waale jaandaar ki khuraak ban sakti. Haa'n, kuch jo taaq mein rakhe hue the. Main unhi se khaati rahi yahaa'n tak ke kaafi arsa guzar gaya. Maine unhe'n naapa to wo jald hi khatam ho gae.[916]

[3098] Hazrat Amr bin Haaris ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne wafaat ke baad apne hathiyaar, ek (1) safed khacchar aur kuch zameen ke siwa koi tarka nahi choda tha. Aap ﷺ zameen bhi khud sadqa kar gae the.[917]

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[913] T: (نَبِيذ) Khajooro'n, chuaaro'n, ya jau, ya gehoo'n, chaawal waghaira se alag-alag taiyyaar kiya hua nasheela mashroob, (khusoosan) Angoor ke siwaa doosre mewo'n ya ghallo'n se taiyyaar ki hui sharaab [Rekhta]

[914] راجع: 53

[915] راجع: 2776

[916] Dekhiye: 6451

[917] راجع: 2739

## Baab 4: Nabi ﷺ Ki Azwaaj-e-Mutahharaat رضی اللہ عنہن Ke Gharo'n Se Mutaalliq Jo Manqool Hai Aur Gharo'n Ki Jo Nisbat Azwaaj-e-Mutahharaat Ki Taraf Ki Gai Hai Uska Hukum

Irshad-e-Baari Ta'ala hai: Aur (Aye Nabi ki biwiyo! Tum Apne Gharo'n Mein Thehri Raho.[918] Nez irshad farmaya: (Aye imaan waalo!) Tum Nabi-e-Mukarram ﷺ Ke Gharo'n Mein Ijaazat Ke Baghair Na Jaao.[919]

[3099] Nabi ki zauja-e-motharma Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ka marz ziyaada ho gaya to aap ne apni azwaaj-e-mutahharaat se ijaazat talab ki, ke mere ghar mein unki timaar-daari ki jaae to sab ne aap ko us amr ki ijaazat de di.[920]

[3100] Hazrat Ayesha رضی اللہ عنہا hi se riwayat hai ke Nabi ﷺ ki wafaat mere ghar mein hui aur meri baari ke din hui, jabke aap ka sar-e-mubaarak meri gardan aur mere seene ke darmiyan tha. Allah Ta'ala ne us aakhri waqt mein mere aur aap ke thook ko jamaa farma diya. Wo is tarah ke Abdur Rahman رضی اللہ عنہ miswaak le kar haazir hue, choo'nke Nabi ﷺ uske istemaal se kamzor the, to maine miswaak ko pakada aur usey chabaaya, phir aap ko miswaak karaai.[921]

[3101] Nabi ﷺ ki zauja-e-mohtarma Hazrat Safiya رضی اللہ عنہا se riwayat hai, unho'n ne bayan kiya ke wo Rasool Allah ﷺ ki ziyaarat ke liye aaee'n, jabke aap ramzan ke aakhri ashre ka masjid mein etekaaf kiye hue the. Phir wo waapas jaane ke liye uthee'n to Rasool Allah ﷺ bhi unke saath khade ho gae. yahaa'n tak ke masjid-e-nabawi ke us darwaaze ke paas pohonch gae jo Nabi ﷺ ki zauja-e-mohtarma Hazrat Umme Salama رضی اللہ عنہا ke darwaze ke paas hai, to un dono ke paas se ansaar ke do (2) aadmi guzre. Unho'n ne Rasool Allah ﷺ ko salaam kiya, phir jaldi se aage badhne lagey. Rasool Allah ﷺ ne unse farmaya: "*Aaram se chalo*". (Ye meri biwi Hazrat Safiya رضی اللہ عنہا hain). Unho'n ne kaha: Allah ke Rasool ﷺ! SubhanAllah. Aur un par ye shaaq[922] guzra. Tab Rasool Allah ﷺ ne farmaya: "*Shaitan, insan ki rago'n mein khoon ki tarah phirta hai. Mujhe khatra laahiq hua ke mabaada tumhare dilo'n mein koi badgumaani paida karde*".[923]

[3102] Hazrat Abdullah bin Umar رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: Main Hazrat Hafsa رضی اللہ عنہا ke ghar ki chat par Chadha to maine Nabi ﷺ ko dekha ke aap qible ki taraf pusht aur shaam[924] ki taraf mu'n kiye hue rafa-e-haajat kar rahe the.[925]

[3103] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ namaz-e-asr aise waqt mein adaa karte the, jabke dhoop abhi unke hujre se nahi nikli hoti thi.[926]

[3104] Hazrat Abdullah bin Umar رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Nabi ﷺ (ek (1) martaba) khutba dene ke liye khade hue to aap ne Hazrat Ayesha رضی اللہ عنہا ki rahaaish-gaah ki taraf ishaara karte hue teen (3) baar farmaya: "*Is taraf, (mashriq ki jaanib) se fitne barpa ho'nge, jaha'n se shaitan ka seeng tuloo hota hai*".[927]

[3105] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha رضی اللہ عنہا ne farmaya: (Ek din) Rasool Allah ﷺ unke paas the, ke unho'n ne ek insaan ki aawaaz suni jo Hazrat Hafsa رضی اللہ عنہا ke ghar mein daakhil hone ki ijaazat maang raha tha. Maine arz kiya: Allah ke Rasool ﷺ! Ye shakhs aap ke ghar jaane ki ijaazat maang raha hai, to Rasool Allah ﷺ ne farmaya: *"Mera khayaal hai ye falaa'n shakhs hai, jo Hazrat Safiya رضی اللہ عنہا ka razaai chacha hai*". Nez farmaya: "*Razaa-at har us cheez ko haraam kar deti hai jo nasab haraam karta hai*".[928]

Faaeda: Rasool Allah ﷺ ne Hazrat Ayesha رضی اللہ عنہا ki rihaaish ki taraf ishaara karte hue farmaya: "*Us taraf (mashriq ki jaanib) se fitne barpa ho'nge, jaha'n se shaitan ka seeng tuloo hota hai*". Is hadees ko bunyaad bana kar rawaafiz ne propaganda kiya hai ke Hazrat Ayesha رضی اللہ عنہا ka ghar fitno'n ki aamaajgaah[929] tha. Halaa'nke unhe'n aisi baate'n kehne

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[918] Surah al Ahzaab: 33

[919] Surah al Ahzaab: 53

[920] راجع: 198

[921] راجع: 890

[922] T: (شَاقْ) Mushkil, dushwaar, jo naa-gawaar guzre [Rekhta]

[923] راجع: 2035

[924] T: Present day Syria, Jordan and Palestine. [RSB]

[925] راجع: 145

[926] راجع: 522

[927] Dekhiye: 3279 3511 5296 7092 7093

[928] راجع: 2646

[929] T: (آماجْ گاہ) Maidaan, maidaan-e-jung, kisi kaifiyat waghaira ke waarid hone ki jagah [Rekhta]

se sharm aani chaahiye, kyou'nke Hazrat Ayesha ﵂ ke ghar Rasool Allah ﷺ ne apne aakhri ayyaam guzaare aur zindagi ke baad wo aap ka mash-had[930] bana, jo-ke Allah ki taraf se khair-o-barkat ke nuzool ka mahel hai. Aisi jagah ko fitno'n ki aamaajgaah kyou'nkar qaraar diya jaa sakta hai. Dar-asl Sahaba Ikraam ﵃ se bughz-o-enaad ke nateeje mein aisi baate'n kahi gai hain. Imam Bukhari ﵀ ne doosre muqaam par ek (1) tafseeli riwayat zikr ki hai, ke Hazrat Abdullah bin Umar ﵄ ne ek (1) dafa ahle Iraq se khitab karte hue farmaya: "*Maine Rasool Allah ﷺ ko mashriq ki taraf ishaara karke farmate hue dekha. Khabardaar! Fitna idhar se tuloo hoga, bila-shubha is taraf se zaahir hoga, jaha'n se shaitan ka seeng tuloo hota hai*".[931] Madina Taiyyaba se iraq, mashriq ki taraf padta hai, jis ka matlab ye hai ke fitno'n ki aamaajgaah sarzameen-e-Iraq hai. Is mein shak nahi ke Iraq ka khitta bada hangama-khez aur fitna-parwar waaqe hua hai. Rasool Allah ﷺ ki mazkoora-baala pesh-goi ke mutaabiq ye manhoos ilaaqa islaam aur ahle islaam ke khilaaf uthne waale fitno'n ki aamaajgaah hai. Chunache qaum-e-nuh ke buth, wadd aur sawaa waghaira Iraq hi mein the. Hazrat Ibrahim ﵇ ke khilaaf aag ka alaao taiyyaar karne waala namrood bhi isi Iraq ka farma-rawa tha. Hazrat Usman ke khilaaf fitna bhi Iraqi logo'n ne barpa kiya tha. Nawaasa-e-Rasool ﷺ ko shaheed karne waale bhi Iraqi the. Hadees aur Ahle Hadees ke khilaaf Ahlur Raae ke toofaan bhi isi sarzameen se uthe. Ab bhi ye khitta is qism ke fitno'n ki bad-tareen misaale'n qaaem kiye hue hai. In waaqeaat-o-shawaahid ke tanaazur mein kaha jaa sakta hai ke Hazrat Ayesha ﵂ ka ghar fitno'n ki aamaajgaah nahi tha, balke ye "sharf" sarzameen-e-Iraq ko haasil hua hai.

## Baab 5: Nabi ﷺ Ki Zirah, Aap Ke A'saa, Pyaale Aur Angothi Ka Bayan

In tamaam cheezo'n ko aap ke baad KR ne istemaal kiya, lekin unki taqseem manqool nahi hai. Isi tarah aap ke moo-e-mubaarak, na'lain aur bartano'n ka haal hai, jin se aap ki wafaat ke baad sahaaba aur ghair-sahaaba barkat haasil karte rahe hain.

[3106] Hazrat Anas ﵁ se riwayat hai ke Hazrat Abu Bakar ﵁ ﵁ jab khalifa muqarrar hue to unho'n ne unhe'n Bahrain bheja aur unko ye khat likh kar diya aur us par Nabi ﷺ ki mohr lagaai. Mohr-e-nabuwwat teen (3) satr[932] mein thi. Muhammad ek (1) satr, Rasool doosri satr, aur lafz Allah teesri satr thi.[933]

Faaeda: Is hadees mein Rasool Allah ﷺ ki angothi ka zikr hai, jise sarkaari mohr ke taur par istemaal kiya jaata tha. Rasool Allah ﷺ ne jab ahle room ko daawati khutoot likhne ka iraada farmaya to arz kiya gaya ke wo mohr ke baghair khutoot ko nahi padhte, to aap ne us waqt ye angothi banwaai.[934] Usey aap haath mein pehente, aap ke baad Hazrat Abu Bakar ﵁ ﵁ ne istemaal kiya, unke baad Hazrat Umar ﵁ ke haath mein rahi. Unke baad Hazrat Usman ﵁ ke paas aai, chunache Hazrat Usman ﵁ ek din ber-e-idrees par baithe ungli se angothi utaar kar usse khel rahe the ke achaanak wo kooe'n mein gir gai. Uska paani nikaal kar teen din tak usey talaash kiya, lekin wo na mil saki.[935] Allah hi behtar jaanta hai ke us mein kya hikmat thi. Bahar-haal angothi aap ka wo tarka tha jise aap ke baad KR ne istemaal kiya.

[3107] Hazrat Isa bin Tahmaan ﵀ se riwayat hai, unho'n ne kaha ke Hazrat Anas ﵁ ne baalo'n ke baghair chamde ki do (2) puraani jootiyaa'n hame'n dikhaaee'n, jin par do (2) tasme lagey hue the. Uske baad Saabit Banaani ne ye hadees Hazrat Anas ke hawaale se bayan ki, ke unho'n ne farmaya ke ye Nabi ﷺ ki paaposh-e-mubaarak hain.[936]

Faaeda: Rasool Allah ﷺ ki tamaam istemaal-karda ashyaa baa-barkat thee'n, un se barkat haasil karna shar-an jaaez hai. Albatta un ashyaa ki khud-saakhta tasaweer ko bataur-e-numaaish istemaal karna khilaaf-e-shara' hai. Chunache aaj-kal ek (1) makhsoos maktaba-e-fikr se taalluq rakhne waale kuch log aksar dukaano'n aur buso'n mein Rasool Allah ﷺ ki na'lain ki tasweer ke card liye phirte hain aur unke mutaalliq logo'n ko bataate hain ke usey ghar, dukaan, ya daftar mein rakhne se har qism ki museebat aur balaa tal jaati hai. Tang-dast ki tang-dasti aur zaroorat-mand ki zaroorat-mandi poori ho jaati hai. Ye sab jazbaati baate'n khilaaf-e-shariyat hain. Tasweer se agar asal ka maqsad

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[930] T: (مَشْہَد) Mazaar, maqbara [Rekhta]

[931] SB: Al Fitan: H7092

[932] T: (سَطْر) Ek (1) seedh mein likhi hui ibaarat, huroofo'n ya lafzo'n ki qataar, khat [Rekhta]

[933] راجع: 1448

[934] SB: Al Libaas: H5875

[935] SB: Al Libaas: H5879

[936] Dekhiye: 5857 5858

haasil ho sakta hai to har ghar mein baitullah ki tasweer rakh kar uska tawaaf kiya jaa sakta hai, aur wahaa'n namaz padh kar lakh namaz ka sawaab bhi haasil kiya jaa sakta hai. Hajr-e-aswad ki tasweer rakh ka rusko bosa diya jaae, taake makkah mukarrama jaane ki zaroorat hi na rahe. Allah Ta'ala unhe'n samajh ataa farmae. Imam Bukhari ﷺ ka maqsad ye hai ke na'lain Hazrat Anas ﷺ ke paas thee'n aur unhe'n bataur-e-wiraasat taqseem nahi kiya gaya. Balke unhe'n unke paas hi rehne diya gaya. Hazrat Anas ﷺ apni umr ke aakhri hisse mein damishq chale gae, wahaa'n Rasool Allah ﷺ ki taraf mansoob paa-posh mubaarak bhi nawwi (9th) hijri ke aaghaaz mein fitna-e-taimoor-lang ke waqt zaae ho gai. والله أعلم

[3108] Hazrat Abu Burdah ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ayesha ﷺ ne ek (1) pewand lagi hui chaadar nikaal ka rhame'n dikhaai aur farmaya: Is mein (usko odhe hue) Nabi ﷺ ki rooh qabz ki gai thi.

Ek (1) riwayat ke mutaabiq raawi-e-hadees Abu Burdah kehte hain ke Hazrat Ayesha ﷺ ne ek (1) mota tah-band nikaal kar hame'n dikhaaya, jo yemen mein banta tha, aur ek (1) chaadar jis ko tum mulabbadah (moti ya pewand lagi) kehte ho. (farmaya ke ye Rasool Allah ﷺ ki hain.).[937]

[3109] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Nabi ﷺ ka pyaala toot gaya, to aap ne tooti hui jagah par chaandi ki taar lagaa kar usey jod liya tha.

(Raawi-e-hadees) Hazrat Aasim kehte hain ke maine wo pyaala dekha aur us mein paani bhi piya hai.[938]

[3110] Hazrat Ali bin Hussain (Zain-ul-Aabideen) se riwayat hai ke jab ham Hazrat Hussain ﷺ ki shahaadat ke baad Yazeed bin Muawiya ke paas se madina taiyyaba aae to unhe'n Miswar bin Makhrama ﷺ miley aur kaha ke agar aap ko koi zaroorat ho to mujhe hukum de'n? Maine unse kaha: Mujhe koi haajat nahi. Hazrat Miswar ﷺ ne kaha: Kya aap mujhe Rasool Allah ﷺ ki talwaar inaayat farmae'nge! Mujhe khatra hai, mabaada kuch log aap se ba-zor cheen le'n? Allah ki qasam! Agar wo aap mujhe de de'nge to jab tak meri jaan baaqi hai usey koi shakhs cheen nahi sakega. (Phir unho'n ne ek (1) qissa bayan kiya ke) Hazrat Ali ﷺ ne Syeda Fatima ﷺ ki maujoodgi mein Abu Jahal ki ek (1) beti ko paighaam-e-nikah de diya tha, to maine Rasool Allah ﷺ se suna, aap mimbar par logo'n ko khutba de rahe the. Main un dino'n baaligh tha. Aap ne farmaya: "*Fatima mera jigar-gosha hai, mujhe andesha hai mabaada wo apne deen ke mutaalliq kisi fitne mein mubtalaa ho jaae*". Phir aap ne khandan-e-banu abd-shams waale daamaad ka zikr kiya aur uski daamaadi ki taareef karte hue farmaya: "*Us ne mujh se jo baat kahi to sacchi kahi, jo waada kiya to usey poora kiya. Main halaal cheez ko haraam nahi karta aur haram ko halaal nahi karta. Lekin Allah ki qasam! Allah ke Rasool ﷺ ki beti aur Allah ke dushman ki beti kabhi ek (1) saath nahi reh saktee'n*".[939]

[3111] Hazrat Ibne Hanafiyya se riwayat hai, unho'n ne kaha ke agar Hazrat Ali, Hazrat Usman ﷺ ko buraai se yaad karne waale hote to us din bura-bhala kehte jab unke paas logo'n ne Hazrat Usman ﷺ ke kaarindo'n[940] ki shikaayat ki thi, to Hazrat Ali ﷺ ne sadaqaat se mutalliqa[941] ek (1) parwaana[942] de kar mujhe Hazrat Usman ﷺ ke paas bheja aur farmaya: Unhe'n khabardaar karo, ke ye parwaana Rasool Allah ﷺ ka likhwaya hua hai. Aap apne kaarindo'n ko uske mutaabiq amal-dar-aamad[943] karne ka paaband kare'n. Chunache main usey le kar un (Hazrat Usman ﷺ) ki khidmat mein haazir hua. Unho'n ne farmaya: Fil-haal hame'n iski koi zaroorat nahi. Main wo saheefa Hazrat Ali ﷺ ke paas waapas le aaya aur unhe'n haalaat se agaah kar diya to unho'n ne farmaya: Accha ye saheefa jaha'n se uthaaya tha wahee'n rakh do.

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[937] Dekhiye: 5818

[938] Dekhiye: 5638

[939] راجع: 926

[940] T: (كارِنْدَه) Kaarinda ki jamaa, kaam karne waala [Rekhta]

[941] T: (مُتَعَلِّقہ) Mutaalliq, waabasta, taalluq rakhne waala [Rekhta]

[942] T: (پَروانہ) Farmaan, hukum-naama jo haakim ki taraf se jaari kiya jaae aur us par haakim ki mohr lagi ho [Rekhta]

[943] T: (عَمَل دَرْآمَد كَرْنا) Kaarband hona, taameel karna, amal mein laana [Rekhta]

[3112] Hazrat Muhammad bin Hanafiyya hi se riwayat hai ke unho'n ne kaha: Mujhe mere waalid-e-giraami (Hazrat Ali ﷺ) ne bheja aur farmaya: Ye saheefa-e-sadaqaat lo aur isey Hazrat Usman ﷺ ke paas le jaao, kyou'nke us mein sadaqaat se mutaalliq Nabi ﷺ ke bayan karda ahkamaat darj hain.[944]

Faaeda: Hamaare nazdeek Rasool Allah ﷺ ka asal tabarruk ye hai ke jo kuch hame'n aap ke zariye se Allah Ta'ala ki taraf se mila hai, us par amal kiya jaae aur aap ki soorat-o-seerat ki itteba ki jaae, to ham uske nateeje mein duniya-o-aakhirat ki khair-o-barakaat se Musharraf ho'nge. Jaisa ke Haafiz Ibne Taimiya ﷺ kehte hain: "*Ahle Madina ko Rasool Allah ﷺ ki barkat ki wajah se duniya-o-aakhirat ki saadat se bahra-war*[945] *kiya gaya, balke har momin jise us barkat ki badaulat imaan naseeb hua, usey Allah ke yahaa'n itni bhalaaiyo'n se nawaaza jaaega jiski qadar-o-qeemat to Allah hi jaanta hai*".

## Baab 6: Us Amr Ki Daleel Ke Khums, Rasool Allah ﷺ Ki Zarooriyaat Aur Masakeen Par Sarf Hota Tha

Nez Nabiullah ﷺ ne ahle suffa aur bewagaan[946] par kharch karne ko tarjeeh di, jabke aap ki lakht-e-jigar Syeda Fatima ﷺ ne aap se aata goondhne aur chakki peesne ki shikaayat ki aur sawaal kiya ke unhe'n qaidiyo'n mein se koi khaadima ataa kare'n to aap ne unka muaamala Allah ke supurd kar diya.

[3113] Hazrat Ali ﷺ se riwayat hai ke Syeda Fatima ﷺ ko chakki peesne ki bohot takleef hui. Phir unhe'n maaloom hua ke Rasool Allah ﷺ ke paas kuch qaidi aae hain to wo aap ke paas khidmat-gaar lene ki darkhwaast le kar haazir huee'n, lekin Aap se mulaqaat ka ittefaaq na ho saka. Unho'n ne Hazrat Ayesha ﷺ se iska tazkira kiya. Jab Nabi ﷺ tashreef laae to Hazrat Ayesha ﷺ ne aap ke saamne unki darkhwaast pesh kardi. (Hazrat Ali ﷺ kehte hain ke) phir Nabi ﷺ hamaare paas us waqt tashreef laae jab ham apne bistaro'n mein jaa chuke the. Ham khade hone lagey to aap ne farmaya: "*Apne bistaro'n mein hi raho*". Phir aap baith gae hatta ke maine aap ke qadmo'n ki thandak apne seene mein paai. Aap ne farmaya: "*Main tumhe'n us cheez se behtar baat na bataau'n, jis ki tum ne darkhwaast ki thi? Jab tum bistar mein jaane ka iraada karo to 34 baar Allahu Akbar, 33 baar Alhamdulillah aur 33 baar SubhanAllah padh liya karo. Aisa karna tumhari talab-karda cheez se bohot behtar hai*".[947]

## Baab 7: Irshad-e-Baari Ta'ala: Maal-e-Ghanimat Se Paa'nchwaa'n Hissa Allah Aur Uske Rasool Ka Hai.[948] Yaane Rasool Allah ﷺ Ke Zimme Uski Taqseem Hai. Rasool Allah ﷺ Ne Farmaya: "*Main To Taqseem Karne Waala Aur Khazaanchi Hoo'n, Dene Waala Sirf Allah Ta'ala Hai*".

[3114] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke ham ansaar mein se ek (1) shakhs ke yahaa'n ladka paida hua to usne apne bacche ka naam Muhammad rakhne ka iraada kiya. Shu'ba ki ek (1) riwayat mein hai ke ansari ne kaha: Main usey apni gardan par utha kar Nabi ﷺ ki khidmat mein le aaya. Sulaiman ki riwayat mein hai ke uske yahaa'n baccha paida hua to usne bacche ka naam Muhammad rakhna chaaha. Aap ne farmaya: "*Mere naam par naam to rakh sakte ho, lekin tumhe'n meri kuniyat ke saath kuniyat rakhne ki ijaazat nahi. Kyou'nke mujhe Qasim banaaya gaya hai. Maine tumhare darmiyan taqseem karta hoo'n*". Hussain ki riwayat mein hai ek aap ne farmaya: "*Main qaasim ki haisiyat se mab-oos hua hoo'n, main tum mein taqseem karta hoo'n*". Amr ne apni sanad ke saath Hazrat Jaabir ﷺ se bayan kiya, ke usne us (bacche) ka naam Qaasim rakhne ka iraada kiya to Nabi ﷺ ne farmaya: "*Mere naam par naam rakh sakte ho, lekin meri kuniyat par kuniyat na rakho*".[949]

Faaeda: Is hadees se maaloom hota hai ke ansari ko bacche ka naam Qasim rakhne se manaa kiya gaya. Halaa'nke Rasool Allah ﷺ ka naam Qasim nahi, balke aap ki kuniyat Abul Qasim thi. Is mumaaneat ki wajah ye hai ke agar kisi bacche ka naam Qasim rakha jaaega to uska waalid Abul Qasim hoga. Is bina par baap ki kuniyat Rasool Allah ﷺ ki

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[944] راجع: 3111

[945] T: (بَهْرَه وَر) Khush-qismat, saaheb-e-naseeb [Rekhta]

[946] T: (بیوگان) Bewa ki jamaa [Urduinc]

[947] Dekhiye: 375 5361 6318

[948] Surah al Anfaal: 41

[949] Dekhiye: 3115 3538 6186 6487 6189 6196

kuniyat jaisi hogi. Aisa iltebaas[950] aur ishtebaah[951] se bachne ke liye tha. Yaad rahe ke naam ya kuniyat rakhne ki mumaaneat Rasool Allah ﷺ ki zindagi tak mahdood thi. Ab kisi qism ke ishtebaah ya iltebaas ka andesha nahi hai, lehaaza dono jaaez hain.

[3115] Hazrat Jaabir bin Abdullah Ansari رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke ham ansaar mein se ek (1) shakhs ke yahaa'n ladka paida hua to usne uska naam Qasim rakha. Us par ansaar ne kaha: Ham tujhe Abul Qasim hargiz nahi kahe'nge, aur na is kuniyat se tumhari aankh hi thandi kare'nge. Ye sun kar wo shakhs Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Mere yahaa'n ladka paida hua hai aur maine uska naam Qasim rakha hai, ab ansaar kehte hain ke ham tujhe na to Abul Qasim kahe'nge aur na hi teri aankh thandi kare'nge. Nabi ﷺ ne farmaya: "*Ansaar ne accha kirdaar adaa kiya hai. Mere naam par to naam rakh lo, magar meri kuniyat mat ikhtiyaar karo, kyou'nke Qasim to main hi hoo'n*".[952]

[3116] Hazrat Muawiya رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala jis shakhs ke saath bhalaai ka iraada kare to use deen mein samajh ataa kar deta hai. Dene waala to Allah Ta'ala hi hai, main to sirf taqseem karne waala hu'n. Ye ummat apne mukhalifeen ke khilaaf hamesha ghalib rahegi yahaa'n tak ke jab Allah ka hukum (qiyamat) aaega to us waqt bhi ye ghalib ho'nge*".[953]

[3117] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Main tumhe'n koi cheez nahi deta aur na tum se koi cheez rokta hoo'n. Main to sirf taqseem karne waala hoo'n. Mujhe jaha'n-jaha'n hukum hota hai, wahaa'n-wahaa'n taqseem kar deta hoo'n*".

[3118] Hazrat Khaula Ansariya رضی اللہ عنہا se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Jo log Allah ke maal mein be-jaa tasarruf karte hain unke liye qiyamat ke din aag hogi. (Wo qiyamat ke din dozakh mein jaae'nge)*".

## Baab 8: Irshad-e-Nabawi: "Tumhare Liye Ghanimato'n Ko Halaal Kar Diya Gaya Hai" Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Allah Ne Tum Se Bohot Se Bohot Si Ghanimato'n Ka Waada Kiya Hai, Jo Tum Haasil Karoge".[954] (Quran ki roo se) ye sab logo'n ke liye hain, lekin Rasool Allah ﷺ ne bayan farmaya hai (ke kaun-kaun uske haqdaar hain).

[3119] Hazrat Urwah Baariqi رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ghodo'n ki peshaaniyo'n se qiyaamat tak ke liye khair-o-barkat, yaane ajar-o-ghanimat ko baandh diya gaya hai*".[955]

[3120] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab Kisra mar jaaega to uske baad koi Kisra paida nahi hoga aur jab Qaisar mar jaaega to uske baad koi Qaisar paida nahi hoga. Us zaat ki qasam jis ke haath mein meri jaan hai! Yaqeenan tum un dono (hukumato'n) ke khazaane (Allah ki raah mein) zaroor kharch karoge*".[956]

[3121] Hazrat Jaabir bin Samra رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab Kisra halaak ho jaaega to uske baad koi Kisra nahi hoga aur jab Qaisar halaak ho jaaega to uske baad koi Qaisar nahi hoga. Us zaat ki qasam jis ke haath mein meri jaan hai! Yaqeenan tum log un dono (hukumato'n) ke khazane (Allah ke raaste mein) zaroor kharch karoge*".[957]

Faaeda: In dono ahadees mein Rasool Allah ﷺ ki ek (1) pesh-goi ka zikr hai, jo harf-ba-harf poori hui, wo ye ke urooj-e-islaam ke baad qadeem iraani sultanat aur rome ki hukumat khatam ho jaaegi. Chunache aisa hi hua, iran ka aatish-

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[950] T: (اِلْتِباس) Ek (1) cheez par doosri cheez ka shubha [Rekhta]

[951] T: (اشْتِباہ) Shak, shubha, dhoka, ghalat-fahmi [Rekhta]

[952] راجع: 3114

[953] راجع: 71

[954] Surah al Fatah: 20

[955] راجع: 2850

[956] راجع: 3027

[957] Dekhiye: 3619 6629

kada hamesha ke liye bujh gaya aur roomi hukumat bhi neesth-o-naabood ho gai. Un dono hukumato'n ke khazaane musalmano ke haath aae aur haqdaaro'n mein taqaseem hue.

[3122] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Mere liye ghanimat ke maal halaal kar diye gae hain*".[958]

Faaeda: Rasool Allah ﷺ ke liye maal-e-ghanimat ke halaal hone se muraad aap ki "ummat ke liye halaal hona" hai. Jabke pehli ummato'n ke liye maal-e-ghanimat halaal nahi tha. Maal-e-ghanimat ka halaal hona Rasool Allah ﷺ ki khusoosiyat hai, qabl-azeen aasmaan se aag aati aur maal-e-ghanimat ko bhasm kar deti, jaisa ke aainda hadees mein uski wazaahat hogi. Maal-e-ghanimat ka halaal hona aam logo'n ke liye nahi, balke un mujahideen ke liye hai jo maidaan-e-kaarzaar[959] mein kuffaar-o-mushrikeen se nabard-aazma[960] hote hain.

[3123] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs Allah ke raaste mein jihaad ke liye ghar se nikle aur uska maqsad sirf jihaad aur uske kalimaat ki tasdeeq karna ho, Allah Ta'ala us shakhs ke liye us amr ka zaamin hai ke usey shahaadat se sarfaraaz farma kar usey jannat mein daakhil kare ya usey ajr-o-ghanimat de kar waapas ghar lautaae*".[961]

[3124] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Pehle ambiya mein se ek (1) nabi ne jihaad kiya to unho'n ne apni qaum se farmaya ke mere saath waala shakhs na jaae jis ne kisi aurat se nikah to kiya ho, lekin abhi tak rukhsati na hui ho, jabke rukhsati ka khwahaa'n ho. Aur na wo shakhs jaae jis ne ghar ki chaar-deewaari to ki ho, lekin abhi tak chat na daali ho. Aur na wo shakhs hi jaae jis ne haamela[962] bakriyaa'n aur oontniya'n khareedi ho'n aur wo unke bacche janne ka muntazir ho. (Ye keh kar) phir wo jihaad ke liye rawaana hue aur ek (1) gaao'n ke qareeb us waqt pohonche ke asr ka waqt qareeb tha ya ho chuka tha. Unho'n ne aaftaab se kaha: Tub hi Allah ka mahkoom[963] hai aur main bhi Allah ka taabe farmaan[964] hoo'n. Phir you'n dua ki: Aye Allah! Isey hamaare liye ghuroob hone se rok de, chunache usey rok liya gaya, hatta ke Allah ne unko fatah se sarfaraaz farmaya. Phir unho'n ne maal-e-ghanimat ko ekattha kiya aur aag aai, taake usey khaae (bhasm karde) lekin aag ne usey na khaaya (na jalaaya). Us (Nabi ﷺ) ne kaha ke tum mein se kisi ne khayaanat ki hai. Lehaza ab har qabile ka ek-ek shakhs mujh se bait kare. Chunache ek (1) shakhs ka haath unke haath se chipak gaya to us (Nabi ﷺ) ne farmaya: Tere qabile waalo'n ne chori ki hai. Ab tumhare qabile ke sab log mujh se bait kare'n. Phir do (2) ya teen (3) aadmiyo'n ke haath unke haath se chipak gae. Uske baad Nabi ne faramya ke tum ne hi khiyaanat[965] ka irtekaab kiya hai. Chunache wo sone ka sar laae jo gaae ke sar jaisa tha. Usko unho'n ne rakha to aag ne aakar maal-e-ghanimat khaa liya. Phir Allah Ta'ala ne hamaare liye maal-e-ghanimat halaal kar diya. Usne hamari kamzori aur aajizi ko dekha is liye hamari khaatir maal-e-ghanimat ko halaal qaraar de diya*".[966]

Faaeda: Ye Nabi Hazrat Yusha bin Noon ﷺ the, unho'n ne Allah ke huzoor darkhwaast ki, ke wo sooraj ko chalne se rok de, taake wo basti fatah kar le'n. Chunache wo ruka raha, hatta ke wo basti fatah ho gai. Iski wajah ye bayan ki jaati hai ke wo juma ka din tha, agar suraj na rukta aur ghuroob ho jaata to hafte ka din shuru ho jaata. Us din mein uski azmat ke pesh-e-nazar jung karna haraam tha. Mumkin tha ke dushman ko kumak[967] pohonch jaati aur usey fatah karne mein dushwaari pesh aati.

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[958] راجع: 335

[959] T: (مَیدان کارزار) Jung ka maidaan, ladaai-jhagda [Rekhta]

[960] T: (نَبَرد آزما ہونا) Ladna, jung karna [Rekhta]

[961] راجع: 36

[962] T: (حامِلَه) Jiske pait mein baccha ho [Rekhta]

[963] T: (مَحْکُوم) Maatahat, taabe, ghulam [Rekhta]

[964] T: (تابع فرمان) Farmabardaar, paaband, mutee [Rekhta]

[965] T: (خِیانَت) Kisi ki amaanat mein chori ya naajaaez tasarruf, be-imaani, fareb [Rekhta]

[966] Dekhiye: 5157

[967] T: (کُمَک) Wo mazeed fauj ya jungi saaz-o-saamaan jo maidaan-e-jung mein sipahiyo'n ki madad ke liye bheji jaae [Rekhta]

## Baab 9: Ghanimat Uska Haq Hai Jo Maarke Mein Haazir Ho

[3125] Hazrat Aslam ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ne farmaya: Agar baad meina aane waale musalmano ka mujhe khayaal na hota to main jo ilaaqa fatah karta usey mujahideen mein taqseem kar deta jis tarah Nabi ﷺ ne Khybar ko taqseem kiya tha.[968]

## Baab 10: Agar Koi Husool-e-Ghanimat Ke Liye Jihaad Kare To Kya Uske Sawaab Mein Kami Hogi?

[3126] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dehaati ne Nabi ﷺ se arz kiya ke ek (1) shakhs husool-e-ghanimat ke liye ladta hai, doosra shohrat-o-naamwari[969] ke liye maidaan-e-jung mein aata hai, teesra is liye ladta hai ke uski dhaak baith jaae to mein se Allah ke raaste mein kaun hoga? Aap ﷺ ne farmaya: "*Jo shakhs is liye jung mein shirkat karta hai, taake Allah ka deen sar-bund ho, sirf wo Allah ke raaste mein ladta hai*".[970]

## Baab 11: Imam Ke Paas Tohfatan Jo Maal Aae Usey Haazireen Mein Taqseem Karna Aur Jo Na Aae Ya Majlis Se Ghayab Ho To Uska Hissa Chupa Rakhna

[3127] Hazrat Abdullah bin Abu Mulaika se riwayat hai, ke Nabi ﷺ ki khidmat mein reshmi jubbe bataur-e-hadiya bheje gae jin mein sone ke button lagey hue the. Aap ne wo apne paas maujooda Sahaba Ikraam mein taqseem kar diye aur un mein se ek (1) jubba Hazrat Makhrama bin Naufal ﷺ ke alag kar rakha. Wo aae aur unke hamraah unka beta Miswar bin Makhrama ﷺ bhi tha. Wo darwaze par khade ho gae aur apne bete se kaha ke aap ﷺ ko meri khaatir bulaa laae. Nabi ﷺ ne unki aawaaz suni to ek (1) jubba le kar baahar tashreef laae aur sone ke batno'n[971] samet wo jubba Makhrama ﷺ ke aage rakh diya aur farmaya: "*Aye Makhrama! Maine ye tumhare liye chupa rakha tha. Aye Makhrama! Maine tumhare liye ye chupa kar rakh liya tha*". Hazrat Makhrama ﷺ zara tez tabiyyat ke aadmi the.

Ibne U'laiyya (عُلَيَّة) ne ye hadees Ayyub ke waaste se (mursal hi) bayan ki hai. Aur Haatim bin Wardaan ne kaha: Ham se Ayyub ne, unse Ibne Abu Mulaika ne, unse Hazrat Miswar ﷺ ne bayan kiya ke Nabi ﷺ ke paas kuch jubbe aae…

Ibne Abu Mulaika se riwayat karne mein Lais bin Saad ne Ayyub ki mataaba-at ki hai.[972]

## Baab 12: Nabi ﷺ ne Banu Quraiza Aur Banu Nazeer Ke Maal Kaise Taqseem Kiye Aur Apni Zarooriyaat Ke Liye Usse Kaise Kharch Kiya?

[3128] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Ansaar ke aadmi Nabi ﷺ ke liye khajooro'n ke darakht mukhtas[973] kar dete the. Jab Banu Quraiza aur Banu Nazeer ke ilaaqe fatah ho gae to uske baad aap ne unke darakht unko waapas kar diye.[974]

Faaeda: Banu Nazeer ki zameene'n fae ka maal thee'n, jo khaalis Rasool Allah ﷺ ke liye thee'n, jinhe'n aap ne muhajireen mein taqseem kar diya aur unhe'n hukum diya ke ansaar ne jo baaghaat bataur-e-hamdardi unhe'n diye the wo waapas kar de'n aur ansaar ko us maal-e-fae se kuch na diya. Is tarah dono fareeq ek-doosre se mustaghna[975] ho gae, phir jab banu quraiza ne ehed-shikni ki to unka muhaasra hua, bil-aakhir wo Hazrat Saad bin Moaaz ﷺ ke faisle raazi hue to unki jaaedaad ko tamaam sahaaba mein taqseem kar diya aur apne hisse se apni zarooriyaat. Masalan: Ahel-o-ayaal ka nafqa aur deegar masaarif mein kharch karte.

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[968] راجع: 2334

[969] T: (ناموری) Shohrat, nek-naami [Rekhta]

[970] راجع: 123

[971] T: (بٹن) Gundhi (گُھنڈی) [Urduinc]

[972] راجع: 2599

[973] T: (مُخْتَص) Makhsoos, muntakhab kiya hua, khaas [Rekhta]

[974] راجع: 2631

[975] T: (مُسْتَغْنی) Be-parwa, be-niyaaz, daulatmand [Rekhta]

## Baab 13: Jin Logo'n Ne Nabi ﷺ Aur Deegar Hukkaam Ke Saath Mil Kar Jihaad Kiya, Unke Maal, Zindagi Aur Maut Ke Baad Barkat Ka Bayaan

[3129] Hazrat Abdullah bin Zubair ؓ se riwayat hai, unho'n ne kaha ke jung-e-jamal ke din jab Hazrat Zubair ؓ (maidaan-e-jung mein) khade hue to unho'n ne mujhe bulaya. Main unke pehlu mein khada ho gaya, unho'n ne farmaya: Aye mere pyaare bete! Aaj ke din zaalim ya mazloom hi qatal hoga aur main samajhta hoo'n ke aaj main mazloom hi qatal kiya jaau'nga aur mujhe ziyaada fikr mere qarz ki (adaaegi ki) hai. Kya tumhe'n kuch andaaza hai ke qarz adaa karne ke baad hamaara kuch maal bach sakega? Phir unho'n ne kaha: Aye mere pyaare bete! Hamaare maal farokht karke usse qarz adaa kar dena.

Unho'n ne us maal se ek-tihaai ki wasiyyat ki aur us tihaai ke teesre hisse ki wasiyyat apne, yaane Abdullah bin Zubair ؓ ke beto'n ke liye ki. Unho'n ne farmaya ke wasiyyat ki tihaai ke teen (3) hisse kar lena. Agar qarz ki adaaegi ke baad hamaare amwaal mein se kuch bach jaae to uska ek (1) tihaai (tihaai ka teesra hissa) tere baccho'n ke liye hoga. Raawi-e-hadees Hisham ne kaha ke Hazrat Abdullah ؓ ke kuch bete Hazrat Zubair ؓ ke ladko'n ke ham-umr the, jaise Khubaib aur Abbaad aur Hazrat Zubair ؓ ke us waqt nau (9) bete aur nau (9) betiyaa'n thee'n.

Hazrat Abdullah bin Zubair ؓ ne kaha ke unho'n ne mujhe apna qarz adaa karne ki wasiyyat ki aur kaha: Aye mere lakht-e-jigar! Agar tu qarz adaa karne se aajiz ho jaae to mere maalik-o-maula se madad talab kar lena. Unho'n (Hazrat Abdullah bin Zubair ؓ) ne kaha: Allah ki qasam! Main unki baat na samajh saka, ke unho'n ne kya iraada kiya tha, yahaa'n tak ke maine arz kiya: Abbu Jaan! Aap ka maula kaun hai? Unho'n ne farmaya: Mera maula Allah hai. Abdullah bin Zubair ؓ ne kaha: Allah ki qasam! Mujhe un (Hazrat Zubair ؓ) ka qarz adaa karne mein jo bhi dushwaari aai to maine baae'n-alfaaz dua ki: "Aye Zubair ke Maula! Unka qarz adaa karde", to adaaegi ki soorat paida ho jaati thi. Chunache jab Hazrat Zubair ؓ Shaheed hue to unho'n ne tarke mein koi dirham-o-dinar nahi choda tha. Sirf zameen ki soorat mein jaaedaad chodi thi. Ghaaba ki zameen bhi us mein shaamil thi. Gyaara (11) makanaat madina taiyyaba mein the. Do (2) makaan basra mein, ek (1) makaan kufa mein aur ek (1) misr mein tha. Hazrat Abdullah bin Zubair ؓ ne bayan kiya ke un par itne qarz ki kaifiyat ye thi ke jab unke paas koi shakhs apna maal bataur-e-amaanat rakhne ke liye aata to Hazrat Zubair ؓ usse kehte: Ye amaanat nahi, balke qarz hai, kyou'nke mujhe uske zaae hone ka andesha hai. Hazrat Zubair ؓ kisi ilaaqe ke ameer nahi bane the, na wo khiraaj[976] wasool karne par kabhi muqarrar hue aur na unho'n ne koi doosra ohda hi qubool kiya. Albatta wo Nabi ﷺ, Hazrat Abu Bakar ؓ, Hazrat Umar, aur Hazrat Usman ؓ ke hamraah jihaad ke liye zaroor jaate the. Hazrat Abdullah bin Zubair ؓ ne kaha: maine unke zimme qarz ka hisaab kiya to wo baaees (22) lakh tha. Ek (1) din Hazrat Hakeem bin Hizaam ؓ, Abdullah bin Zubair ؓ se miley to farmaya: Mere bhatije! Mere bhai ke zimme kitna qarz hai? Hazrat Abdullah ؓ ne asal raqam ko chupaa kar kaha k eek (1) lakh. Hazrat Hakeem bin Hizaam ؓ ne kaha: Allah ki qasam! Mere khayaal ke mutaabiq tumhare paas maujood sarmaae se ye qarz adaa nahi ho sakega. Hazrat Abdullah bin Zubair ؓ ne kaha: Aap mujhe bataae'n agar qarz baaees (22) lakh ho to kya hoga? Unho'n ne farmaya: Phir to utna qarz tumhari bardaasht se bhi baahar hai. Bahar-haal agar tum qarz ki adaaegi se kabhi aajiz ho jaao to mujh se us silsile mein madad le lena. Hazrat Abdullah ؓ ne kaha ke Hazrat Zubair ؓ ne ghaaba ki zameen ek-lakh-sattar-hazaar (170,000) mein khareedi thi. Lekin Abdullah ne usey Sola-lakh (1,600,000) mein farokht kiya. Phir unho'n ne elaan kiya ke Hazrat Zubair ؓ par jiska qarz ho wo ghaba ki zameen mein aakar ham se mulaqaat kare. Chunache Hazrat Abdullah bin Jaafar ؓ aae …unka Hazrat Zubair ؓ ke zimme chaar-lakh (400,000) qarz tha… Unho'n ne Hazrat Abdullah se kaha: Agar tum chaaho to main ye qarz chod sakta hoo'n, lekin Abdullah ne kaha: Aisa nahi ho sakta. Phir Abdullah bin Jaafar ؓ ne farmaya: Agar tum qarz ko muakh-khar[977] karna chaaho to main usey muakh-khar kar sakta hoo'n. Hazrat Abdullah bin Zubair ؓ ne kaha: Ji nahi! Uske baad Abdullah bin Jaafar ؓ ne kaha: Mujhe ghaaba ki zameen se kuch hissa de-do, to Abdullah bin Zubair ne kaha ke aap ke liye yahaa'n se wahaa'n tak ka qita[978] hai. Raawi ka bayan hai ke Hazrat Zubair ؓ ki jaaedaad farokht karne unka qarz adaa kar diya gaya. Jab tamaam qarz ki adaaegi

[976] T: (خِراج) Lagaan, tax [Rekhta]

[977] T: (مُؤَخَّر) Jis par doosre ko tarjeeh haasil ho, jo zaroorat ke etebaar se baad mein ho [Rekhta]

[978] T: (قِطْعه) Kisi cheez ka tukda [Rekhta]

ho gai to abhi ghaaba ki jaaedaad mein se saade-chaar (4 ½) hisse baaqi the jo farokht nahi hue the. Tab wo (Abdullah bin Zubair ﷺ) Hazrat Muawiya ﷺ ke paas aae to wahaa'n Amr bin Usman, Munzir bin Zubair aur Ibne Zama'h (ابن زَمْعَةْ) bhi maujood the. Hazrat Muawiya ﷺ ne dariyaaft kiya ke ghaaba ki kitni qeemat lagi hai? Unho'n ne bataaya ke har hisse ki qeemat ek-lakh (100,000) tae hui hai. Hazrat Ameer Muawiya ﷺ ne kaha: Kitna baaqi reh gaya hai? Hazrat Abdullah ﷺ ne kaha: saade-chaar (4 ½) hisse baaqi reh gae hain. Hazrat Munzir bin Zubair ne kaha: Main ek (1) hissa ek-lakh (100,000) mein leta hoo'n. Amr bin Usman ne kaha: Doosra hissa main ek-lakh (100,000) mein rakh leta hoo'n. Ibne Zama'h goya hue: Teesra hissa maine ek-lakh (100,000) mein khareed liya. Hazrat Muawiya ﷺ ne farmaya: Ab kitna baaqi raha? Abdullah ne kaha: Ab dedh hissa baaqi reh gaya hai, to unho'n ne farmaya: Wo maine dedh-lakh (150,000) mein kharida. Raawi kehte hain ke Hazrat Abdullah bin Jaafar ne apna hissa Ameer Muawiya ﷺ ke haath che-lakh (600,000) mein farokht kiya. Hazrat Abdullah bin Zubair ﷺ jab apne waalid-e-giraami ka qarz adaa karke faarigh hue to Hazrat Zubair ﷺ ke doosre beto'n ne kaha ke ab hamari wiraasat ham mein taqseem kar de'n. To Hazrat Abdullah ﷺ ne kaha: Allah ki qasam! Main tum mein wiraasat taqseem nahi karu'nga, hatta ke ayyaam-e-hajj mein chaar (4) saal tak ye elaan na karta rahu'n ke jis shakhs ka Hazrat Zubair ﷺ ke zimme kuch qarz hai, wo hamaare paas aae, ham usey qarz adaa kare'nge. Chunache Hazrat Abdullah ﷺ har saal hajj ke mauqa par elaan karte rahe. Jab chaar (4) saal guzar gae to unho'n ne unki jaaedaad wursa[979] mein taqseem ki. Hazrat Zubair ﷺ ki chaar (4) biwiyaa'n thee'n. Wasiyyat ki ek-tihaai alaaheda karne ke baad har biwi ko bara-lakh (1,200,000) miley. Is tarah Hazrat Zubair ﷺ ke tamaam tarke ki maaliyat paanch-karod-do-lakh (50,200,000) thi.

Faaeda: Hazrat Imam Bukhari ﷺ is hadees se ye saabit karna chaahte hain ke ghazi-e-islam ke liye zindagi aur maut ke baad uske maal mein barkat paida hoti hai. Chunache Hazrat Zubair ﷺ kisi sarkari ohde par taenaat[980] na the. Sirf jihaad mein shirkat karte the. Maal-e-ghanimat mein se unhe'n jo kuch mila, us mein Allah Ta'ala ne jihaad ki barkat se is qadar izaafa farmaya ke qarz aur wasiyyat ki adaaegi ke baad 4 biwiyo'n mein se har biwi ko 12-12 lakh mila.

## Baab 14: Jab Imam Kisi Ko Zaroorat Ke Liye Bheje Ya Kisi Kagah Theherne Ka Hukum De To Kya Usey Bhi Ghanimat Se Hissa Diya Jaaega?

[3130] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Usman ﷺ ghazwa-e-badr mein is liye haazir na ho sakey ke unki biwi jo Rasool Allah ﷺ ki saahebzaadi thee'n, un dino'n bimaar thee'n. Nabi ﷺ ne unse farmaya tha: "*(Tum theher jaao) Tumhe'n us shakhs ke baraabar sawaab aur hissa diya jaaega jo badr mein shareek hua hai*".[981]

## Baab 15: Is Amr Ki Daleel Ke Khums Musalmano Ki Zarooriyaat Ke Liye Hai

Nez, qabila-e-hawaazin ka apne doodh ke rishte ki binaa par Nabi ﷺ (apne maal aur qaidi waapas karne ki) darkhwaast karna, aap ka logo'n se moaaf karaana ke apna haq chod-do, nez Nabi ﷺ ka logo'n se waada karna ke aap maal-e-khums se unko bhi de'nge. Uske alaawa aap ne jo ansaar ko aur Jaabir bin Abdullah ﷺ ki khybar ki khajooro'n se ataa farmaya.

[3131 3132] Hazrat Marwan bin Hakam aur Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ke paas jab hawaazin ke log musalman ho kar aae aur aap se darkhwaast ki ke unke maal aur qiaidi unhe'n waapas kar de'n to aap ne unse farmaya: "*Mujhe wo baat pasand hai, jo sacchi ho. Tum do (2) cheezo'n mein se ek (1) cheez ikhtiyaar kar sakte ho. Qaidi ya maal-maweshi. Main is silsile mein bohot intezaar kiya*". Rasool Allah ﷺ ne waaqai taqriban das (10) din tak taif se waapsi par unka intezaar kiya tha. Jab un par ye amr waazeh ho gaya ke Rasool Allah ﷺ unko sirf ek (1) hi cheez waapas kare'nge to unho'n ne arz kiya: Ham apne qaidiyo'n ka intekhaab karte hain. Iske baad Rasool Allah ﷺ musalmano mein khutba dene ke liye khade hue aur Allah Ta'ala ki uske shayaan-e-shaan taareef ki. Uske baad farmaya: "*Amma Baad, tumhare ye bhai taaeb ho kar aae hain aur mera*

[979] T: (وُرَثا) Waaris ki jamaa [Rekhta]

[980] T: (تَعِيناَت) Kisi khidmat par muqarrar, maamoor [Rekhta]

[981] Dekhiye: 3698 3704 4066 4513 4514 4650 4651 7095

*khayaal hai ke main unke qaidi unhe'n waapas kar du'n jo koi khushi se ye karna chaahe to kar le aur jo koi tum mein se ye pasand kare ke apne hisse par qaaem rahe hatta ke ham usko us pehle maal-e-fae se jo Allah hame'n ataa farmaega. Hissa de'nge to wo is tarah kar le*". Logo'n ne arz kiya: Allah ke Rasool ﷺ! Ham khush dili se unhe'n qaidi waapas karte hain. Rasool Allah ﷺ ne farmaya: "*Hame'n maaloom nahi ho saka ke tum mein se kisi ne ijaazat di hai aur kis ne ijaazat nahi di, is liye tum waapas chale jaao hatta ke tumhare sardar tumhari baat ham tak pohonchaae'n*". Chunache wo log waapas hue aur unke numaaindo'n ne unse guftagu ki, phir unho'n ne Rasool Allah ﷺ ki khidmat mein haazir ho kar ittela di ke wo sab khush hain aur khush-dili se unho'n ne ijaazat de-di hai. Bas itna waaqea hai jo hawaazin ke qaidiyo'n ke mutaalliq ham tak pohoncha hai.[982]

[3133] Hazrat Zahdam se riwayat hai, unho'n ne kaha ke ham Hazrat Abu Moosa Ashari ﷺ ki majlis mein haazir the ke wahaa'n murgha ka zikr hone laga. Wahaa'n taimullah qabil se surkh rang ka ek (1) shakhs baitha hua tha. Aur wo ghulam maaloom hota tha. Unho'n ne usko khane ke liye bulaya to usne kaha ke maine murgha ko ek (1) martaba gandagi cheeze'n khaate dekha to mujhe intehaai nafrat hui aur maine qasam uthaai ke aainda kabhi murgha ka gosht nahi khaau'ng Hazrat Abu Moosa Ashari ﷺ ne kaha: Mere qareeb aajaa main tujhe uske mutaalliq ek (1) hadees bayan karta hoo'n: Main Rasool Allah ﷺ ki khidmat mein ash-a'r (أَشْعَرْ) qabile ke chand logo'n ke hamraah haazir hua aur sawaari ki darkhwaast ki to Aap ﷺ ne farmaya: "*Allah ki qasam! Tumhare liye sawaari ka bandobast nahi kar sakta kyou'nke mere paas koi aisi cheez nahi hai jo tumhari sawaari ke kaam aasake*". Us dauraan mein Rasool Allah ﷺ ke paas ghanimat ke kuch oont aae to aap ne hamaare mutaalliq dariyaaft farmaya: "*Qabila-e-Ash-a'r ke log kaha'n hain?*" Al-gharz Aap ﷺ ne hame'n safed kohaano'n waale mote taaze paanch (5) oont dene ka hukum diya. Jab ham wahaa'n se chale to aapas mein kehne lagey: Ham ne ye kya tareeqa ikhtiyaar kiya? Ye tareeqa hamaare liye baais barkat nahi hoga. Chunache ham laut kar Aap ﷺ ki khidmat mein haazir hue aur arz kiya: Ham ne aap se sawariyo'n ke mutaalliq darkhwaast-guzaari thi to aap ne qasam uthaa kar farmaya tha ke main tumhari sawaari ka intezaam nahi kar saku'nga. Shayad aap ko wo qasam yaad na rahi ho. Aap ﷺ ne farmaya: "*Waaqai maine tumhare liye sawaari ka intezaam nahi kiya, balke Allah Ta'ala ne tumhe'n ye sawariya'n di hain. Allah ke Rasool ﷺ! Bila-shubha agar chaahe to main kisi baat par qasam nahi uthaata, taaham (agar qasam uthaalu'n aur) qasam uthaane ke baad mujh par ye baat zaahir ho jaae ke munaasib tarz-e-amal is qasam ke siwa mein hai to main wohi karu'nga jis mein acchai hogi aur qasam ka kaffaara de du'nga*".[983]

Faaeda: Hazrat Abu Moosa Ashari ﷺ ka matlab tha ke murgha na khaane ki qasam uthaana accha nahi hai, kyou'nke murgha halaal jaanwar hai usey khaao aur apni qasam ka kaffaara de do. Is hadees se maaloom hua ke agar kisi ne kaam karne ya tark karne ki qasam uthaai. Halaa'nke uske liye qasam todna us par qaaem rehne se behtar hai to us qasam ko tod diya jaae aur aisi qasam ka kaffaara laazim hai.

[3134] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne najd ki taraf ek (1) fauji-dasta bheja jis mein Hazrat Abdullah bin Umar ﷺ bhi shamil the. Unhe'n bohot se oont bataur-e-ghanimat miley. Unhe'n taqseem kiya gaya to har sipaahi ke hisse mein baara-baara (12-12) ya gyaara-gyaara (11-11) oont aae aur ek-ek (1-1) oont unhe'n mazeed inaam mein diya gaya.[984]

[3135] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ koi chota lashkar bhejte to baaz khaas aadmiyo'n ko aam lashkariyo'n ke hisse se ziyaada hissa diya karte the.

[3136] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya ke hame'n Nabi ﷺ ke hijrat karne ki khabar us waqt pohonchi jab ham yemen mein the. Is liye ham bhi muhajireen ki haisiyat se aap ki khidmat mein haazir hone ke liye rawaana hue. Main tha aur mere do (2) bade bhai: Un mein se ek (1) Abu Buraida aur doosra Abu Ruhm (أَبُوْ رُهْمٍ) tha. Hamari qaum ke baawan (52) ya tirpan (53) afraad the. Ham kashti mein sawaar hue jis ne hame'n najjaashi baadshah ke paas habsha pohoncha diya. Wahaa'n ittefaaqan hamari mulaqaat Hazrat Jaafar bin Abi Taalib

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[982] راجع: 2307 2308 [984] Dekhiye: 4338

[983] Dekhiye: 4385 4415 5517 5518 6623 6649 6678 6680 6718 6719 6721 7555

ﷺ aur unke saathiyo'n se hogai. Hazrat Jaafar ﷺ ne ham se kaha ke Rasool Allah ﷺ ne hame'n yahaa'n bheja hai aur yahaa'n rehne ka hukum diya hai, lehaaza tum bhi hamaare saath raho. Chunache ham bhi wahaa'n unke saath muqeem ho gae, yahaa'n tak ke ham sab ekatthe madina taiyyaba aae. Hamari mulaqaat Nabi ﷺ se us waqt mulaqaat hui jab aap khybar fatah kar chuke the. Aap ﷺ ne maal-e-ghanimat se hamaara hissa muqarrar farmaya, ya hame'n us mein se kuch ataa kiya. Aap ne kisi aur ko ghanimat se kuch na diya jo fatah khybar se ghayab tha. Sirf unhi logo'n ko hissa diya jo aap ke saath the, magar Hazrat Jaafar ﷺ aur unke saathiyo'n samet ham kashti waalo'n ko maal-e-ghanimat se hissa ataa farmaya.[985]

[3137] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar hamaare paas Bahrain se maal aaya to main tujhe itna-itna du'nga*". Nabi ﷺ ki wafaat tak wo maal na aaya. Baad-azaa'n jab wahaa'n se maal aaya to Hazrat Abu Bakar ﷺ ﷺ ne munaadi ko hukum diya ke wo elaan karde: Jis shakhs ka Rasool Allah ﷺ par qarz ho ya aap ne kisi se waada kiya ho, wo hamaare paas aae, ham usey maal adaa kare'nge. Maine arz kiya: Mujhe Rasool Allah ﷺ ne itna-itna dene ka waada kiya tha. Hazrat Abu Bakar ﷺ ﷺ ne mujhe teen (3) lapp[986] bhar kar de'n. (Raawi-e-hadees) Hazrat Sufyan ne apni dono hatheliyo'n ko jamaa karke lapp bhare phir farmaya ke is tarah diya. Ibne Munkadir apni sanad ke saath you'n bayan karte hain ke Hazrat Jaabir ﷺ ne farmaya ke main Hazrat Abu Bakar ﷺ ﷺ ke paas aaya aur unse talab kiya to aap ne na diya. Phir aakar sawal kiya to unho'n ne phir kuch na diya. Phir darkhwaast ki, lekin unho'n ne phir bhi kuch na diya. (Bil-aakhir maine kaha) Ab aap mujhe kuch de'n ya aap mere mutaalliq bukhl se kaam lete hain. Hazrat Abu Bakar ﷺ ﷺ ne farmaya ke tum mujh par bukhl ka ilzaam dharte ho, halaa'nke maine ek (1) baar bhi inkaar nahi kiya. Mere dil mein ye baat thi ke tumhe'n kabhi na kabhi dena zaroor hai.

Ek-doosri riwayat ke mutaabiq Hazrat Jaabir ﷺ ne farmaya ke Hazrat Abu Bakar ﷺ ﷺ ne mujhe ek (1) lapp bhar kar di aur famraya ke isey shumaar karo. Maine shumaar kiya to 500 ki taadaad thi. Uske baad farmaya: Itni hi miqdaar do (2) maraba aur le lo.

Ibne Munkadir ek (1) riwayat mein bayan karte hain ke Abu Bakar ﷺ ne ye bhi farmaya tha: Bukhl se ziyaada sangeen bimaari aur kya ho sakti hai.[987]

[3138] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne kaha: Ek (1) dafa Rasool Allah ﷺ ju'ranah (جِعْرَانَه) mein maal-e-ghanimat taqseem kar rahe the ke us dauraan mein ek (1) shakhs ne aap ﷺ se kaha: Aap zara insaaf se kaam le'n. Aap ne farmaya: "*Agar main adl se taqseem na karu'n to bad-bakht ho jaau'n*".

Faaeda: Hadees ke aakhri hisse ke ye maane bhi bayan kiye gae hain ke Rasool Allah ﷺ ne farmaya: "*Bad-bakht! Agar main adl na karu'n to aur kaun adl karega*". Imam Nawavi ﷺ ne is maane ko raajeh qaraar diya hai.

## Baab 16: Nabi ﷺ Ka Khums Liye Baghair Qaidiyo'n Par Ehsaan Karna

[3139] Hazrat Jubair bin Muti'm ﷺ se riwayat hai ke Nabi ﷺ ne aseeraan-e-badr[988] ke mutaalliq farmaya: "*Agar Mut-im bin Adi zinda hota aur wo in najis aur gande logo'n ki sifaarish karta to main uski sifaarish se inhe'n chod deta*".[989]

Faaeda: Mut-im bin Adi wo shakhs hai jis ne quraish ke is muaahade[990] ko khatam karaane ke liye ahem kirdaar adaa kiya tha jo Banu Haashim Aur Banu Muttalib se boycott ke mutaalliq tha. Nez usne Rasool Allah ﷺ ko taif se waapsi ke waqt apne yahaa'n panaah di thi. Rasool Allah ﷺ usey badla dena chaahte the.

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[985] Dekhiye: 3876 4230 4233

[986] T: (لپ) Wo miqdaar jo dono mili hui hatheliyo'n mein aajaae [Rekhta]

[987] راجع: 2296

[988] T: (اَسِیْر) Aseer ki jamaa, qaidi, mahboos, giraftaar [Rekhta] jung-e-badr ke qaidi [RSB]

[989] Dekhiy: 4024

[990] T: (مُعَاہَدے) Muaahada ((مُعاہَدَہ)) ki jamaa, Baahami ahd-o-paimaan, qaul-o-qaraar [Rekhta]

## Baab 17: Is Amr Par Daleel Ke Maal-e-Khums Imam Ka Haq Hai, (aur us par daleel ke) Wo Apne Kuch Rishtedaaro'n Ko De Aur Kuch Ko Nazar-andaaz Karde

Iski daleel ye hai ke Nabi ﷺ ne khums-e-khybar se Banu Muttalib aur Banu Haashim ko diya. Hazrat Umar bin Abdul Aziz ؒ ne farmaya: Aap ﷺ ne tamaam rishtedaaro'n ko nahi diya aur is ki bhi riaayat nahi ki ke jo qareebi rishtedaar ho usi ko de'n, balke jo ziyaada mohtaaj hota aap usi ko dete. (khwah wo rishte mein door hi kyou'n na hota). Aap ﷺ ne jin logo'n ko diya wo yehi dekh kar ke wo zaroorat-mand hone ka aap se shikwa karte the aur is amr ko bhi pesh-e-nazar rakha ke aap ki jaanib-daari[991] aur taraf-daari[992] mein unhe'n apni qaum aur unke haleefo'n ki taraf se nuqsaan pohonchta tha.

[3140] Hazrat Jubair bin Muti'm ؓ se riwayat hai, unho'n ne kaha ke main aur Hazrat Usman bin Affan ؓ Rasool Allah ﷺ ki khidmat mein haazir hue aur ham ne arz kiya: Allah ke Rasool ﷺ! Aap ne Banu Muttalib ko to maal diya hai, lekin hame'n nazar-andaaz kar diya hai. Halaa'nke ham aur wo aap se ek (1) hi darje ki qaraabat rakhte hain. Rasool Allah ﷺ ne farmaya: "*Banu Muttalib aur Banu Haashim to ek (1) hi cheez hain*".

Ek (1) riwayat mein ye izaafa hai ke Hazrat Jubair bin Muti'm ؓ ne kaha ke Nabi ﷺ ne Banu Shams aur Nabu Naufal (نَوْفَل) ko nahi diya tha.

Ibne Ishaq ka kehna hai ke Abd-Shams, Haashim, aur Muttalib ek (1) maa se the. Unki waalida ka naam Aatika bint Murrah tha aur Naufal sirf baap ki taraf se unke bhai the (unki maa doosri thi).[993]

Faaeda: Rasool Allah ﷺ ne khums-e-khybar se Banu Muttalib aur Banu Haashim ko diya, kyou'nke unho'n ne har waqt aap ka saath diya aur unhe'n us hamdardi ki paadaash mein apne hi rishtedaaro'n (quraish) se bohot nuqsaan uthaana pada. Banu Shams aur Banu Naufal ko kuch na diya, kyou'nke unho'n ne har mauqa par Rasool Allah ﷺ ki mukhalifat ki thi aur ahle islam ko nuqsaan pohonchaane ke liye koshaa'n rahe the.

## Baab 18: Jis ne Maqtool Kaafir Ke Saamaan Se Khums Nahi Liya

Jis musalman ne kisi kaafir ko qatl kiya, wo uske saaz-o-saamaan ka khums nikaale baghair hi maalik hai. Maqtool kaafir ke saamaan ke mutaalliq imam ka hukum kya darja rakhta hai. Iski wazaahat maqsood hai.

[3141] Hazrat Abdur Rahman bin Awf ؓ se riwayat hai, unho'n ne kaha ke main badr ki ladaai ke waqt saff-bandi mein khada tha. Us dauraan maine apne daae'n-baae'n dekha to do (2) ansari kamsin ladke dikhaai diye. Maine (dil mein) khwahish ki, ke kaash! Main do (2) taaqatwar aur unse ziyaada umr waalo'n ke darmiyan khada hota. Achaanak un mein se ek (1) ne meri taraf ishaara karke aahista aawaaz se poocha: Aye chacha! Tum Abu Jahal ko pohonchte ho? Maine kaha: Haa'n. Lekin aye bhateeje! Tujhe usse kya kaam hai? Ladke ne jawaab diya: Mujhe maalom hua ke wo Rasool Allah ﷺ ko gaaliyaa'n deta hai. Us zaat ki qasam jis ke haath mein meri jaan hai! Agar wo mujhe mil jaae to us waqt tak main usse juda na ho'nga, jab tak ham mein se wo jis ki qismat mein pehle marna hoga, mar na jaae. Maine uski jur-at par bada taajjub kiya. Itne mein mujh se doosre ne aahistagi se dariyaaft kiya aur usne bhi wohi kaha jo pehle ne kaha tha. Abhi chand minute hi guzre the ke mujhe Abu Jahal dikhaai diya jo logo'n mein tehel raha tha. Maine (un dono'n se) kaha: Suno! Wo hai jis ke mutaalliq tum mujh se pooch rahe the. Ye sunte hi unho'n ne talwaare'n sambhaale'n aur us par chapat pade. Phir zabardast hamla karke usey qatal kar diya. Uske baad wo Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko uski khabar di. Aap ne dariyaaft farmaya: "*Tum mein se usey kis ne qatal kiya hai?*" Un mein se har ek ne jawab diya ke maine us laeen ko maara hai. Phir aap ne poocha: "*Kya tum ne apni talwaare'n saaf Karli hain?*" Unho'n ne kaha: Nahi. Phir aap ne dono talwaaro'n ko dekha aur farmaya: "*Waaqai tum dono ne usey qatal kiya hai*". Uska tamaam saamaan Moaaz bin A'mri bin Jamooh ؓ ko diya. Wo dono ladke Moaaz bin Afra aur Moaaz bin A'mr bin Jamooh ؓ the.

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[991] T: (جانِب داری) Tarafdaari, himaayat [Rekhta]

[992] T: (طَرَف داری) Jaanib-daari, paasdaari [Rekhta]

[993] Dekhiye: 3502 4229

(Raawi-e-hadees) Muhammad ne kaha ke Yusuf se Saaleh aur Ibrahim ne apne baap Abdur Rahman bin Awf se suna hai.[994]

[3142] Hazrat Abu Qatada ﷺ se riwayat hai ke ghzwa-e-hunain ke saal ham Rasool Allah ﷺ ke hamraah rawaana hue, phir jab hamaara dushman se saamna hua to musalmano mein kuch izteraab[995] ki kaifiyat paida hui. Us dauran maine ek (1) mushrik ko dekha ke wo ek (1) musalman par sawaar hai. Ye dekh kar main uske gird ghooma, pheeche se aakar maine uske kaandhe par talwaar maari. Ab wo shakhs mujh par toot pada aur mujhe itne zor se dabaaya ke maine maut ki hawaa mehsoos ki. Aakhir-kaar usko maut ne aaliya aur us ne mujhe chod diya. Uske baad main Hazrat Umar ﷺ se mila aur unse dariyaaft kiya ke musalman ab kis haalat mein hain? Unho'n ne jawab diya: Jo Allah ka hukum tha wohi hua, lekin jab musalman muqaable mein sambhal gae aur waapas hue to Nabi ﷺ sukoon se baith kar farmaya: "*Jis ne kisi kaafir ko qatal kiya ho aur us par wo gawaah bhi pesh kar de to maqtool ka saara saaz-o-saamaan usi ko milega*". Main khada hua aur kaha ke meri taraf se kaun gawaahi de ga? Ye kehkar main baith gaya. Phir aap ne farmaya: "*Aaj jis ne kisi kaafir ko maara aur us par koi gawaah bhi ho to maqtool ka tamaam saamaan usey milega*". Us martaba maine khade ho kar kaha: Mera gawah kaun hai? Mujhe phir baithna pada. Teesri martaba jab Aap ﷺ ne wohi irshad farmaya to main phir khada hua. Rasool Allah ﷺ ne farmaya: "*Abu Qatada kya baat hai?*" Us waqt maine Aap ﷺ ke saamne saara waaqea bayan kar diya, to ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Abu Qatada saccha hai. Uske maqtool ka saamaan mere paas hai aur aap usey meri taraf se raazi kar de'n. Hazrat Abu Bakar ﷺ ﷺ ne kaha: Allah ki qasam! Allah ke ek (1) sher ke saath jo Allah aur uske Rasool ﷺ ke liye lade, Aap ﷺ aisa nahi kare'nge ke uska saaz-o-saamaan tujhe de de'n. Nabi ﷺ n farmaya: "*Abu Bakar ﷺ ne sach kaha hai*". Phir aap ne Abu Qatada ko wo tamaam saamaan de diya. Abu Qatada kehte hain ke maine uski zirah farokht ki aur uske ewaz Banu Salama mein ek (1) baagh khareed liya aur ye pehla maal tha jo maine islaam laane ke baad haasil kiya tha.[996]

## Baab 19: Nabi ﷺ Ka Taaleef-e-Qalbi Ke Liye Nau-muslim Aur Doosre Musalmano Ko Khums Waghaira Se Kuch Dena

Hazrat Abdullah bin Zaid ﷺ ne is silsile mein Nabi ﷺ se riwayat bayan ki hai.

[3143] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se kuch maal maanga to aap ne mujhe ataa farmaya. Phir maine dobaara maanga to us martaba bhi aap ne ataa kiya aur irshad farmaya: "*Aye Hakeem! Ye maal (dekhne mein) bohot dilruba aur sheeree'n hai, lekin jo shakhs usey ser-chashmi*[997] *se le to uske liye us mein bohot barkat hogi aur jis ne hirs aur laalach se usey liya, uske liye us mein koi barkat nahi hai, balke wo to us shakhs ki tarah hai jo khata hai, magar uska pait nahi bharta. Oopar waala haath (dene waala) neeche waale haath (lene waale) se behtar hota hai*". Hazrat Hakeem bin Hizaam ﷺ ne (mutaassir ho kar) arz kiya: Allah ke Rasool ﷺ! Aap ke baad main kisi se kuch nahi maangu'nga, yahaa'n tak ke main duniya se rukhsat ho jaau'n. Chunache Hazrat Abu Bakar ﷺ ﷺ ne unko atiya dene ke liye bulaya to unho'n ne usey qubool karne se inkaar kar diya. Phir Hazrat Umar ﷺ ne unhe'n maal atiya karne ke liye bulaya to unho'n ne phir bhi usey qubool karne se inkaar kar diya. Hazrat Umar ﷺ ne kaha: Aye Ahle Islam! Main unhe'n unka wo haq deta hoo'n, jo Allah Ta'ala ne maal-e-fae mein unke liye muqarrar kiya hai. Lekin ye usey lene se inkaari hain. Hazrat Hakeem bin Hizaam ﷺ ne Nabi ﷺ ke baad kisi se koi cheez na li, hatta ke wo Allah Ta'ala ko pyaare ho gae.[998]

Faaeda: Molafatul quloob[999] (مؤلفة القلوب) se muraad wo log hain jo musalman hue ho'n, lekin islam ne acchi tarah dil mein jagah na pakdi ho ya aise ghair-muslim muraad hain jin ke islaam laane ki tawaqqo ho. Rasool Allah ﷺ aise hazraat ki maal-e-khums se dil-joi[1000] karte the.

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[994] Dekhiye: 2964 3988

[995] T: (اِضْطِراب) Be-chaini, be-qaraari, tashweesh [Rekhta]

[996] راجع: 2100

[997] T: (سَیر چَشْمی) Tabiyyat mutmaeen hona [Rekhta]

[998] راجع: 1472

[999] T: (مُؤَلِّفُ الْقُلُوب) Dilo'n ko sukoon bakhshne waala [Rekhta]

[1000] T: (دِل جُوئی) Tasalli aur taskeen dene ka amal, dildaari, hausla-afzaai [Rekhta]

[3144] Hazrat Umar ﷺ se riwayat hai, unho'n ne arz kiya: Allah ke Rasool ﷺ! Maine zamana-e-jaahiliyyat mein ek (1) din etekaaf karne ki nazr maani thi, to aap ne unhe'n mannat poora karne ka hukum diya. Raawi bayan karta hai ke Hazrat Umar ﷺ ko hunain ki qaidi aurto'n mein se do (2) laundiyaa'n mili thee'n, jin ko unho'n ne makkah mukarrama ke ek (1) makaan mein rakha tha. Phir jab Rasool Allah ﷺ ne hunain ke qaidiyo'n par ehsaan kiya (aur unhe'n aazaad kar diya) to wo gali-koocho'n mein daunde lagey. Hazrat Umar ﷺ ne farmaya: Aye Abdullah! Dekho kya baat hai? Unho'n ne bataaya ke Rasool Allah ﷺ ne qaidiyo'n par ehsaan karte hue aazaad kar diya hai. Hazrat Umar ﷺ ne farmaya: Jaao, tum bhi un dono laundiyo'n ko aazaad kar do.

Hazrat Naafe ne kaha ke Rasool Allah ﷺ ne muqaam-e-ju'ranah se umrah nahi kiya tha. Agar aap ne wahaa'n se umrah kiya hota to Hazrat Abdullah bin Umar ﷺ par makhfi na rehta.

(Raawi-e-hadees) Jarir ki riwyat mein hai ke wo dono laundiya'n maal-e-khums se mili thee'n.

Ma'mar (مَعْمَرٌ) ne Hazrat Abdullah bin Umar ﷺ se nazar-e-etekaaf ka jo qissa bayan kiya hai, us mein "ek (1) din" ka lafz zikr nahi kiya.

Faaeda: Is riwayat mein muqaam-e-ju'ranah se umrah ke liye ehraam na baandhne ka zikr hai. Halaa'nke deegar bohot si riwayaat mein hai ke Rasool Allah ﷺ jab hunain aur taif se faarigh hue to aap ne ju'ranah se umrah ka ehraam baandha, mumkin hai ke Hazrat Abdullah bin Umar ﷺ usey bhool gae ho'n ya unhe'n yaad ho lekin unho'n ne us amr ko Naafe se bayan na kiya ho. Bahar-haal Rasool Allah ﷺ ne ju'ranah se umrah ka ehraam baandha hai. Hunain ke qaidiyo'n ko bila-muaawaza[1001] aazaad kar dena Rasool Allah ﷺ ka wo azeem kaarnaama hai jis par ummat-e-muslima jis qadar bhi fakhr kare kam hai. Usse badh kar insaaniyat-parwari[1002] aur kya ho sakti hai.

[3145] Hazrat Amr bin Taghlib ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne kuch logo'n ko maal diya aur kuch logo'n ko na diya, jin ko na diya wo naaraaz hue to aap ne farmaya: "*Main jin logo'n ko deta hoo'n, mujhe unki kaj-rawi*[1003] *aur be-sabri ka andesha hota hai aur doosro'n ko main us khair aur isteghna*[1004] *ke supurd karta hoo'n jo Allah Ta'ala ne unke dilo'n mein paida farmaai hai. Un mein Amr bin Taghlib ﷺ bhi hain*". Hazrat Amr bin Taghlib ka bayan hai ke meri nisbat Rasool Allah ﷺ ne jo irshad farmaya, agar mujhe uske badle surkh oont bhi mil jaate to utna khush na hota.

Abu Aasim ki riwayat mein ye izaafa hai ke Amr bin Taghlib ﷺ ne bayan kiya ke Rasool Allah ﷺ ke paas maal ya qaidi aae the, jinhe'n aa ne taqseem farmaya tha.[1005]

[3146] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main quraish ko unki taaleef-e-qalb*[1006] *ke liye deta hoo'n, kyou'nke unki jaahiliyyat ka zamaana abhi-abhi guzra hai*".[1007]

[3147] Hazrat Anas ﷺ hi se riwayat hai ke jab Allah Ta'ala ne apne Rasool ﷺ ko hawaazin ke maal mein se jitna bhi bataur-e-ghanimat diya to us mein se aap ne quraish ke baaz logo'n ko sau-sau (100-100) oont diye. Us par ansaar ke chand logo'n ne kaha ke Allah Ta'ala apne rasool ko moaaf farmae, aap quraish ko itna de rahe hain aur hame'n nazar-andaaz kar rahe, halaa'ne hamaari talwaaro'n se un (kaafiro'n) ka khoon tapak raha hai. Hazrat Anas ﷺ ka bayan hai ke Rasool Allah ﷺ se jab unki baat bayan ki gai to aap ne ansaar ko bulaan kar ek (1) chamde ke kheme mein jamaa kiya, lekin unke saath kisi aur ko na bulaya. Jab wo jamaa ho gae to Rasool Allah ﷺ unke paas tashreef laae aur poocha: "*Ye kya baat hai jo tumhari taraf se mujhe pohonchi hai?*" Unke aqalmand logo'n ne arz kiya: Allah

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[1001] T: (بِلا مُعَاوَضَہ) Baghair mol, qeemat, mahsool, tax [Rekhta]

[1002] T: (انسَانِیَت پَروَرِی) Insaano'n ke saath husn-e-sulook karna [RSB]

[1003] T: (کَج رَوی) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [Rekhta]

[1004] T: (اِسْتِغْنا) Be-niyaazi, be-parwaai, daulat-mandi, ghani hona [Rekhta]

[1005] راجع: 923

[1006] T: (تَالِیفِ قَلْب) Dilo'n ko apnaane aur maael karne ka amal, dil moh lene ka kaam [Rekhta]

[1007] Dekhiye: 3147 3528 3778 3793 4331 4332 4333 4334 4337 5860 6762 7441

ke Rasool ﷺ! Ham se ahle-khirad[1008] ne kuch nahi kaha, haa'n! chand nau-khez ladke hain, unho'n ne hi ye kaha hai ke Allah Ta'ala apne Rasool ﷺ ko bakhsh de. Aap quraish ko to de rahe hain aur hame'n nahi dete. Halaa'nke hamari talwaare'n ab bhi unke khoon tapka rahi hain. Rasool Allah ﷺ ne farmaya: "*Main baaz aise logo'n ko deta hoo'n jin ke kufr ka zamaana abhi-abhi guzra hai. Yaane wo nae-nae musalman hue hain, kya tum is baat par khush nahi ke log maal-o-daulat le kar jaae'n aur tum apne gharo'n ko Allah ka Rasool ﷺ le kar waapas jaao. Allah ki qasam! Jo tum le kar jaaoge wo usse behtar hai jo wo le kar jaae'nge*". Ansaar ne ba-yak-zubaan kaha: Kyou nahi ya Rasool Allah! Ham is par raazi aur khush hain. Phir aap ne unse farmaya: "*Mere baad tum dekhoge ke tum par doosro'n ko tarjeeh di jaaegi, us waqt sabr se kaam lena, hatta ke tum Allah se milo aur uske Rasool ﷺ se hauz-e-kausar par mulaqaat karo*". Hazrat Anas ﷺ ne farmaya: Lekin uske ba-wujood ham se sabr na ho saka.[1009]

[3148] Hazrat Jubair bin Muti'm ﷺ se riwayat hai ke ek (1) dafa wo Rasool Allah ﷺ ke hamraah the, aap ke saath chand sahaaba aur bhi the, jabke aap hunain se waapas aa rahe the. Raaste mein chand dehaati aap se chimat gae, wo aap se kuch maangte the, hatta ke aap ko ek (1) keekar[1010] ke darakht ke neeche dhakel kar le gae aur aap ki chaadar us ke kaanto'n mein ulajh kar reh gai. Us waqt aap theher gae aur farmaya: "*Mujhe meri chaadar to de do, aur agar mere paas is darakht ke kaanto'n ki taadaad mein oont hote to main tum mein taqseem kar deta. Tum mujhe bakheel, jhoota, aur buzdil hargiz nahi paaoge*".[1011]

[3149] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) dafa Nabi ﷺ ke hamraah jaa raha tha, jabke aap ne najran ki taiyyaar karda chaude haashiye waali chaadar pehen rakhi thi. Itne mein ek (1) eraabi ne aap ko gher liya aur zor se chaadar ko jhatka diya. Maine Nabi ﷺ ke shaane ko dekha, jis par chaadar ke zor se kheenchne ki binaa par nishaan pad gaya tha. Phir usne kaha ke Allah ka jo maal aap ke paas hai us mein se kuch mujhe dene ka hukum deejiye. Aap ﷺ ne uski taraf mutawajja hue aur has-pade, phir aap ne usey kuch dene ka hukum diya.[1012]

Faaeda: Eraabi ki ye harkat agarche khilaaf-e-adab aur qaabil-e-giraft thi, lekin aap ne chashm-poshi farmaai, kyou'nke wo jaahil aur aadaab-e-risaalat se naa-aashna tha. Lekin is qadar gustaakhi aur be-adabi ke ba-wujood aap ne uski taaleef-e-qalb farmaai aur usey kuch na kuch dene ka hukum saadir farmaya.

[3150] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hunain ke din kuch logo'n ko taqseem mein ziyaada diya tha, chunache Aqra bin Haabis (أَقْرَعَ بن حَابِسٍ) ko sau (100) oont, Uyayna ﷺ ko bhi sau (100) oont diye. Unke alaawa shurfa-e-arab mein se chand logo'n ko is tarah taqseem mein kuch ziyaada diya to ek (1) shakhs ne kaha: Allah ki qasam! Ye aisi taqseem hai ke is mein insaaf pesh-e-nazar nahi rakha gaya, ya is mein Allah ki raza maqsood na thi. Maine kaha: Allah ki qasam! Main Nabi ﷺ ko is baat se zaroor aagaah karu'nga, chunache main aap ke paas gaya aur aap se bayan kiya to aap ne farmaya: "*Agar Allah aur uska rasool insaaf nahi kare'nge to phir insaaf kaun karega? Allah Ta'ala Hazrat Moosa ﷺ par rahem farmae! Unhe'n isse bhi ziyaada aziyyat di gai, magar unho'n ne sabr kiya*".[1013]

[3151] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne Hazrat Zubair ﷺ ko jo zameen ataa farmaai thi main wahaa'n se guthliyaa'n apne sar par uthaa kar laaya karti thi, wo jagah mere ghar se do-tihaai farsakh[1014] par thi.

Abu Zamrah apni sanad se bayan karte hain ke Nabi ﷺ ne Banu Nazeer ke amwaal mein se Hazrat Zubair ﷺ ko zameen ataa farmaai thi.[1015]

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[1008] T: (اَہْلِ خِرَد) Ahle aqal, ahle shaoor, aqalmand, hoshiyaar log [Rekhta]

[1009] راجع: 3146

[1010] T: (کِیکَر) Babool, babool ka chota darakht [Rekhta]

[1011] راجع: 2821

[1012] Dekhiye: 5809 6088

[1013] Dekhiye: 3405 4335 4336 6059 6100 6291 6336

[1014] T: (فَرْسخ) Faasle ka paimaana jo 3 (teen) meel ki masaafat ke baraabar ho, 18000 feet ka faasla [Rekhta]

[1015] Dekhiye: 5224

[3152] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne yahood-o-nasaara ko arz-e-hijaaz se jila-watan kar diya. Waaqea ye hai ke jab Rasool Allah ﷺ ne khybar ki zameen par ghalba haasil kiya to yahoodiyo'n ko wahaa'n se nikaal dene ka iraada farmaya. Choo'nke wo zameen yahoodiyo'n ki thi. Jab aap ne us par ghalba paa liya to wo zameen Rasool Allah ﷺ aur ahle islaam ki ho gai, to yahoodiyo'n ne Rasool Allah ﷺ se arz kiya ke unhe'n wahaa'n us shart par rehne de'n ke wo zameen mein kaam kare'nge aur unhe'n paidawaar se nisf diya jaaega. Rasool Allah ﷺ ne farmaya: "*Accha jab tak ham chaahe'nge us waqt tak ke liye tumhe'n us shart par yahaa'n rehne de'nge*". Chunache ye log wahaa'n rahe, yahaa'n tak ke phir Hazrat Umar ﷺ ne unhe'n apne daur-e-khilaafat mein taima aur areeha ki taraf be-dakhal (jila-watan) kar diya.[1016]

Faaeda: Taima bilad-e-tai mein samandar ke kinaare ek gaao'n ka naam aur areeha arz-e-shaam mein ek (1) basti ko kaha jaata hai.

## Baab 20: Darul Harb Mein Khane Peene Ki Ashya Ka Hukum

[3153] Hazrat Abdullah bin Mughaffal ﷺ se riwayat hai, unho'n ne kaha ke ham Khybar ke mahel ka muhaasra kiye hue the ke kisi shakhs ne ek (1) tosha-daan phenka jis mein charbi thi. Main usey lene ke liye jaldi se lapka, lekin maine mudhkar dekha to paas hi Nabi ﷺ tashreef farma the Main us waqt sharm se paani-paani ho gaya.[1017]

[3154] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke ham ghazwaat ke dauraan mein shahed aur angoor paate to unhe'n khaa lete the aur usey uthaa na rakhte the.

Faaeda: Khaane-peene ki wo cheeze'n jo ghiza ka kaam de'n, jaise shahed waghaira, ya jin ke kharaab hone ka andesha ho, jaise angoor ya tarkaariyaa'n, unhe'n taqseem se pehle khaa-pi lene mein koi harj nahi. Unhe'n istemaal karne ke liye imam-e-waqt ki ijaazat bhi zaroori nahi hai. Albatta maal-e-ghanimat mein khayaanat karna bohot bada jurm hai. Is bina par hadd se tajaawuz nahi karna chaahiye. Jin ashyaa ke istemaal ki gunjaaesh hai, rukhsat sirf us hadd tak deni chaahiye.[1018]

[3155] Hazrat Ibne Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke hame'n khybar ki raato'n mein faaqo'n par faaqe hone lagey. Aakhir jis din khybar fatah hua to gharelu gadhe bhi (bataur-e-ghanimat) miley, chunache ham ne unhe'n zibah karke pakaana shuru kar diya. Jab haandiyo'n mein josh aane laga to Rasool Allah ﷺ ke munaadi ne elaan kiya ke haandiyo'n ko ulat do aur gadho'n ke gosht se kuch na khaao. Abdullah bin Abi Awfa ﷺ ne kaha ke hamaare khayaal ke mutaabiq Rasool Allah ﷺ ne is liye manaa farmaya ke un se abhi khums nahi nikaala gaya tha. Kuch logo'n ka khayaal tha ke Nabi ﷺ ne qatai taur par gadho'n ka gosht haram qaraar diya hai. Raawi-e-hadees kehte hain ke maine Saeed bin Jubair se poocha to unho'n ne kaha: Aap ﷺ ne qatai taur par usey haraam kar diya tha.[1019]

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[1016] راجع: 2285

[1017] Dekhiye: 4224 5508

[1018] Fath-ul-Baari: V6 P307

[1019] Dekhiye: 4220 4222 4224 5526

بسم الله الرحمان الرحيم

# 58: Kitab-ul-Jiziyah Wal Muwaada-ati (Jizya Aur Musaalehat Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْجِزْيَةِ وَالْمُوَادَعَةِ

Jizya lughawi taur par jazaa (جزاء) se mushtaq hai, jiske maane muaawaza[1020] ke hain, sharai istelaah mein isse muraad wo maal hai jo ghair-muslim hazraat se darussalam mein sukoonat ikhtiyaar karne ke ewaz wasool kiya jaata hai aur mawadaa-at (مُوَادَعَةِ) ke maane chodne ke hain. Istelaahi taur par kuch muddat ke liye kisi maslahat ki binaa par ahle harb se jung tark karne ka naam “mawaada-at aur musaalahat” hai. In dono ke alag-alag ahkaam hain jo is unwaan ke tahat bayan kiye jaae’nge.

## Baab 1: Ahle Zimma Se Jizya Lene Aur Kaafiro’n Se Sulah Karne Ka Bayan

Irshad-e-Baari Ta’ala hai: (Ahle Kitaab mein se) Un Logo’n Ke Saath Jung Karo Jo Na Allah Par Imaan Laate Hain Aur Na Aakhirat Ke Din Par Aur Na Un Cheezo’n Ko Haraam Samajhte Hain (Jo Allah aur uske rasool ne haraam ki hain aur na deen-e-haq hi ko apna deen banaate hain, yahaa’n tak ke wo apne haath se jizya adaa kare’n) Aur Wo Haqeer-o-Zaleel Ho’n.[1021]

“صٰغِرُوْنَ” ke maane hain: zaleel ban kar rahe’n. Lafz “الْمَسْكَنَةُ” miskeen ka masdar hai. Arab ke us muhaaware se maakhuz[1022] hai ke “فُلَانٌ أَسْكَنُ مِنْ فُلَانٍ”, yaane wo falaa’n se ziyaada mohtaj hai ke usey kisi karwat sukoon muyassar nahi. Uska maakhaz[1023] sukoon nahi hai.

Yahood-o-Nasaara, Majoosiyo’n aur Ajmiyo’n se jizya lene mein jo riwayaat hain unka bayaan.

Hazrat Ibne Uyayna ne Ibne Abi Najeeh se bayan kiya, unho’n ne kaha: Maine Imam Mujahid se poocha ke ahle shaam ka kya haal hai. Unse fee-kas chaar (4) dinar liye jaate hain, jabke ahle yemen se ek (1) dinar liya jaata hai? Unho’n ne farmaya: ke ye farq daulat-mandi ki wajah se hai.

Faaeda: Isse maaloom hua ke jizye mein tafaawut[1024] jaaez hai, us mein kami-beshi ka ikhtiyaar imam ko hai. Jizye ke naam se haqeer si raqam ghair-muslim riaayaa par islami hukumat ki taraf se ek (1) hifaazati tax hai. Jiski adaaegi un ghair-muslim hazraat ki wafadaari ka nishaan hai. Uski adaaegi ke baad islami hukumat ki ye zimmedaari hai ke wo unke maal-o-jaan aur izzat-o-aabru, nez mazhab ki poori taur par hifaazat kare. Agar islami hukumat is mein naakaam ho to usey jiziya lene ka koi haq nahi hoga. Mazkoora aayat-e-karima ahle kitab se jizya lene ke mutaalliq nas-e-sareeh[1025] ki haisiyat rakhti hai. Unke alaawa deegar aqalliyat[1026] aqwaam se jizya lena ahadees se saabit hai, jaisa ke aainda iska bayan hoga.

[3156] Hazrat Amr bin dinar se riwayat hai, unho’n ne kaha ke main Jabir bin Zaid aur Amr bin Aws ke saath baitha hua tha, to unse Hazrat Bajaalah ne zamzam ki seedhiyo’n ke paas bayan kiya aur ye 70 hijri ki baat hai, jis saal Hazrat Mus’ab bin Zubair ne ahle basra ke hamraah hajj kiya tha. Unho’n ne kaha: Main Ahnaf bin Qais ke chacha Jaz-I bin Muawiya (جَزْءِ بن مُعَاوِيَةَ) ka kaatib tha, to Hazrat Umar bin Khattab ﷺ ki wafaat se ek (1) Saal pehle unka maktoob hamaare paas aaya ke jis majoosi ne apni mahram aurat ko biwi banaaya ho to un dono ke darmiyan tafreeq kar do. Aur Hazrat Umar ﷺ majoosiyo’n se jizya nahi lete the.

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[1020] T: (مُعاوَضَہ) Ewaz, badla [Rekhta]
[1021] Surah Tauba: 29
[1022] T: (ماخُوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]
[1023] T: (ماخَذ) Bunyaad, asal, markaz, sar-chashma, makhraj, wo jagah jaha’n se koi cheez akhaz ki jaae [Rekhta]
[1024] T: (تَفاوُت) Farq, kami [Rekhta]
[1025] T: (نَصِ صَرِیح) Waazeh daleel, waazeh qurani aayat [Rekhta]
[1026] T: (اَقَلِّیَت) Wo qaum jo taadaad mein thodi ho [Rekhta]

[3157] Hatta ke Hazrat Abdur Rahman bin Awf ﷺ ne is amr ki shahadat di ke Rasool Allah ﷺ ne muqam he hajr (هَجَرَ) ke majoosiyo'n se jizya liya tha.

[3158] Hazrat A'mr bin Awf Ansari ﷺ se riwayat hai, jo Banu Aamir bin Luai qabile ke haleef aur ghazwa-e-badr mein shareek ho chuke the, ke Rasool Allah ﷺ ne Abu Obaida bin Jarrah ﷺ ko Bahrain bheja, taake wahaa'n ka jizya le aae'n. Hua you'n tha ke Rasool Allah ﷺ ne Bahrain waalo'n se sulah Karli thi aur Hazrat Alaa bin Hadhrami ﷺ ko wahaa'n ka haakim bana diya tha. Al-gharz Hazrat Abu Obaidah bin Jarrah ﷺ Bahrain ka maal le kar aae. Jab ansaar ne Hazrat Abu Obaida bin Jarrah ﷺ ke aane ki khabar suni to unho'n ne namaz-e-farj Nabi ﷺ ke hamraah adaa ki. Jab aap unhe'n namaz padha chuke to wo aap ke saamne aae. Rasool Allah ﷺ ne jab unhe'n dekha to muskuraate hue farmaya: "*Mere khayaal ke mutaabiq tum ne sun liya hai ke Abu Obaida ﷺ kuch maal laae hain?*" Unho'n ne arz kiya: Haa'n, Allah ke Rasool! Aap ne farmaya: "*To phir tum khush ho jaao, aur khushi ki ummeed rakho, Allah ki qasam! Mujhe tumhari naadaari*[1027] *aur faqeeri ka dar nahi, balke mujhe to is baat ka andesha hai ke duniya tum par kushaada kardi jaaegi jaisa ke tum se pehle logo'n ke liye kushaaesh*[1028] *ki gai thi. Phir tum ek-doosre se aage badhne ki koshish karoge, jaisa ke tum se pehle logo'n ne kiya tha. Phir wo tumhe'n halaak kardegi, jaisa ke un logo'n ko halaak kar diya tha*".[1029]

Faaeda: Ahle Bahrain ke khilaaf iqdaam-e-qitaal se baaz rehna aur unse jizya lene par sulah karna muwaada-at hai. Wahaa'n Hazrat Alaa bin Hadhrami ﷺ ko governer muqarrar kiya tha, taake wo unki naqal-o-harkat par nazar rakhe'n.

[3159] Jubair bin Haiyya bayan karte hain ke Hazrat Umar ﷺ ne mujahideen ko bade-bade shehro'n mein mushrikeen se jung ke liye bheja. Phir jab Hormuzaan[1030] musalmaan ho gaya to Hazrat Umar ﷺ ne kaha: Main tujh se apni jungi karwaaiyo'n ki baabat mashwara karta hoo'n. Hurmuzaan ne kaha: Bohot khoob! Un mulko'n ki aur jo log wahaa'n musalmano ke dushman hain unki misaal ek (1) parinde ki si hai, jiska ek (1) sar, do (2) baazuo'n aur do (2) paao'n ho'n. Ek (1) baazu agar tod diya jaae to wo parinda dono paao'n, sar aur ek (1) hi baazu se harkat karega. Agar uska doosra baazu bhi tod diya jaae tab bhi uske dono paao'n aur sar khade ho jaa'enge, lekin agar sar kuchal diya jaae to na paao'n kuch kaam ke rahe'nge na baazu aur na sar. (Dekhiy) Un dushmano'n ka sar Kisra hai, aur ek (1) baazu Qaisar aur doosra baazu faaras hai. Lehaza aap musalmano ko hukum de'n ke pehle wo Kisra ki taraf kooch kare'n. Uske baad Hazrat Umar ﷺ ne mujahideen ki ek (1) jamat ko jamaa kiya aur Hazrat Noman bin Muqarrin ﷺ ko uska ameer muqarrar kiya. Ja by mujahideen dushman ki sar-zameen mein pohonche to Kisra ka ek (1) aamil 40,000 fauj le kar unke muqaable mein aaya aur uski taraf se ek (1) tarjumaan khada ho kar kehne laga: Tum mein se koi ek (1) shakhs mujh se baat kare. Hazrat Mugheera bin Shu'ba ﷺ ne farmaya: Jo poochna chaahte ho, pooch! Usne kaha: Tum kaun ho? Hazrat Mugheera ﷺ ne jawab diya: Ham arab log hain. Ham sakht bad-bakhti ka shikaar aur intehaai museebat mein mubtalaa the, bhook ke maare chamda aur khajoor ki guthliya'n chooste the. Oonto'n ki oon aur bakriyo'n ke baalo'n ke kapde pehna karte the, darakhto'n aur pattharo'n ki Pooja karte the, ham log usi haalat mein mubtalaa the ke aasmaano'n aur zameeno'n ke Rabb ne …jis ka zikr apni tamaam-tar azmat-o-jalaal ke saath buland-o-bar-tar hai… Hamari qaum ka ek (1) rasool hamaare paas bheja. Jiske walidan ko ham jaante the, phir hamaare parwardigaar ke rasool aur hamaare nabi ﷺ ne hame'n hukum diya ke us waqt tak ham tum se jung kare'n jab tak tum akele Allah ki ibaadat na karo ya jizya na do aur hamaare nabi ﷺ ne hamaare parwardigaar ka ye paighaam hame'n pohonchaya ke jo koi ham mein se maara jaae wo jannat ki aisi nemato'n mein pohonch jaaega jo usne kabhi na dekhi ho'ngi aur jo shakhs ham mein se zinda rahega wo tumhari gardano'n ka maalik banega.[1031]

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[1027] T: (نَاذَارِی) Muflisi, gharibi, tang-dasti [Rekhta]
[1028] T: (کُشَائِش) Wus-at, gunjaaesh, phailaao [Rekhta]
[1029] Dekhiye: 4015 6425
[1030] T: Saasaani Sultanat mein mash-hoor-o-maaroof sipa-saalaar tha, isey Umar Farooq ﷺ ke qatl ki saazish mein shareek hone par unke bete Obaidullah ne qatl kar diya. [RSB]
[1031] Dekhiye: 7530

[3160] (Jab Hazrat Mugheera ﷺ ne ye guftagu karke fauran ladaai karna chaahi to) Hazrat Noman bin Muqarrin ﷺ ne kaha: Tum to aksar Nabi ﷺ ke saath jung mein shareek hue aur Allah Ta'ala ne tumhe'n kisi mauqa par sharminda ya zaleel nahi kiya aur maine bhi aksar Rasool Allah ﷺ ke hamraah jung mein shareek ho kar dekha ke aap din ke awwal waqt mein jung nahi karte the, balke intezaar farmate yahaa'n tak ke hawaae'n chalne lagtee'n, aur namaz ka waqt aajaata.

## Baab 2: Jab Imam Kisi Mulk Ke Baadshah Se Sulan Kare To Kya Ye Sulah Tamaam Riaayaa Se Hogi?

[3161] Hazrat Abu Humaid Saa'di (السَّاعِدِيِّ) se riwayat hai, unho'n ne kaha ke ham ne Nabi ﷺ ke hamraah ghzwa-e-tabuk mein hissa liya. Us dauran mein eeliya ke baadshah ne Nabi ﷺ ko ek (1) safed khacchar tohfa diya to aapne bhi usey ek (1) chaadar khil-at[1032] pehnaai, nez aap ne unka bahri-ilaaqa usi ke naam likh diya tha.[1033]

Faaeda: "Eeliya" shaam mein ek (1) shahr ka naam hai, jo makkah aur misr ke darmiyan dariya ke kinaare waaqe hai.

## Baab 3: Rasool Allah ﷺ Ke Aman Ke Tahat Aane Waalo'n Se Accha Sulook Karna

Zimma (الذِّمَّةُ) ke maane ehed aur illa (إِلَّ) ke maane qaraabat ke hain.

[3162] Hazrat Juwairiyyah bin Qudaamah Tamimi se riwayat hai ke ham ne Hazrat Umar ﷺ se arz kiya: Ameer-ul-Momineen! Aap hame'n koi wasiyyat kare'n to unho'n ne farmaya: Main tumhe'n Allah ke ehed ki wasiyyat karta hoo'n (ke usko poora karo) kyou'nke wo tumhare nabi ka ehed aur tumhare baal-baccho'n ka rizq hai.[1034]

## Baab 4: Nabi ﷺ Ka Bahrain Se Jaageer Dena, Nez Bahrain Ki Aamadni Aur Jizye Se Kisi Ko Kuch Dene Ka Waada Karna Aur Maal-e-Fae Aur Jizya Kin Logo'n Mein Taqseem Kiya Jaae?

[3163] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ansaar ko bulaya, taake bahrain ka ilaaqa unke liye likh de'n. Lekin unho'n ne arz kiya: Allah ki qasam! Aisa nahi ho sakta, jab tak aap usi qadar jaageere'n hamaare quraishi bhaiyo'n ke liye na likh de'n. Aap ne farmaya: "*Ye to unke liye us waqt hoga jab Allah chaahega*". Bahar-haal wo (ansaar) aap se ye arz karte rahe. Aakhir-kaar Aap ﷺ ne farmaya: "*Tum mere baad tarjihaat ko dekhoge (tum par doosro'n ko tarjeeh di jaaegi) lekin sabr karna, hatta ke hauz-e-kausar par (qiyamat ke din) mujh se mulaqaat karo*".[1035]

[3164] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ne farmaya: "*Agar hamaare paas Bahrain se maal aaya to main tumhe'n itna-itna, aur itna du'nga*". Phir jab Rasool Allah ﷺ wafaat paa gae to uske baad Bahrain ka maal aaya. Tab Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Jis kisi se Rasool Allah ﷺ ne koi waada kiya ho wo mere paas aae (main waada poora karu'nga), chunache main Hazrat Abu Bakar ﷺ ﷺ ke paas gaya aur arz kiya ke Rasool Allah ﷺ ne mujh se waada kiya tha ke agar Bahrain ka maal aaya to main tujhe itna, itna, aur itna du'nga. Hazrat Abu Bakar ﷺ ﷺ ne mujh se farmaya: Tum usse lapp bhar lo. Maine ek (1) lapp bhari to unho'n ne mujhe farmaya ke ab usey shumaar karo. Maine unhe'n shumaar kiya to wo paanch-sau (500) hue. Phir unho'n ne mujhe ek-hazaar-paanch-sau (1500) diye.[1036]

[3165] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ke paas Bahrain se maal aaya to aap ne farmaya: "*Usey masjid mein phaila do*". Ye maal un amwaal mein se tha jo kaseer miqdaar mein tha. Itne mein Hazrat Abbas ﷺ aagae aur arz kiya: Allah ke Rasool ﷺ! Mujhe inaayat farmae'n, kyou'nke maine apni zaat ka fidya adaa kiya tha aur Aqeel ka bhi. Aap ne farmaya: "*Accha le lo*". Chunache unho'n ne apne kapde mein maal bhar liya. Phir usey uthaana chaaha, lekin na utha sakey to arz kiya: Aap kisi sahaabi ko hukum de'n wo utha kar mere oopar rakh de. Aap ne farmaya: "*Ye nahi ho sakta*". Hazrat Abbas ﷺ ne kaha: Phir aap hi usey utha kar mere oopar rakh de'n. To aap ne farmaya: "*Ye bhi nahi*

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[1032] T: (خِلْعَت) Libaas, poshaak, umda aur qeemti kapde, Libaas jo baadshah ya umaraa ki taraf se inaam ya izzat-afzaai ke taur par mile [Rekhta]

[1033] راجع: 1418

[1034] راجع: 1392

[1035] راجع: 2376

[1036] راجع: 2296

*ho sakta*". Phir Hazrat Abbas ﷺ ne us mein se kuch kam kar diya. Phir usey uthaana chaaha, lekin na uthaa sakey. Unho'n ne arz kiya: Kisi ko kahe'n, wo utha kar mere oopar rakh de. Aap ne farmaya: "*Aisa nahi ho sakta*". Arz kiya: Phir aap hi isey utha kar mere oopar rakh de'n. Aap ne farmaya: "*Ye bhi nahi ho sakta*". Hazrat Abbas ﷺ ne phir kuch maal nikaal diya. Tab kahee'n jaakar usey kandhe par utha sakey aur le kar jaane lagey. Aap ﷺ ne unki hirs par taajjub karte hue apni nigaahe'n unke peeche lagaae rakhee'n hatta ke wo hamari nazro'n se ojhal ho gae. Rasool Allah ﷺ us waqt tak wahaa'n se na uthe jab tak wahaa'n ek (1) dirham bhi baaqi raha.[1037]

## Baab 5: Kisi Dhimmi Ko Naa-haq Qatl Karne Ka Gunah

[3166] Hazrat Abdullah bin Amr ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs kisi ehed waale ko qatl karega wo jannat ki khushboo tak nahi paaega. Halaa'nke jannat ki khushboo 40 baras ki masaafat tak pohonchti hogi*".[1038]

Faaeda: Agarche is hadees mein "naa-haq" ke alfaaz nahi hain, lekin qawaaed-e-sharaiya ka yehi taqaaza hai ke isse muraad qatl-e-naa-haq hai. Taaham baaz riwayaat mein "بِغَيْرِ حَقٍّ" (*bighairi haqqin*) ki tashreeh maujood hai. Nez Sunan Nasai mein hai ke jis ne kisi zimme ko hillat[1039] ke baghair qatl kiya us par jannat haraam hai.[1040]

## Baab 6: Yahoodiyo'n Ko Jazirah-e-Arab (Hijaaz) Se Nikaalna

Hazrat Umar ﷺ bayan karte hain ke Nabi ﷺ ne farmaya: "*Main tumhe'n us waqt tak rehne du'nga jab tak tumhe'n Allah rakhega*".

[3167] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa ham masjid-e-nabawi mein the ke Nabi ﷺ ghar se baahar tashreef laae aur farmaya: "*Yahoodiyo'n ke paas chale'n*". Chunache ham rawaana hue, hatta ke bait-ul-midraasi mein aae, to aap ne (unse) farmaya: "*Musalman ho jaao to salaamti ke saath rahoge. Khoob jaan lo! Zameen Allah aur uske rasool ki hai aur mera iraada hai ke tumhe'n is zameen se jila-want kar du'n. Lehaza tum mein se koi kuch maal-o-asbaab paae to usey farokht karde, ba-soorat-e-deegar tumhe'n maloom hona chaahiye ke zameen to Allah aur uske rasool hi ki hai*".[1041]

Faaeda: Hadees ke ye maane hain ke agar tumhare paas aisa saamaan hai jise tum saath nahi le jaa sakte ho, to usey farokht kar do. Agar tum meri baat ki taraf tawajjo nahi karte to yaqeen karo ke zameen Allah ki hai, aur Allah chahta hai ke is zameen ka waaris musalmano ko bana de, lehaaza tum ye ilaaqe chod kar kahee'n aur chale jaao.

[3168] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne Hazrat Ibne Abbas ﷺ ko ye kehte suna: Jumeraat ka din, aah jumeraat ka din kaisa (haibat-naak) tha, phir ro-pade, yahaa'n tak ke aap ne aansuo'n se kankariyaa'n tar kar dee'n. Maine arz kiya: Ibne Abbas! Jumerat ka din kaisa tha? Farmaya: Rasool Allah ﷺ ki bimaari sangeen ho gai to aap ne farmaya: "*Mere paas shaane ki koi haddi laao, main tumhare liye kuch tehreer kar du'n ke uske baad tum kabhi gumrah nahi hoge*". Uske baad log baaham jhagadne lagey, haalaa'nke Nabi ﷺ ke paas jhagadna nahi chaahiye tha. Logo'n ne kaha: Aap ko kya ho gaya hai? Kya aap duniya se hijrat farma rahe hain? Acchi tarah aap ki baat samjho. Aap ne farmaya: "*Tum mujhe chod do, main jis haal mein hoo'n wo us haal se accha hai jiski taraf tum mujhe bula rahe ho*". Phir aap ne unhe'n teen (3) umoor ka hukum diya. Aap ne farmaya: "*Mushrikeen ko jazira-e-arab se nikaal do, aur doosre mumaalik se aane waale fidya ko ataaya*[1042] *do, jaise main unhe'n ataaya diya karta tha*". Teesri baat se aap ne sukoot farmaya ya aap ne bayan ki, lekin main bhool gaya.[1043]

Sufyan farmate hain ke ye aakhri maqola[1044] Sulaiman raawi ka hai.

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[1037] راجع: 421

[1038] Dekhiye: 6914

[1039] T: (جِلَّت) (Shariyat ki roo se kisi cheez ka) mubaah hona, halaal hona, jaaez hona [Rekhta]

[1040] Sunan Nasai: Al Qasaamah: H4752

[1041] Dekhiye: 6944 7348

[1042] T: (عَطايا) Bakhshish, inaam-o-ikraam, hadiye, tohfe [Rekhta]

[1043] راجع: 114

[1044] T: (مَقُولَه) Qaul, baat, irshaad [Rekhta]

## Baab 7: Jab Mushrikeen Musalmano Se Bad-ahdi Kare'n To Kya Unhe'n Moaaf Kiya Jaa Sakta Hai?

[3169] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Jab khybar fatah hua to yahoodiyo'n ne Nabi ﷺ ko ek (1) bakri tohfa bheji, jis mein zeher mila hua tha. Nabi ﷺ ne farmaya: "*Yahaa'n jitney yahoodi hain un sab ko ekattha karo*". Wo sab aap ke saamne ekatthe kiye gae. Phir aap ne farmaya: "*Main tum se ek (1) baat poochne waala hoo'n kya tum sach-sach bataaoge?*" Unho'n ne kaha: Ji haa'n, to Nabi ﷺ ne farmaya: "*Tumhara baap kaun hai?*" Unho'n ne kaha: Falaa'n shakhs! Aap ne farmaya: "*Tum ne jhoot kaha hai, balke tumhara baap falaa'n shakhs hai*". Unho'n ne kaha: Bila-shubha aap sach kehte hain. Aap ne farmaya: "*Accha, ab agar tum se kuch poochoo'n to sach bataaoge?*" Unho'n ne kaha: Ji haa'n Abul Qasim! Agar ham ne jhoot bola to aap hamaara jhoot pehchaan le'nge jaisa ke aap ne hamaare baap ke mutaalliq hamaara jhoot maaloom kar liya hai. Phir aap ne unse poocha: "*Dozakhi kaun log hain?*" Unho'n ne kaha: Ham chand roz ke liye dozakh mein jaae'nge, phir hamaare baad tum us mein hamaare jaanasheen hoge. Is par Nabi ﷺ ne farmaya: "*Tum hi us mein zaleel-o-khwar ho kar rahoge, Allah ki qasam! Ham kabhi us mein tumhari jaanashini nahi kare'nge*". Phir aap ne farmaya: "*Agar main tum se koi sawaal poochu'n to kya tum mere saamne sach bologe?*" Unho'n ne kaha: Ji haa'n Abu Qasim! Aap ne farmaya: "*Kya tum ne is bakri mein zeher milaaya hai?*" Unho'n ne kaha: Haa'n. Aap ne farmaya: "*Tumhe'n is baat par kis cheez ne aamaada kiya tha?*" Unho'n ne kaha: Hamara khayaal ye tha ke agar aap jhoote nabi hain to aap se hame'n najaat mil jaaegi aur agar aap haqeeqat mein nabi hain to aap ko kuch nuqsaan nahi hoga.[1045]

Faaeda: Is hadees mein hai ke aap ne farmaya: "*Ham kabhi dozakh mein tumhare jaanasheen nahi bane'nge*" to iska matlab ye hai ke gunahgaar musalman to jahannum mein jaae'nge, lekin unhe'n bil-aakhir nikaal liya jaaega. Albatta yahoodi hamesha-hamesha ke liye jahannum mein rahe'nge, yaane khulood[1046] aur adm khulood ki wajah se mutafarriq ho jaae'nge.

## Baab 8: Ahad-shikni Karne Waalo'n Ke Khilaaf Imam Ka Bad-dua Karna

[3170] Hazrat Aasim-ul-Ahwal se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se qunoot ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Qunoot rukoo se pehle hai. Maine arz kiya: Falaa'n sahaab or saahab kehte hain ke aap ne rukoo ke baad kaha hai. Hazrat Anas ﷺ ne farmaya ke usne ghalat kaha hai. Phir unho'n ne ham se ye hadees bayan ki, ke Nabi ﷺ ne ek (1) mahine tak rukoo ke baad qunoot ki thi. Jis mein aap Banu Sulaim ke chand qabaail par bad-dua karte the. Waaqea ye hua ke Aap ﷺ ne chalees (40) ya sattar (70) qurra ko mushrikeen ki taaleem-o-tableegh ke liye bheja to un logo'n ne unhe'n pakad kar qatl kar diya tha. Halaa'nke Nabi ﷺ se unka muaahada tha. (Hazrat Anas ﷺ ne farmaya ke) Maine Aap ﷺ ko kisi muaamale mein itna ghamgeen aur ranjeeda nahi dekha, jitna un (qurra) ki shahadat par aap ghamnaak hue the.[1047]

Faaeda: Is hadees ke mutaabiq mushrikeen ka aap se ehed-o-paimaan tha, jab unho'n ne ahad-shikni karte hue barbariyat[1048] ke saath sattar (70) qurra-e-ikraam ko shaheed kar diya to aap ne unke khilaaf bad-dua ki aur poora ek (1) mahine farz namazo'n mein qunoot karte rahe. Qunoot ke mutaalliq hamaara mauqif ye hai ke qunoot-e-naazila rukoo ke baad aur qunoot-e-witr rukoo se pehle hai, jaisa ke Sunan Nasai mein iski saraahat hai. Is masle ke mutaalliq ham ne pehle tafseel se bayan kiya hai.

## Baab 9: Aurto'n Ka Kisi Ko Amaan Aur Panaah Dena

[3171] Hazrat Umme Haani ﷺ se riwayat hai ke fatah makkah ke mauqa par Rasool Allah ﷺ ki khidmat mein haazir hui to maine aap ko ghusl karte hue paaya, jabke aap ki lakht-e-jigar Hazrat Fatima ﷺ aap ko parda kiye hue thee'n. Maine aap ko salaam arz kiya to aap ne farmaya: "*Ye kaun hai?*" Maine kaha: Abu Taalib ki beti Umme Haani hoo'n. Aap ne farmaya: "*Khush-aamadeed Umme Haani! Jab aap ghusl se faarigh hue to uthe aur ek (1) hi kapda lapet kar 8 rakat adaa kee'n*". Maine arz kiya: Allah ke Rasool ﷺ! Mera maa-jaaya[1049] bhai, Ali kehta hai ke falaa'n shakhs ko

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[1045] Dekhiye: 4249 5777

[1046] T: (خُلُود) Hameshgi, dawaam, baqaa [Rekhta]

[1047] راجع: 1001

[1048] T: (بَرْبَرِيَّت) Wahshi-pann, zulm-o-tashaddud jo insaaniyat ke khilaaf ho [Rekhta]

[1049] T: (ماں جایا) Sagaa bhai, biraadar-e-haqiqi [Rekhta]

qatl karega jise maine panaah de rakhi hai aur wo falaa'n Hubaira ka beta hai. Rasool Allah ﷺ ne farmaya: "*Umme Haani! Jis ko toone panaah di, usko ham ne bhi panaah dedi*". Hazrat Umme Haani farmati hai ke wo chaasht ka waqt tha.[1050]

## Baab 10: Musalmano Ki Zimmedaari Aur Unka Panaah Dena Ek (1) Hi Cheez Hai, Chote Se Chota Aadmi Bhi Usey Poora Karne Ki Koshish Kare

[3172] Hazrat Ali ﷺ se riwayat hai, unho'n ne khutba dete hue farmaya: Hamaare paas koi alag kitaab nahi jis ko ham padhte ho'n. Sirf Allah ki kitab hai ya jo kuch us dastawez mein hai. Us mein zakhmo'n ke ahkaam, aur diyyat mein diye jaane waale oonto'n ki umre'n hain, nez madina taiyyaba a'er (عَيْر) pahaad se le kar falaa'n muqaam tak haram hai. Jis ne is mein koi bidat jaari ki, ya kisi bidati ko panaah di, to us par Allah Ta'ala ki, farishto'n ki, aur tamam logo'n ki laanat hai. Uska koi farz ya nafil qubool nahi hoga, aur jo shakhs apne aaqaao'n ke alaawa kisi aur ki taraf mansoob hua, us par bhi isi tarah laanat hogi. Tamaam musalmaano ki zimmedaari ek (1) hi hai, lehaaza jis shakhs ne bhi kisi musalman se bad-ahadi ki, us par bhi isi tarah ki laanat hai.[1051]

Faaeda: Is hadees se ye bhi maaloom hua ke Hazrat Ali ﷺ ke paas bhi yehi murawwaja[1052] Quran-e-Majeed tha, baaz logo'n ka ye mauqif ghalat hai ke Hazrat Ali ya doosre ahle-bait ke paas koi aur quran-e-kaamil tha. Khatra hai ke is tarah ka mauqif rakhne waala mazkoora laanat ki zadd[1053] mein aajaae.

## Baab 11: Jab Kaafir Musalman Hote Waqt Sabaana (صَبَأْنَا) Kahe'n Aur Acchi Tarah Aslamna (أَسْلَمْنَا) Na Keh Sake'n

Hazrat Abdullah bin Umar ﷺ ne kaha ke Hazrat Khalid bin Waleed ﷺ ne logo'n ko qatl karna shuru kar diya (halaa'nke wo kehte jaate the: Ham ne apna deen badal diya. Ham ne apna deen badal liya). Nabi ﷺ (ko jab iski ittela hui to aap) ne farmaya: "*Aye Allah! Main Khalid ke is fe'l* (فعل) *se izhaar-e-baraa-at karta hoo'n*".

Hazrat Umar ﷺ ne farmaya: Jab kisi musalman ne paarsi ko matras (مَتْرِسْ), yaane mat dar tu, goya usne usey amaan de di. Kyou'nke Allah Ta'ala sab zubaane'n jaanta hai, nez aap ne (Hormuzaan se) kaha: Jo kuch kehna hai, kaho, khauf na karo.

Faaeda: Rasool Allah ﷺ ne Hazrat Khalid bin Waleed ﷺ ko ek (1) qabile ki taraf rawaana kiya, unho'n ne islam ki daawat di to wo aslamna (أَسْلَمْنَا) ke bajaae sabaana (صَبَأْنَا) kahe lagey. Hazrat Khalid ﷺ ne unke zaahiri lafz ki binaa par unhe'n qatl karna shuru kar diya. Jab Rasool Allah ﷺ ko iski ittela mili to aap ne Hazrat Khalid ﷺ ke is fe'l (فعل) ko naa-pasand kiya, lekin unke ijtehaad ki binaa par unhe'n maazoor khayaal kiya, kyou'nke unho'n ne ye kaha tha ke ye log musalman nahi hue. Is liye sabaana (صَبَأْنَا) keh rahe hain. Matras, faarsi lafz tarseedan (ترسيدن) masdar se nahi ka segha hai. Iske maane hain: "Tu na dar". Agar kisi musalman ne kisi faarsi-daan harbi ko matras ka lafz keh diya to ye uske liye aman mutasawwar[1054] hoga.

## Baab 12: Mushrikeen Ke Saath Maal Waghaira Se Sulah Karna, Ladaai Chod Dena, Nez Bad-ahadi Ke Gunah Ka Bayaan

Irshad-e-Baari Ta'ala hai: Agar wo Sulah Ki Taraf Maael Ho'n To Aap Bhi Uske Liye Jhuk Jaae'n.[1055] Janahuwa (جَنَحُوْا) ke maane hain: Sulah ki darkhwaast kare'n.

[3173] Hazrat Sahal bin Abu Hathmah ﷺ se riwayat hai, unho'n ne farmaya ke Abdullah bin Sahal aur Muhaiyyisah bin Masood bin Zaid ﷺ khybar ki taraf gae, jabke un dino'n yahoodiyo'n se sulah thi. Wahaa'n pohonch kar dono juda-juda ho gae. Phir jab Muhaiyyisah ﷺ Hazrat Abdullah bin Sahal ﷺ ke paas aae to dekha ke wo apne khoon mein lat-pat hai, kisi ne unko qatl kar daala hai. Khair Muhaiyyisa ﷺ ne unhe'n dafan kar diya. Uske baad wo madina

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[1050] راجع: 280

[1051] راجع: 111

[1052] T: (مُرَوَّجَہ) Murawwaj, jo raaej ya jaari ho [Rekhta]

[1053] T: (زَد) Zarar, nuqsaan, khasaara, waar [Rekhta]

[1054] T: (مُتَصَوَّر) Jis ka tasawwur ya khayaal kiya jaae, khayaal kiya hua, khayaal mein laaya hua, mutasawwur kiya hua [Rekhta]

[1055] Surah al Anfaal: 61

taiyyaba aae to Abdur Rahman bin Sahal, aur Muhaiyyisah, Huwaiyyisah jo Masood ke bete the, Nabi ﷺ ke paas gae. Abdur Rahman ne baat karna chaahi to Aap ﷺ ne farmaya: "*Bade ko baat karne do*". Choo'nke wo sab se chote the, is liye khamosh ho gae. Tab Huwaiyyisa aur Muhaiyyisa ne guftagu ki. Aap ne farmaya: "*Tum qasam utha kar qaatil ya apne saathi ke khoon ka istehqaaq*[1056] *saabit karoge?*" Unho'n ne arz kiya: Ham kyou'nkar qasam utha sakte hain jabke ham wahaa'n maujood na the aur na ham ne unhe'n dekha hi hai. Aap ne farmaya: "*Phir yahoodi 50 qasme'n utha kar apni baraa-at kar le'nge*". Unho'n ne arz kiya: Wo to kaafir hain, ham unki qasmo'n ka kaise etebaar kare'n. Chunache Nabi ﷺ ne khud apne paas se unki diyyat adaa kardi.[1057]

Faaeda: Is hadees se Rasool Allah ﷺ ki aman-pasandi, faraakh-dili, aur sulah-joi saabit hoti hai. Ba-wujood-yeke maqtool ek (1) musalman tha jo yahoodiyo'n ke ilaaqe mein qatl hua, magar Rasool Allah ﷺ ne unki us harkat ko nazar-andaaz kar diya taake aman ki fiza qaaem rahe aur koi fasaad na khada ho jaae. Jab fariqain ki baat faisla-kun maraahil mein pohonchti nazar na aai to aap ne maqtool musalman wursa[1058] ko khud baitul maal se diyyat adaa kardi.

## Baab 13: Eefa-e-Ahad (waada poora karne) Ki Fazilat

[3174] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unhe'n Abu Sufyan bin Harb ﷺ ne bataaya ke unhe'n Harqil ne qafila-e-quraish ke hamraah bula-bheja. Ye log us waqt shaam ke ilaaqe mein ba-gharz-e-tijaarat gae hue the. Jab Rasool Allah ﷺ ne kuffaar-e-quraish ke hamraah Abu Sufyan se sulah kar rakhi thi.[1059]

## Baab 14: Zimme Jab Jaadu Kare To Kya Usey Moaaf Kiya Jaa Sakta Hai?[1060]

Ibne Shihab se kisi ne poocha ke agar koi zimme kisi par jaadu kare to us paadaash[1061] mein usey qatl kar diya jaae? Unho'n ne bataaya ke ham tak ye hadees pohonchi hai ke Rasool Allah ﷺ par jaadu kiya gaya tha, to aap ne jaadu karne waale ko qatl nahi kiya, jakbe aap par jaadu karne waala ahle kitaab se tha.

[3175] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ par jaadu kiya gaya, yahaa'n tak ke aap ko khayaal guzarta ke maine falaa'n kaam kar liya hai, halaa'nke aap ne wo kaam nahi kiya hota tha.[1062]

## Baab 15: Daghabaazi Se Ijtenaab Karna

Irshad-e-Baari Ta'ala hai: Agar Kaafir, Aap Ko Dhoka Dena Chaahe'n To Allah Ta'ala Aap Ke liye Kaafi Hai.[1063]

[3176] Hazrat Awf bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke main ghzwa-e-tabuk ke mauqa par Nabi ﷺ ke paas aaya, jabke aap chamde ke ek (1) kehme mein tashreef farma the. Aap ne farmaya: "*Qiyamat se pehle che (6) nishaniya'n (ho'ngi unhe'n) shumaar karlo: Ek (1) to meri wafaat, doosri (2) fatah bait-ul-muqaddas, teesri (3) waba jo tum mein is tarah phailegi jaise bakriyo'n ki bimaari quaas* (قُعَاص) *phailtei hai. Chauthi (4) maal ki is qadar farawaani, ke agar kisi ko sau (100) asharfiyaa'n di jaae'ngi to bhi khush nahi hoga. Paanchwee'n (5) Ek fitna jis se arab ka koi ghar nahi bachega. Chati (6) nishaani wo sulah jo tumhare aur roomiyo'n ke darmiyan hogi. Wo be-wafaai kare'nge aur assi (80) jhande le kar tum se ladne aae'nge aur har jhande taley baara-hazaar (12000) fauj hogi*".

## Baab 16: Ahle-ahad Se Ahad Kaise Khatam Kiya Jaae?

Irshad-e-Baari Ta'ala: "Agar Aap Ko Kisi Qaum Ki Taraf Se Khayaanat (Bad-ahadi) Ka Andesha Ho To Aap Unka Ahad Unhe'n Waisa Hi Waapas Kar De'n".[1064]

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[1056] T: (اِسْتِحْقَاق) Qaanooni ya akhlaaqi haq [Rekhta]

[1057] راجع:2702

[1058] T: (وُرَثا) Waaris ki jamaa [Rekhta]

[1059] راجع: 7

[1060] T: Urdu pdf mein Baab number mein typing mistake ho gai thi, jiski maine tasheeh kardi hai [RSB]

[1061] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [Rekhta]

[1062] Dekhiye: 3268 5763 5765 5766 6063 6391

[1063] Surah al Anfaal: 62

[1064] Surah al Anfaal: 58

[3177] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke mujhe bhi Hazrat Abu Bakar ﷺ ﷺ ne un logo'n ke saath rawaana kiya jinho'n ne mina ke muqaam par qurbani ke din ye elaan kiya tha ke is saal ke baad koi mushrik hajj nahi karega aur koi shakhs nanga ho kar baitullah ka tawaaf nahi karega, aur hajj-e-akbar ka din daswee'n (10th) zil hajja ka din hai. Usey hajj-e-akbar is liye kaha gaya ke log umrah ko hajj-e-asghar kehne lagey the. Hazrat Abu Bakar ﷺ ﷺ ne is saal mushrikeen se jo ehed-o-paimaan liya tha usey waapas kar diya aur doosre saal hajjat-ul-widaa mein jab Nabi ﷺ ne hajj kiya to koi mushrik shareek na hua.[1065]

Faaeda: Is hadees se maaloom hua ke hajj-e-akbar hajj hi ka naam hai aur awaam mein jo mash-hoor hai ke hajj-e-akbar wo hajj hota hai jis mein arfe ka din juma ko aae. Ye baat zubaan-e-zadd khaas-o-aam hai. Uske mutaalliq koi saheeh hadees nahi hai.

## Baab 17: Us Shakhs Ka Gunah Jis Ne Ahad Kiya Phir Daghabaazi Ki

Irshad-e-Baari Ta'ala hai: "Jin Logo'n Se Aap Ne Ahad Kiya, Phir Wo Har Dafa Apne Ahad Ko Tod Daalte Hain Aur Wo Baaz nahi Aate".[1066]

[3178] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Chaar (4) khaslate'n aisi hain jis mein wo paai jaae'n wo khaalis munaafiq hota hai. Wo jab bhi baat kare to jhoot bole, waada kare to uske khilaaf kare, jab ehed-o-paimaan kare to usey tod-de aur jab jhagda kare to fisq-o-fujoor par utar aae, aur jis mein in khaslato'n mein se koi khaslat paai jaaegi, jab tak usey chodea nahi ye nifaaq ki khaslat us mein baaqi rahegi*".[1067]

Faaeda: Waada khilaafi ya ahad-shikni karna ek (1) musalman ki shaan nahi, balke munafiqo'n ka kaam hai. Khwah wo ahad-o-paihaam kuffaar hi se kyou'n na kiya gaya ho. Jo waada aghyaar[1068] se siyaasi satah par kiya gaya ho, uski haisiyat aur badh jaati hai. Usey poora karna musalman ke liye zaroori hota hai. Yehi wajah hai ke Rasool Allah ﷺ ne kuffaar-e-quraish ke saath kiye gae ahad-o-paimaan ko poori tarah nibhaaya, khwah apne bando'n ko unke hawaale karna pada, halaa'nke us (sulah hudaibiya) mein kuffaar ka quraish ki kai-ek sharaaet saraasar naa-maqool[1069] thee'n. Iske ba-wujood Rasool Allah ﷺ ne unhe'n poora kiya.

[3179] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke ham ne Nabi ﷺ se bas yehi quran likha aur jo kuch is saheefe mein darj hai. Nabi ﷺ ne farmaya tha: "*Madina jabl-e-a'eir se falaa'n pahaadi tak haram hai. Jis ne is mein kisi bidat ko riwaaj diya, ya kisi bidati ko jagah di, to us par Allah ki, uske farishto'n ki, aur tamaam logo'n ki phatkaar hai. Uski na to koi farz aur na nafil ibadat qubool hogi. Tamaam musalman kisi ko panaah dene mein baraabar hain, iske liye koi kamtar aadmi bhi koshish kar sakta hai. Lehaza jis shakhs ne bhi kisi musalman se bad-ahadi ki us par Allah Ta'ala ki, uske farishto'n aur tamaam logo'n ki laanat hogi. Uski koi nafil ya farz ibaadat qubool nahi hogi. Aur jis ne apne aaqaao'n ke baghair kisi doosre ko apna aaqa zaahir kiya us par bhi Allah Ta'ala ki, uske farishto'n aur tamaam logo'n ki laanat hai. Uski bhi koi farz ya nafil ibaadat qubool nahi hogi*".[1070]

[3180] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne logo'n se kaha ke tumhara us waqt kya haal hoga jab tum jizye ke taur par dinar haasil kar sakoge na dirham? Unse daryaaf kiya gaya: Abu Huraira! Tum kya khayaal karte ho ke aisa kis tarah hoga? Unho'n ne kaha: Us zaat ki qasam jis ke haath mein Abu Huraira ki jaan hai! Ye baat main Saadiq-o-Masdooq ﷺ ke ek (1) farmaan ki wajah se keh raha hoo'n. Logo'n ne poocha: Aisa ki wajah se hoga? Abu Huraira ﷺ ne kaha: Jab Allah aur uske rasool ﷺ ke zimme ko tod diya jaaega, yaane musalman daghabaazi kare'nge to Allah Ta'ala un Dhimmiyo'n ke dil sakht kar de ga, aur jo kuch unke haatho'n mein hai wo jizye ke taur par nahi de'nge.

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[1065] راجع: 369

[1066] Surah Anfaal: 56

[1067] راجع: 34

[1068] T: (اَغْيار) Begaane, mukhalifeen, dushman, paraae [Rekhta]

[1069] T: (نامَعْقُول) Jise aqal tasleem na kare, naa-munaasib, naa-muwaafiq [Rekhta]

[1070] راجع: 111

## Baab 18: Bila-unwaan

[3181] Hazrat Amash (أَعْمَشْ) se riwayat hai, unho'n ne kaha ke maine Abu Waael se poocha: Kya aap jung-e-siffeen mein haazir the? Unho'n ne kaha: Ji haa'n! Maine wahaa'n Hazrat Sahal bin Hunaif ﷺ ko ye kehte hue suna ke tum log khud apni raae ko ghalat khayaal karo. Maine khud ko Abu Jandal (sulah hudaibiya) ke din dekha, agar main Nabi ﷺ ka hukum mustarad[1071] karne ki taaqat rakhta to mustarad kar deta. Ham ne jab bhi kisi museebat se ghabra kar talwaare'n apne kandho'n par rakhee'n to wo museebat aasaan ho gai siwaae us kaam ke, ke ye na ho saka.[1072]

[3182] Hazrat Abu Waael se riwayat hai, unho'n ne kaha ke ham muqaam-e-siffeen mein dere daale hue the ke Hazrat Sahal bin Hunaif ﷺ khade hue aur farmaya: Logo! Tum khud apni raae ko ghalat khayaal karo. Ham Nabi ﷺ ke hamraah muqaam-e-hudaibiya mein the, agar hame'n ladna hota to us waqt zaroor ladte. Waaqea ye hai ke Hazrat Umar ﷺ aae aur arz kiya: Allah ke Rasool ﷺ! Kya ham haq par aur wo baatil par nahi hain? Aap ﷺ ne farmaya: "*Kyou nahi!*" Arz kiya: Aaya hamaare maqtool jannat mein aur unke maqtool jahannum mein nahi jaae'nge? Aap ﷺ ne farmaya: "*Kyou'n nahi!*" Arz kiya: Phir ham apne deen ke muaamale mein kis liye kamzori ka izhaar kar rahe hain? Kya ham waapas chale jaae'nge, hamaare aur unke darmiyan Allah Ta'ala koi faisla nahi karega? Aap ﷺ ne farmaya: "*Aye Ibne Khattab! Main Allah ka Rasool hoo'n aur Allah Ta'ala mujhe kabhi zaae nahi karega*". Hazrat Umar ﷺ wahaa'n se chale aur Hazrat Abu Bakar ﷺ ﷺ ke paas pohonch gae aur unse wohi sawalaat kiye jo Nabi ﷺ se kar chuke the. Hazrat Abu Bakar ﷺ ﷺ ne farmaya ke aap Allah Ta'ala ke rasool hain aur Allah Ta'ala aap ko hargiz zaae nahi karega. Phir Surah Fatah naazil hui to Rasool Allah ﷺ ne Hazrat Umar ﷺ ko wo aakhir tak padh kar sunaai. Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Kya yehi fatah hai? Aap ne farmaya: "*Haa'n (yehi fatah hai)*".[1073]

Faaeda: Siffeen, dariya-e-furaat ke kinaare ek (1) muqaam hai, jaha'n Hazrat Muawiya aur Hazrat Ali ﷺ ke darmiyan jung hui thi. Us jung mein Hazrat Sahal bin Hunaif ﷺ Hazrat Ali ﷺ ke Lashkar mein the, lekin amli taur par wo jung mein shareek nahi the, to unke saathi unhe'n adm-dilchaspi ka ilzaam de rahe the. Us waqt unho'n ne logo'n ko waaz karte hue farmaya ke Rasool Allah ﷺ ne hame'n ladne ka hukum nahi diya. Ye tumhari ghalati hai ke tum apni talwaaro'n se apne hi bhaiyyo'n ko qatl karne par tuley hue ho. Jab Rasool Allah ﷺ ne sulah hudaibiya ke mauqa par kuffaar se ladne ke liye jaldi nahi ki, aur unse sulah Karli to tum musalmano se ladne ke liye kyou'n par-tol[1074] rahe ho. Khoob soch lo, ye jung jaaez hai ya nahi, iska anjaam kya hoga.

[3183] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne kaha ke quraish ne jis waqt Rasool Allah ﷺ se jung-bandi ki sulah kar rakhi thi, us muddat mein meri waalida apne baap ke hamraah mere yahaa'n madina taiyaba aai, jabke wo us waqt mushrika thi. Hazrat Asma ﷺ ne uske mutaalliq masla dariyaaft kiya: Allah ke Rasool ﷺ! Meri waalid mere paas aai hai aur wo mujh se (kuch maal lene ki) raghbat rakhti hai to kya main aise haalaat mein usse sila-rehmi kar sakti hoo'n? Aap ﷺ ne farmaya: "*Haa'n uske saath sila-rehmi karo*".[1075]

## Baab 19: Teen (3) Din Ya Usse Kam-o-Besh Moaiyyan Muddat Ke Liye Sulah Karna

[3184] Hazrat Baraa ﷺ se riwayat hai ke Nabi ﷺ ne jab umrah karne ka iraada farmaya to makkah mein daakhile ke liye ahle makkah se ijaazat lene ki khaatir ek (1) aadmi bheja to unho'n ne is shart ke saath ijaazat di ke aap makkah mein teen (3) din se ziyaada qiyaam nahi kare'nge. Makkah mein hathiyaar-band[1076] daakhil nahi ho'nge aur kisi ko deen-e-islaam ki daawat nahi de'nge. Hazrat Ali bin Abi Taalib ﷺ ne unke maa-bain sharaaet likhna shuru kee'n to mazmoon likha: Ye wo sulah-naama hai jis par Muhammad-ur-Rasool Allah ﷺ ne sulah ki hai. Makkah waalo'n ne kaha: Agar hame'n yaqeen ho, ke aap Allah ke Rasool ﷺ hain to ham aap ko na rokte, balke aap ki bait kar lete, lekin mazmoon is tarah likho: Is shart par Muhammad bin Abdullah ne sulah ki hai. Aap ﷺ ne farmaya: "*Allah ki Qasam! Main Muhammad bin Abdullah hoo'n aur Allah ki Qasam! Main Allah ka rasool bhi hoo'n*". Aap to likhna nahi jaante the, is liye aap ne Hazrat Ali ﷺ se farmaya: "*(lafz) Rasool Allah mitaa do*". Hazrat Ali ne arz kiya: Allah ki qasam! Main

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[1071] T: (مُسْتَرَد) Naa-manzoor [Rekhta]

[1072] Dekhiye: 3182 4189 4844 7308

[1073] راجع: 3181

[1074] T: (پَر تولنا) Aamaada hona, taiyyaar hona [Rekhta]

[1075] راجع: 2620

[1076] T: (بَتھیار بَند) Musallah, hathiyaar lagaae hue [Rekhta]

to usey hargiz nahi mitaau'nga. Aap ne farmaya: "*Accha wo (lafz) mujhe dikhaao*". Hazrat Ali ﷺ ne wo (lafz) dikhaaya to Nabi ﷺ ne apne dast-e-mubaarak se usey mitaa diya. Phir jab aap makkah mein daakhil hue aur (teen (3)) din guzar gae to ahle makkah Hazrat Ali ﷺ ke paas aae aur kehne lagey: Aapne saahab se kahe'n ke wo ab yahaa'n se chale jaae'n. Hazrat Ali ﷺ ne Rasool Allah ﷺ se uska zikr kiya to aap ne farmaya: "*Haa'n*". Phir aap ne makkah mukarrama se kooch farmaya.[1077]

Faaeda: Hazrat Ali ﷺ se ke inkaar se ba-zaahir Rasool Allah ﷺ ki mukhalifat maaloom hoti hai, lekin Hazrat Ali ﷺ ne qaraaen[1078] se maloom kar liya tha ke aap ka ye amr wujoob ke liye nahi. Hazrat Ali ﷺ ne aisa sirf josh-e-imaan aur aap se mohabbat ki binaa par kiya tha, jaisa ke Hazrat Umar ﷺ ne hadees-e-qirtaas se aisa samajh liya tha ke aap ka amr wujoob ke liye nahi, balke wahaa'n bhi aap se khair-khwahi pesh-e-nazar thi. Lekin Hazrat Umar ﷺ ke muaamale mein bohot shor kiya jaata hai, jabke Hazrat Ali ﷺ ke silsile mein naram-gosha ikhtiyaar kiya jaata hai. Halaa'nke dono hazraat ki niyyat ba-khair[1079] thi. Is liye ek (1) muqaam par husn-e-zann[1080] se kaam lena aur doosri gajah bad-zani[1081] karna naa-insaafi hai.

## Baab 20: Ghai Muayyana Muddat Ke Liye Sulah Karna

Nabi ﷺ ne (yahood-e-khybar se) farmaya tha: "*Main us waqt tak tumhe'n yahaa'n rehne du'nga, jab tak Allah chaahega*".

## Baab 21: Mushrikeen Ki Laasho'n Ko Kooe'n Mein Phenk Dena Aur Unki Koi Qeemat Wasool Na Karna

[3185] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) dafa ba-haalat-e-sajda the aur qareeb hi quraish ke kuch log baithe hue the. Achaanak Uqba bin Abi Mu'yat ek (1) zibah-shuda oontni ki wo jhilli jis mein baccha lipta hota hai, gandagi samet utha laaya aur Nabi ﷺ ki pusht-e-mubaarak par usey daal diya. Aap sajde se apna sar-e-mubaarak na utha sakey, hatta ke Syeda Faatima ﷺ tashreef laaee'n aur usko aap ki pusht se hataaya aur jisne ye harkat ki thi usey bura-bhala kaha. Nabi ﷺ ne baae'n-alfaaz bad-dua ki: "*Aye Allah! Quraish ki jamaat ko pakad le. Aye Allah! Abu Jahal bin Hisham, Utbah bin Rabeea, Shaiba bin Rabeea, Uqba bin Abi Mu'yat, Umaiyya bin Khalaf, ya Ubai bin Khalaf ko barbaad kar*". Hazrat Abdullah bin Masood ﷺ kehte hain ke maine un logo'n ko dekha ke wo badr ki jung mein qatl ho gae aur unki laasho'n ko ek (1) andhe kooe'n mein phenk diya gaya, albatta Umaiyya ya Ubai bin Khalaf mota aadmi tha, jab usey (kooe'n mein phenkne ke liye) kheencha gaya to kooe'n mein phenkne se pehle uske saare jod alag alag ho gae.[1082]

## Baab 22: Har Bure Bhale Se Ghaddari Karne Waale Ka Gunah

[3186 3187] Hazrat Abdullah bin Masood aur Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat ke din har ghaddaar ke liye ek (1) jhanda hoga*". Un raawiyo'n mein se ek (1) ka bayan hai: Wo jhanda nasab kiya jaaega aur doosre ka bayan hai: Wo qiyaamat ke din dikhaya jaaega jis se daghabaaz ki shanaakht hogi.

[3188] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Har ghaddaar ke liye ek (1) jhanda hoga jo uski daghabaazi ke sabab gaada jaaega*".[1083]

Faaeda: Zamaana-e-Jaahiliyyat mein ye tareeqa raaej tha ke jo shakhs ghaddaari karta to hajj ke ayyaam mein uske liye jhanda buland kiya jaata, taake log usko pehchaan kar uski mazammat kare'n aur usse ijtenaab kare'n.

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[1077] راجع: 1781

[1078] T: (قَرائِن) Qaaede, andaaze [Rekhta]

[1079] T: (بَخَيْر) Neki ke saath, bhalaai ke saath [Rekhta]

[1080] T: (حُسْنِ ظَن) Nek gumaan, kisi ke mutaalliq accha khayaal, acchi raae [Rekhta]

[1081] T: (بَد ظَنِی) Bad-gumaani, jalan, hasad [Rekhta]

[1082] راجع: 240

[1083] Dekhiye: 6177 6178 6966 7111

[3189] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne fatah makkah ke din farmaya: "*Ab (makkah se) hijrat nahi rahi, albatta jihaad ki niyyat aur uska hukum baaqi hai. Is liye jab tumhe'n jihaad ke liye nikalne ka hukum diya jaae to fauran nikal pado*". Aap ne fatah makkah ke din ye bhi farmaya: "*Jis din Allah Ta'ala ne zameen-o-aasmaan ko paida kiya usi din is shahr ko haraam qaraar de diya, is liye ye shahr Allah ki hurmat ke baais qiyaamat tak ke liye haraam hi rahega. Waaqea ye hai ke mujh se pehle yahaa'n kisi ke liye ladna jaaez nahi hua aur mere liye bhi din ki sirf ek (1) ghadi ke liye jaaez kiya gaya. Ye shahr Allah Ta'ala ki hurmat ki wajah se qiyaamat tak ke liye haraam hai. Lehaza uska kaanta na toda jaae aur na uska shikaar hi sataaya jaae. Nez yahaa'n ki giri-padi cheez bhi na uthaai jaae, albatta jo shakhs (maalik tak pohonchaane ke liye) uski shohrat kare wo uthaa sakta hai. Is jagah ki ghaas bhi na kaati jaae*". Hazrat Abbas ﷺ ne arz kiya: Allah ke Rasool ﷺ! Izkhir ki ijaazat de'n kyou'nke ye lohaaro'n ke liye aur gharo'n mein bhi istemaal hota hai. Aap ﷺ ne farmaya: "*Accha, izkhir kaatne ki ijaazat hai*".[1084]

[1084] راجع: 1349

بسم الله الرحمان الرحيم

# 59: Kitab Bad-i Al Khalq (Aaghaaz-e-Takhleeq Ka Bayaan) كِتَابُ بَدْءِ الْخَلْقِ

## Baab 1: Irshad-e-Baari Ta'ala: Allah Wohi Hai Jo Khalq Ko Pehli Martaba Paida Karta Hai, Phir Wohi Usey Dobaara Paida Karega Aur Wo Us Par Ziyaada Aasaan Hai.[1085] Ka Bayan

Rabee bin Khuthaim aur Imam Hasan Basri ﷺ kehte hain ke ibteda aur iaada[1086] dono us par asaan hain. "هَيِّنٌ" ko mushddad[1087] aur mukhaffaf[1088] dono tarah padha jaa sakta hai. Al-gharz "هَيِّنٌ", "هَيْنٌ", "لَيِّنٌ" aur "لَيْنٌ", "مَيِّتٌ", aur "مَيْتٌ", nez "ضَيِّقٌ" aur "ضَيْقٌ" ki tarah hai.

"أَفَعَيِينَا"[1089] Kay Ham Thak Gae, yaane kya hame'n pehli baar paida karne ne aajiz[1090] kar diya tha, jab usne tumhe'n paida kiya aur tumhare maadde[1091] ko paida kiya.

"لُغُوْبٍ"[1092] ke maane thakaawat aur mashaqqat ke hain.

"أَطْوَارًا"[1093] ke maane hain: Kabhi ek (1) haal kabhi doosra haal. "عَدَا طَوْرَهُ" ke maane hain: Wo apni qadar-o-manzilat se badh gaya.

Faaeda: Imam Bukhari ﷺ ne "هُوَ عَلَيَّ هَيِّنٌ"[1094] ki lughawi tashreeh kardi. Phir "أَفَعَيِينَا", "لُغُوْبٍ", "أَطْوَارًا" in alfaaz ki tashreeh is liye ki, ke un aayaat mein zameen-o-aasmaan aur insaan ki paidaaish ka zikr hai, jo mazkoora unwaan ka maa-haasil[1095] hai.

[3190] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne kaha ke Banu Tamim ke kuch log Nabi-e-Akram ﷺ ke paas aae to aap ne unse farmaya: "*Aye Banu Tameem! Tum khush ho jaao*". Unho'n ne kaha ke aap ne hame'n bashaarat to de di, maal bhi deejiye! Isse aap ke chehra-e-mubaarak ka rang badal gaya. Phir aap ke paas yemen ke kuch log aae to aap ne unse farmaya: "*Aye Ahle Yemen! Tum bashaarat qubool karo, jabke Banu Tameem ne usey qubool nahi kiya*". Unho'n ne arz kiya ke ham ne usey qubool kiya. Phir Nabi ﷺ ne ibteda-e-aafreenish[1096] aur arsh se mutaalliqa baate'n bayaan farmae'n. Itne mein ek (1) shakhs aaya aur usne (mujh se) kaha: Imran! Tumhari oontni bhaag gai hai (to main uth kar chala gaya) Lekin mere dil mein hasrat reh gai ke kaash main na uthta to behtar hota.[1097]

Faaeda: Ahe Yemen se muraad wafad-e-hameer hai. Isse muraad Hazrat Abu Moosa Ashari ﷺ aur usnke saathi nahi hain, kyou'nke Imam Bukhari ﷺ ne aainda ek unwaan baae'n-aflaaz qaaem kiyahai: "*Ash-areen* (اشعرين) *aur ahle yemen ke wafad ki aamad*".[1098] Iska matlab ye hai ke ash-areen aur ahle yemen dono alag hain.

[3191] Hazrat Imran bin Hussain ﷺ hi se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki khidmat mein haazir hua aur apni oontni ko maine darwaze hi par baandh diya tha. Aap ke paas Banu Tamim ke kuch log aae to aap ne unse farmaya: Aye Banu Tameem ke kuch log aae to aap ne unse farmaya: "*Aye Banu Tameem! Bashaarat qubool karo*". Unho'n ne do (2) marataba kaha: Haam ne hame'n khush-khabri di hai, ab hame'n maal bhi de'n. Us dauraan mein

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[1085] Surah ar Room: 27
[1086] T: (إعادَه) Marne ke baad dobaara zindagi [Rekhta]
[1087] T: Tashdeed (ّ) ke saath [RSB]
[1088] T: (مُخَفَّف) Wo harf jis par bajaae lambe araba ke chota eraab diya jaae ya tashdeed khatam ki jaae [Rekhta]
[1089] Surah Qaaf: 15
[1090] T: (عَاجِز) Kamzor, majboor, jo koi kaam karne ki qudrat na rakhta ho [Rekhta]
[1091] T: (مادَّه) Kisi cheez ki asal, wo shae jis se koi cheez taiyyaar ki jaae [Rekhta]
[1092] Surah Faatir: 35; Surah Qaaf: 38
[1093] Surah Nuh: 14
[1094] Surah Maryam: 21
[1095] T: (ماحَصَل) Jo haasil ho, nateeja, khulaasa, labbe-lubaab [Rekhta]
[1096] T: (اِبْتِدا آفْرِيْنِش) Makhlooq ki ibteda, takleeq, paida hona [RSB]
[1097] Dekhiye: 3191 4365 4386 7418
[1098] SB: Al Maghazi: Baab 74

yemen ke chand log haazir-e-khidmat hue to aap ne unse bhi yehi farmaya: "*Aye Yemen waalo! Khush-khabri qubool karlo, banu tameem ne usey mustarad kar diya hai*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Ham ne aap ki basharat qubool ki hai. Phir wo kehne lagey: Ham is liye haazir hue hain taake aap se is aalam ki paidaaish ke haalaat pooche'n. Aap ne farmaya: "*Awwal Allah ki zaat thi, uske siwa koi cheez nahi thi, aur uska arsh paani par tha aur lau-e-mehfooz mein usne har cheez likh di thi aur usi ne hi zameen-o-aasmaan ko paida farmaya*". Abhi ye baate'n ho rahi thee'n ke ek (1) shakhs ne awaaz di: Aye Ibne Hussain! Tumhari oontni bhaag gai hai. Main wahaa'n se chala gaya to dekha ke wo oontni saraab[1099] se aage jaa chuki thi. Maine us oontni ko chod diya hota (aur wahaa'n se na uthta to behtar tha).[1100]

Faaeda: Allah ka arsh paani par tha, iske maane ye hain ke Allah Ta'ala ne pehle paani ko paida kiya, phir arsh ko uske oopar paida kiya aur arsh ke neeche sirf paani tha, doosri koi cheez na hi. Isse maaloom hota hai ke paani aur ars, zameen-o-aasmaan se pehle paida hue hain. Aur "*Allah ke siwa koi cheez nahi thi*" iske maane ye hai ke Allah qadeem aur azal[1101] se hai, usse pehle koi cheez nahi thi, na paani, na arsh, aur na rooh, kyou'nke ye sab ashyaa ghairullah hain. Bahar-haal aaghaaz-e-takleeq ki tareeb isi tarah maaloom hoti hai ke Allah Ta'ala ne sab se pehle paani, phir arsh ko paida farmaya, uske baad deegar kaaenaat ki takhleeq farmaai.

[3192] Hazrat Umar ﷺ se riwayat hai, unho'n ne kaha: Ek (1) martaba Nabi ﷺ hamaare darmiyan ek (1) muqaam par khade hue aur hame'n makhlooq ki ibteda se bayan karna shuru farmaya hatta ke jannti apni manaazil[1102] mein aur ahle jahannum apne thikaano'n mein daakhil ho gae. Yaane wahaa'n tak poori tafseel aap ne bayan farmaai, jis ne us tafseel ko yaad rakhna tha usne yaad rakha, aur jisne usey bhoolna tha wo bhool gaya.

[3193] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshaad-e-giraami hai, Ibne Aadam mujhe gaali deta hai, halaa'nke usey zeba nahi ke mujhe gaali de aur meri takzeeb karta hai, halaa'nke usey zeba nahi ke mujhe gaali de aur meri takzeeb karta hai. Halaa'nke usey laayaq nahi (ke meri takzeeb kare). Uska mujhe gaali dena to uska ye kehna hai ke meri aulaad hai aur uska meri takzeeb karna uska ye kehna hai ke Allah Ta'ala dobaara mujhe zinda nahi karega jaise usne mujhe pehle paida kiya tha*".[1103]

[3194] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab Allah Ta'ala sab khalq*[1104] *ko paida kar chuka to usne apni kitab (lau-e-mahfooz) mein, jo usi ke paas arsh par hai, ye likha: Meri rahmat mere ghazab par ghaalib hai*".[1105]

## Baab 2: Saat (7) Zameeno'n Se Mutaalliq Riwayaat Ka Bayaan

Irshad-e-Baari Ta'ala hai: Allah Wo Zaat Hai Jis Ne Saat (7) Aasmaan Paida Kiye Aur Usi Tarah Zameene'n Bhi. Ahkaam Unke Darmiyan Naazil Hote Hain, Taake Tumhe'n Maaloom Ho Ke Allah Ta'ala Har Cheez Par Khoob Qaadir Hai. Aur Yaqeenan Usne Ilm Se Har cheez Ka Ihaata Kar Rakha Hai.[1106] "وَالسَّقْفِ الْمَرْفُوعِ" Buland Chat Ki Qasam![1107] Se muraad aasmaan hai. "سَمْكَهَا".[1108] Se muraad aasmaan ki imaarat hai. "الْحُبُكِ"[1109] isse muraad aasmaano'n ka hamwaar aur khoobsoorat hona hai. "وَأَذِنَتْ"[1110] Isse muraad Allah ke ahkaam sun lena aur maan lena hai. "أَلْقَتْ مَا فِيهَا وَتَخَلَّتْ"[1111] iske maane ye hain ke zameen mein jitney murde the unhe'n baahar nikaal diya aur khud khaali ho gai. "طَحٰهَا"[1112]

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[1099] T: (سَراب) Wo reit ya tarcoal jis par dhoop mein door se paani ka dhoka hota hai, fareb, dhoka [Rekhta]

[1100] راجع: 3190

[1101] T: (اَزَل) Hameshgi, ibtedaa-e-zamaana, muddat jis ki ibtedaa na ho [Rekhta]

[1102] T: (مَنازل) Utarne ki jagah, muqamaat, manzile'n, darje [Rekhta]

[1103] Dekhiye: 4974 4975

[1104] T: (خَلْق) Makhlooq, nau-e-insaani, qismat, taqdeer [Rekhta]

[1105] Dekhiye: 7404 7412 7453 7553 7554

[1106] Surah at Talaaq: 12

[1107] Surah at Toor: 5

[1108] Surah an Naaziaat: 28

[1109] Surah az Dhaariyaat: 7

[1110] Surah al Inshiqaaq: 2 & 5

[1111] Surah Inshiqaaq: 4

[1112] Surah ash Shams: 6

iske maane hain: Bachaaya Hai. "بِالسَّاهِرَةِ"[1113] ke maane rooe zameen ke hain, jaha'n jaandaar rehte, sote aur jaagte hain.

[3195] Hazrat Abu Salama bin Abdur Rahman se riwayat hai …unka doosre logo'n ke saath ek qita'-e-zameen ke mutaalliq jhagda tha, wo Hazrat Ayesha ﷺ ki khidmat mein haazir hue aur unhe'n saara waaqea bayan kiya… Ummul Momineen ﷺ ne farmaya: Zameen (ke jhagde) se bachte raho, kyou'nke Rasool Allah ﷺ ne farmaya: "*Jis ne zulm ke taur par ek (1) baalisht zameen par naajaaez qabza kiya to saat (7) zameeno'n ka tauq*[1114] *uske gale mein daala jaaega*".[1115]

[3196] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs kisi doosre ki thodi sib hi zameen naa-haq le-le to wo qiyaamat ke din saat (7) zameeno'n mein dhansta chala jaaega*".[1116]

[3197] Hazrat Abu Bakrah ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ek aap ne farmaya: "*Zamaana ghoomta hua apni asli haalat par aagaya hai, jis din Allah Ta'ala ne aasmaano'n aur zameen ko paida kiya tha. Saal 12 mahino'n ka hai, jin mein chaar (4) mahine izzat waale hain. Teen (3) to musalsal hain, yaane* dhul-qada*,* dhul-hajja*, aur mohrram aur ek (1) rajab muzara jo jumaada aur shabaan ke darmiyan hai*".[1117]

[3198] Saeed bin Zaid bin Amr bin Nufail ﷺ se riwayat hai ke wo Musmaah Arwi se unka kisi haq ke mutaalliq jhagda ho gaya. Uska daawa tha ke unho'n ne uski zameen kam kardi hai. Wo apna muaamala Marwan ke paas le kar gai. Hazrat Saeed ﷺ ne farmaya: Main uska haq kis tarah kam kar sakta hoo'n jabke maine Rasool Allah ﷺ se suna hai: "*Jis shakhs ne zameen ka kuch hissa bhi zulm se le liya to usey qiyaamat ke din saat (7) zameeno'n ka tauq pehnaaya jaaega*".

Ibne Abi Zannaad, Hisham se aur wo apne baap se riwayat karte hain ke Hazrat Saeed bin Zaid ﷺ ne mujhe kaha ke main Nabi ﷺ ki khidmat mein haazir hua.[1118]

## Baab 3: Sitaaro'n Ka Bayan

Hazrat Qatada, irshad-e-Baari Ta'ala: Ham Ne Aasmaan-e-Duniya[1119] Ko Chiraagho'n, Yaane Sitaaro'n Se Zeenat Bakhshi Hai.[1120] Ki tafseer bayan karte hain ke ye sitaare teen (3) maqaasid ke liye paida kiye gae hain. Unhe'n aasmaan ke liye zeenat banaaya, doosre shayateen ke liye angaare aur teesre nishaniya'n hain jin se raasta maaloom kiya jaata hai. Jis ne in fawaaed ke alaawa koi aur taaweel ki to usne ghalti ki aur apna hissa zaae kar diya aur wo takalluf[1121] kiya jis ka usey ilm nahi.

Hazrat Ibne Abbas ﷺ farmate hain: "هَشِيْمًا"[1122] ke maane hain: "badla hua" aur "الْأَبُّ" ke maane hain maweshiyo'n ka chaara. "الْأَنَامُ" ke maane makhlooq, aur "بَرْزَخٌ"[1123] ke maane parda hain.

Hazrat Mujahid ne kaha ke "أَلْفَافًا"[1124] ke maane lapte hue aur yehi maane غُلْبُke hain. "فِرَاشًا"[1125] ke maane hain: Bichona. Jaisa ke irshad-e-Baari Ta'ala hai: "Zameen Mein Tumhare Liye Thikaana Hai".[1126] aur "نَكِدًا"[1127]

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[1113] Surah an Naaziaat: 14

[1114] T: (طَوق) (umooman) lohe ka bhaari halqa jo mujrimo'n ya deewaano'n ke galey mein daalte hain, taake gardan na utha sake'n [Rekhta]

[1115] راجع: 2453

[1116] راجع: 2454

[1117] راجع: 67

[1118] راجع: 2452

[1119] T: (آسمان دنیا) Nearest heaven (as translated by Muhammad Mohsin Khan and Taqiuddin Hilali) translation taken from Ahsan-ul-Kalaam Darussalam [RSB]

[1120] Surah al Mulk: 5

[1121] T: (تَكَلُّف) Takleef gawaara ki, takleef uthaa kar koi kaam karna [Urduinc]

[1122] Surah al Kahaf: 45

[1123] Surah al Mominoon: 100; Surah ar Rahman: 20

[1124] Surah an Naba: 16

[1125] Surah al Baqara: 22

[1126] Surah al Baqara: 36

[1127] Surah al A'raaf: 58

Faaeda: Sitaaro'n ke mutaalliq jaahil logo'n ne bohot si baate'n mash-hoor kar rakhi hain. Koi kehta hai ke falaa'n sitaara tuloo ho to safar baais-e-barkat hota hai, aur falaa'n sitaare ke waqt darakht lagaane mauzoo'n[1128] hain. Shariyat-e-mutahhara mein sitaaro'n ke mutaalliq aise aqaaed rakhne ki sakht mumaaneat hai. Quran-e-Kareem mein sitaaro'n ke sirf teen (3) fawaaed bayan hue hain, jin ki tafseel hasb-e-zel hai: ❁ Aasman-e-duniya ke liye zeenat: Irshad-e-Baari Ta'ala hai: "Ham Ne Aasmaan-e-Duniya Ko Sitaaro'n Se Zeenat Bakhshi Hai".[1129] ❁ Shayateen ke liye angaare: Quran-e-Majeed mein hai: "In Sitaaro'n Ko Shayateen Ke Maar Bhagaane Ka Zariya Banaaya Hai".[1130] ❁ Raasta maaloom karne ka zariya: Irshad-e-Baari Ta'ala Hai: "Baaz Log Sitaaro'n Se Raasta Maaloom Kar Lete Hain".[1131] Sitaaro'n ke mutaalliq ye aqeeda rakhna ke ye umoor-e-kaaenaat mein muassir hain, sakht mazmoom hai. Albatta koi ye aqeeda rakhe ke taaseer ka Khaliq Allah Ta'ala hai aur sitaare sirf umoor ke zuhoor ki alaamat hain to us mein chandaa'n harj nahi hai. Rasool Allah ﷺ ka farmaan hai jiska mafhoom ye hai: "*Agar kisi ne baarish ke waqt sitaaro'n ki taaseer ka aqeeda rakha to us ne Allah ke saath kufr kiya hai, kyou'nke baarish to sirf Allah ke fazal-o-karam se hoti hai*".[1132]

## Baab 4: Sooraj Aur Chaand Ke Ausaaf Ka Bayan

"حُسْبَانٍ"[1133] Ki tafseer karte hue mujaahid ne kaha ke sooraj aur chaand chakki ki tarah gardish karte hain. Mujahid ke alaawa doosro'n ne kaha hai ke "حُسْبَانٍ" se muraad hisaab aur manaazil hain. Ye dono un manaazil se tajaawuz nahi karte. Lafz-e-حُسْبَانٍ, hisaab ki jamaa hai. Jaisa ke "شِهَابٌ" ki jamaa شُهْبَانٍhai. "ضُحَاهَا"[1134] uske maane raushni ke hain. Quran mein hai ke "sooraj, chaand ko nahi paa sakta". Yaane ek (1) ki raushni doosre ko maand nahi kar sakti. Ye baat unke shayaan-e-shaan nahi hai. "سَبِقُ اَلنَّهَارِ"[1135] ke maane hain ke dono jaldi-jaldi ek-doosre ka peecha karte hain. "نَسْلَخُ"[1136] ke maane hain ke ham din ko raat se aur raat ko din se nikaalte hain aur un mein se har-ek chalta rehta hai. "وَاهِيَةٌ"[1137] "وهى" ke maane phat jaana hain. "أَرْجَآئِهَا"[1138] ke maane hain ke jo hissa nahi phatega wo uske dono kinaaro'n par hoga, jaisa ke tum kehte ho: "عَلٰى أَرْجَاءِ الْبِئْرِ"[1139] "wo kooe'n ke kinaare par hai". "أَغْطَشَ"[1140] aur "جَنَّ"[1141] ke maane wo tareek ho gaya hain. Imam Hasan Basri ne kaha: "كُوِّرَتْ"[1142] ke maane jab sooraj lapet kar taareek kar diya jaaega. "وَاللَّيْلِ وَمَا وَسَقِ"[1143] jo jaanwaro'n ko jamaa karti hai aur "اَلْتَسَقَ" ke maane hain: Seedha hua. "بُرُوْجًا"[1144] sooraj aur chaand ki manaazil[1145]. "اَلْحَرُوْرُ"[1146] Din mein dhoop ke waqt jo loo chalti[1147] hai wo "حَرُوْر" hai. Hazrat Ibne Abbas ؓ aur Janab Ru-ba (رُؤْبَة) kehte hain ke "حَرُوْر" raat ki garmi ko aur "سَمُوْمُ" din ki garmi ko kaha jaata hai. "يُوْلِجُ"[1148] ke maane "يُكَوِّرُ" yaane lapet-ta hai, daakhil karta hai. "وَلِيْجَةً"[1149] har wo cheez jise tu doosri cheez mein daakhil kare.

[3199] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne kaha ke jab sooraj ghuroob hua to Nabi ﷺ ne poocha: "*Kya tumhe'n maaloom hai ke ye sooraj kaha'n jaata hai?*" Maine arz kiya: Allah aur uske rasool hi ko khoob ilm hai. Aap ne farmaya: "*Ye sooraj jaakar arsh ke neeche sajda karta hai. Phir Allah Ta'ala se ijaazat maangta hai to usey ijaazat di jaati hai aur wo din bhi qareeb hai ke jab-e-sajda karega aur uska sajda qubool na hoga aur ijaazat talab karega, lekin usey ijaazat na milegi, balke usey kaha jaaega: Jaha'n se aae ho udhar chale jaao, to wo maghrib se tuloo*

[1128] T: (مَوزُوں) Munaasib, durust, napaa-tulaa [Rekhta]
[1129] Surah al Mulk: 5
[1130] Surah al Mulk: 5
[1131] Surah an Nahl: 16
[1132] Saheeh Bukhari: Al Azaan: H846
[1133] Surah ar Rahman: 5
[1134] Surah ash Shams: 1
[1135] Surah Yaseen: 40
[1136] Surah Yaseen: 37
[1137] Surah al Haaqqa: 16
[1138] Surah al Haaqqa: 17
[1139] T: Urdu pdf mein arabi matan mein (اَلْبِئْرِ) hi likh hai, par urdu type karte hue (البئر) ki jagah (البٹر) ho gaya. [RSB]
[1140] Surah an Naaziaat: 29
[1141] Surah al Anaam: 76
[1142] Surah at Takweer: 1
[1143] Surah al Inshiqaaq: 17
[1144] Surah al Hijri: 16; Surah al Furqan: 61
[1145] T: (مَنازل) Utarne ki jagah, manzile'n [Rekhta]
[1146] Surah al Faatir: 21
[1147] T: (لُو چَلْنا) Garam hawaa ka chalna [Rekhta]
[1148] Surah al Hajj: 61
[1149] Surah Tauba: 16

*hoga*". Isi liye Allah Ta'ala ka irshad-e-giraami hai: "Ye Sooraj Apne Thikaane Ki Taraf Rawaa'n-dawaa'n Hai. Ye Aziz-o-Aleem Ka Muqarrar-karda Nizaam-ul-Auqaat Hai".[1150] [1151]

Faaeda: Aaj maghrib-zada[1152] log sooraj ke tuloo-o-ghuroob hone aur arsh ke neeche sajda karne ke baad dobaara tuloo hone ki ijaazat maangne par eteraaz karte hain, ke sooraj to apni jagah par qaaem hai aur hame'n jo tuloo-o-ghuroob nazar aata hai, ye to mahez zameen ki mehwari[1153] gardishki wajah se hai. Ye eteraaz bohot hi sat-hee[1154] qism ka hai, kyou'nke Allah ka arsh itna wasee hai ke ek (1) sooraj ki kya baat hai kaaenaat ki ek-ek cheez uske arsh ke neeche hai, aur uske huzoor sajda-rez hai. Bahar-haal har muqaam par sooraj arsh ke neeche hai aur wo har waqt apne maalik ke liye sajda kar raha hai, aur usse aage badhne ki ijaazat maang raha hai, har mulk ka maghrib-o-mashriq mukhtalif hai, is liye tuloo-o-ghuroob ke waqt ko khaas kiya. والله أعلم

[3200] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat ke din sooraj aur chaand lapet diye jaae'nge (yaane dono taareek ho jaae'nge*".

[3201] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sooraj aur chaand ko kisi shakhs ki maut aur paidaaish ke sabab grahan nahi lagta, balke ye to Allah ki nishaniyo'n mein se nishaniyaa'n hain. Is liye jab tum un dono ko us haalat mein dekho to namaz padho*".[1155]

[3202] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Bila-shubha sooraj aur chaand Allah Ta'ala ki nishaniyo'n mein se do (2) nishaniya'n hain. Kisi shakhs ki maut ya paidaaish ki wajah se unko grahan nahi lagta. Jab tum ye dekho to Allah ka zikr karo*".[1156]

[3203] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke jis roz sooraj ko grahan laga, Rasool Allah ﷺ namaz ke liye khade hue. Aap ne takbeer-e-tehreema kahi aur lambi qirat farmaai. Phir aap ne taweel rukoo kiya. Uske baad sar-e-mubaarak uthaaya aur "سمع الله لمن حمده" kaha, phir usi haalat mein khade rahe aur lambi qirat farmaai aur wo pehli qirat se kamtar thi. Phir lamba rukoo kiya jo pehle rukoo se kamtar tha. Phir aap ne taweel sajda kiya. Uske baad doosri rakat mein bhi aisa hi kiya. Phir aap ne salaam phera to sooraj raushan ho chuka tha. Uske baad sooraj grahan aur chaand grahan ke mutaalliq khutba dete hue farmaya: "*Ye dono Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Ye dono kisi ki maut-o-hayaat ke baais be-noor nahi hote. Jab tum in dono ko be-noor hote dekho to iltijaa karte hue namaz ki taraf jaao*".[1157]

[3204] Hazrat Abu Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sooraj aur chaand kisi ke marne ya kisi ke paida hone ki wajah se be-noor nahi hote, balke ye to Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Jab tum unhe'n us haalat mein dekho to namaz padho*".[1158]

Faaeda: Daur-e-haazir mein chaand aur sooraj ke grahan ki jo wajah bayaan ki jaati hai, ke sooraj aur chaand ke darmiyan zameen haael ho jaati hai, wo shaan-e-qudrat hi ka muzaahera hai. Lehaza Quran-o-Hadees mein kaheen bhi tazaad nahi hai. Dar-asl Allah Ta'ala unhe'n be-noor karke ahle duniya ko paighaam dena chahta hai ke agar aisi farma-bardaari aur taabe farmaan makhlooq ko be-noor kiya jaa sakta hai, to insaan jo saraasar naa-farmaani aur tughyaani[1159] mein masroof hain, unhe'n bhi kisi waqt safha-e-hasti se mitaaya jaa sakta hai. Doosra sabaq ye hai ke ye dono is qaabil nahi ke unhe'n maabood ka darja diya jaae aur unhe'n sajda kiya jaae. Balke sajde ke laayaq sirf Allah Ta'ala ki zaat hai, jis ne unhe'n paida farmaya hai. Maqsad ye hai ke soorat aur chaand dono urooj-o-zawaal se

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[1150] Surah Yaseen: 38

[1151] Dekhiye: 4802 4803 7424 7433

[1152] T: (مَغْرِب زَدَه) Mashriqi mulko'n mein Europe waalo'n ke taur-tareeq wazaa waghaira ikhtiyaar karna, maghribi atwaar-o-ifkaar se mutaassir [Rekhta]

[1153] T: (مِحْوَری) Mehwar se mansoob, mehwar wo farzi khat jiske gird zameen ghoomti hai [Rekhta]

[1154] T: (سَطْحی) Oopari, sarsari, ujlat [Rekhta]

[1155] راجع: 1042

[1156] راجع: 29

[1157] راجع: 1044

[1158] راجع: 1041

[1159] T: (طُغْیانی) Sarkashi, ziyaadati [Rekhta]

do-chaar hote rehte hain. Wo Ilaah nahi ho sakte, lehaaza tum agar fil-waaqe Allah ki ibaadat karna chaahte ho, to baraah-e-raast Allah ki ibaadat karo jo unka Khaaliq aur Maalik hai.

## Baab 5: Irshad-e-Baari Ta'ala: "Aur Wo Allah hi Hai Jo Har Taraf Se Juda-juda Aur Mutafarriq Taur Par Chalne Waali Hawaao'n Ko Apni Rahman (bearish) Ke Aage-aage Bhejta hai" Ka Bayaan

"قَاصِفًا"[1160] ke maane sakht aandhi ke hain jo har cheez ko tod daale. "لَوَاقِحَ"[1161] iske maane hain "مَلَاقِحَ" jo "مُلْقِحَةً" ki jamaa hai, yaane haamela kar dene waali hawaae'n. "إِعْصَارٌ"[1162] wo bagoola[1163] jo zameen se aasmaan ki taraf sutoon ki tarah uthe, jis mein aag ho. "صِرٌّ"[1164] iske maane sakht sardi ke hain. "نُشُرًا" ke maane hain: Mutafarriq aur judaa-judaa.

Faaeda: Pehli aayat-e-karima mein hawaa ki ye sifat bayan hui hai ke wo baarish se qabl khush-khabri ke taur par chalti hain aur jab bhaari baadalo'n ko uthaa laati hain to Allah Ta'ala unse baarish barsaata hai, jisse banjar zameen leh-lahaa uth-ti hai. Ye maane hain jab "بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ"[1165] padha jaae aur aasim ki qirat "بُشُرًا" باء ke saath hi hai. Waazeh rahe ke is lafz ko "نشرًا" bhi padha gaya hai, jis ke maane har taraf se juda-juda aur mutafarriq taur par chalne waali hawaae'n. Imam Bukhari ﷺ ne usey noon ke saath hi bayan kiya hai. Imam Bukhari ﷺ ne lafz "لواقح" ko "ملاقح" ke maane mein liya hai, yaane hawaae'n laaqeh[1166] nahi mulqah[1167] hoti hain. Laazmi ba-maane mutaaddi[1168] hai. Isse darakht khoob phalta-phoolta hai, goya hawaae'n darakhto'n ko haamela karti hain, yehi wajah hai ke azaab ki hawaa ko "رِّيحَ الْعَقِيمَ"[1169] kaha jaata hai.

[3205] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Baad-e-saba se meri madad ki gai aur pacchhim ki hawaa se qaum-e-aad ko halaak kiya gaya*".[1170]

Faaeda: Baad-e-saba mashriq ki taraf se chalti hai aur pacchhim maghribi jaanib se aati hai. Goya Rasool Allah ﷺ ne is irshad-e-giraami se Quran-e-Kareem ki darj-e-zel aayat ki taraf ishaara farmaya hai: "Ham Ne Aandhi Aur Aise Lashkar Behj Diye Jo Tumhe'n Nazar Na Aate The".[1171] Allah Ta'ala ne us hawaa ke zariye se kuffaar ko neesth-o-naabood kiya aur Rasool Allah ﷺ ki madad farmaai. Ye hawaa itni thandi aur tez thi ke us ne dushmano ke kheme ukhaad diye aur ghodo'n ke rasse toot gae, unki handiyaa'n toot-phoot gaee'n aur aag bujh gai aur itni thandi thi ke kuffaar ke badan ko ched[1172] karti aur aap-paar hoti maaloom hoti thi. والله أعلم

[3206] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ jab aasmaan par baadal dekhte to aap kabhi aage aate aur kabhi peeche jaate, kabhi ghar ke andar daakhil hote aur kabhi baahar tashreef le jaate. Aur aap ke chehra-e-anwar ka rang faq[1173] ho jaata, lekin jab baarish hone lagti to phir ye kaifiyat baaqi na rehti. Hazrat Ayesha ﷺ ne is kaifiyat ko bhaa'npa (to aap se arz kiya), aap ne farmaya: "*Kya pataa shayad ye baadal is tarah ka ho jis ke mutaalliq qaum (e aad) ne kaha tha:* Phir Jab Unho'n Ne Baadal Ko Apne Maidaano'n Ki Taraf Badhte Dekha (to kehne lagey, ye baadal hai jo ham par barsega, balke ye wo cheez thi jiske liye tum jaldi machaa rahe the, yaane aisi aandhi jis mein dardnaak azaab tha)".[1174] [1175]

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[1160] Surah al Isra: 69
[1161] Surah al Hijr: 22
[1162] Surah al Baqara: 266
[1163] T: (بَگُولا) Gard-o-ghubaar liye hue chakkar khaati hui hawaa [Rekhta]
[1164] Surah aale Imran: 117
[1165] Surah al A'raaf: 57
[1166] T: لاقحه (Laaqe "لاقِح" se mansoob, Nar khajoor jis ka reza maada khajoor par daala jaata hai jis ke baad wo phal deta hai [Rekhta]
[1167] T: (ملقحه)
[1168] T: (مُتَعَدّی) Ek se doosre par asar karne waala, phail jaane waala [Rekhta]
[1169] Surah ad Dhaariyat: 41
[1170] راجع: 1035
[1171] Surah al Ahzaab: 9
[1172] T: cheem do chashmi he ye daal
[1173] T: (رَنگ فَقْ ہونا) Chehre ki rangat badal jaana, chehra utar jaana [Rekhta]
[1174] Surah al Ahqaaf: 24
[1175] Dekhiye: 4829

## Baab 6: Farishto'n Ka Bayaan

Hazrat Anas bin Maalik ﷺ bayan karte hain ke Hazrat Abdullah bin Salaam ﷺ ne Nabi ﷺ se arz kiya ke farishto'n mein se Hazrat Jibraeel ﷺ yahoodiyo'n ke dushman hain.

Hazrat Ibne Abbas ﷺ ne farmaya: Aayat-e-karima "Ham To Saff Baandhne Waale Hain".[1176] Se muraad farishte hain.

[3207] Hazrat Maalik bin Sa'sa-a'h ﷺ (مَلِكِ بْنِ صَعْصَعَةَ) se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main ek (1) dafa baitullah ke nazdeek neend aur bedaari ki darmiyaani haalat mein tha*". Phir aap ﷺ ne do (2) aadmiyo'n ke darmiyan ek (1) teesre aadmi ka zikr kiya, yaane apni zaat-e-karima ko do (2) farishto'n ke darmiyan zikr kiya, to farmaya: "*Mere paas sone ka ek (1) tasht laaya gaya jo hikmat aur imaan se labrez tha. Mere seene ko pait ke aakhri hisse tak chaak*[1177] *kiya gaya. Phir (mere) pait (ke androoni hisse) ko zamzam ke paani se dhoya gaya aur usey imaan-o-hikmat se bhar diya gaya. Uske baad mere paas ek (1) sawaari laai gai, jiska rang safed, khacchar se choti aur gadhe se badi thi. Yaane Buraaq. Chunchae main us par sawaar ho kar Hazrat Jibraeel ﷺ ke hamraah chal pada. Jab main aasmaan-e-duniya par pohoncha to Jibraeel ﷺ ne aasmaan ke nigraan farishte se (darwaza) kholne ko kaha to usne poocha: Kaun hai? Kaha gaya: Jibraeel. Poocha gaya: Aap ke hamraah aur kaun hai? Kaha gaya ke Muhammad ﷺ hain. Poocha gaya: Unhe'n bulaane ke liye aap ko bheja gaya tha? Unho'n ne kaha: Haa'n. Us par jawaab aaya: Khush-aamadeed, aane waale kya hi mubaarak hain. Phir main Hazrat Aadam ﷺ ke paas aaya, unhe'n salaam kiya to unho'n ne kaha: Aye bete aur pyaare nabi! Aap ka aana mubaarak ho. Phir ham doosre aasmaan par aae to kaha gaya: Ye kaun hai? Kaha: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hain? Unho'n ne kaha: Muhammad ﷺ. Kaha gaya: Aap ko tashreef aawari ka paighaam bheja gaya tha? Jibraeel ﷺ ne kaha: Haa'n. Kaha gaya: Marhaba, aap ki tashreef-aawari mubaarak ho. Main wahaa'n Hazrat Isa aur Hazrat Yahya ﷺ ke paas aaya to unho'n ne kaha: Aye biraadar-e-mukarram aur nabi-e-mohtaram khush-aamadeeD! Phir ham teesri aasmaan par aae to kaha gaya: Kaun hai? Kaha: Main Jibraeel hoo'n. Kaha gaya: Aap ke saath kaun hai? Kaha gaya: Hazrat Muhammad ﷺ. Poocha gaya: Aap ko tashreef laane ka paighaam bheja gaya tha? Jibraeel ne kaha: Haa'n. Kaha gaya: Marhaba, aap ka aana bohot accha hai. Main wahaa'n Hazrat Yusuf ﷺ ke paas aaya aur unko salaam kiya to unho'n ne kaha: Aye biraadar-e-aziz aur nabi-e-moazzam! Khush-aamadeed. Phir ham chauthe aasmaan par aae to kaha gaya: Ye kaun hai? Kaha: Jibraeel hoo'n. Kaha gaya: Tumhare saath kaun hai? Jibraeel ﷺ ne kaha Hazrat Muhammad ﷺ. Kaha gaya: Unhe'n tashreef laane ka paighaam bheja gaya tha? Jibraeel ﷺ ne kaha: Haa'n. Kaha gaya: Marhaba, aap ki tashreef-aawari mubaarak ho. Main wahaa'n Hazrat Idrees ﷺ ke paas aaya aur unhe'n salaam kiya to unho'n ne kaha: Biraadar-e-mukarram aur nabi-e-moazzam ko khush-aamadeed. Phir ham paanchwe'n aasmaan par aae to kaha gaya: Ye kaun hai? Usne kaha: Jibraeel hoo'n. Kaha gaya: Aap ke saath kaun hai? Kaha gaya: Hazrat Muhammad Mujtaba ﷺ. Kaha gaya: Kya aap ko bulaya gaya hai? Jibraeel ﷺ ne kaha: Haa'n. Kaha gaya: Marhaba, tashreef-aawari baa-barkat ho. Ham wahaa'n Hazrat Haroon ﷺ ke paas aae to maine salaam kaha. Unho'n ne kaha: Pyaare bhai aur Nabi-e-Moazzam! Khush-aamadeed. Phir ham chatte (6th) aasmaan par aae to kaha gaya: Ye kaun hai? Kaha: Jibraeel hoo'n. Kaha gaya: Aap ke saath kaun hai? Kaha gaya: Hazrat Muhammad-e-Kareem ﷺ. Kaha gaya: Aap ko tashreef laane ka paighaam bheja gaya tha? (kaha ji haa'n). Marhaba, aap ki tashreef-aawari baais-e-izzat hai. Main wahaa'n Hazrat Moosa ﷺ ke paas aaya aur unhe'n salaam kiya to unho'n ne kaha: Aye biraadar-e-aziz aur nabi-e-mukarram! Khush-aamadeed. Jab main wahaa'n se aage badha to Moosa ﷺ ro-pade. Unse poocha gaya: Aap kis liye ro rahe hain? Unho'n n jawab diya: Aye Mere Rabb! Ye Ek (1) naujawaan hai, jo mere baad mab-oos hua. Uski ummat ke araad meri ummat ke logo'n se ziyaada jannat mein daakhil ho'nge. Phir ham saatwe'n aasmaan par aae to kaha gaya: Kaun hai? Kaha gaya: Main Jibraeel hoo'n. Poocha gaya: Aap ke saath kaun hai? Kaha gaya: Hazrat Muhammad ﷺ hain. Kaha gaya: Aap ko tashreef-aawari ka paighaam bheja gaya tha? (kaha: haa'n) Kaha gaya: Marhaba, aap ka tashreef laana mubaarak ho. Phir main Hazrat Ibrahim ﷺ ke paas aaya aur unhe'n salaam kiya to unho'n ne kaha: Aye farzand-e-arjumand aur nabi-e-mohtaram, marhaba, phir bait-ul-ma'moor mere liye khol diya gaya. Maine uske mutaalliq Hazrat Jibraeel ﷺ se poocha to unho'n ne bataaya ke ye*

[1176] Surah as Saaffaat: 165

[1177] T: (چاک کرنا) Phaadna, cheerna, kaatna, tukde karna [Rekhta]

*bait-ul-ma'moor hai. Us mein har roz sattar-hazaar (70,000) farishte namaz padhte hain. Jo ek (1) dafa ibaadat karke baahar nikal jaae'n to dobaara waapas nahi aate. Yaane aakhir tak unki baari nahi aaegi. Phir sidratul muntaha ko mere saamne kiya gaya. Uske ber* (بیر) *muqaam-e-hijr ke matko'n ki tarah the aur uske patte haathiy'n ke kaan maaloom hote the. Uski jad mein chaar (4) nehre'n jaari thee'n: Un mein se do (2) baatni aur do (2) zaahiri hain. Maine Hazrat Jibraeel* ﷺ *se poocha to unho'n ne bataaya ke baatni nehre'n jo jannat ki hain aur zaahiri nehre'n neel*[1178] *aur furaat*[1179] *hain. Phir mujh par 50 namaze'n farz ki gaee'n. Maine waapas aaya, hatta ke Hazrat Moosa* ﷺ *ke paas se guzar hua to unho'n ne kaha ke aap kya karke aae hain? Maine kaha: Mujh par 50 namaze'n farz ki gai hain. Hazrat Moosa* ﷺ *ne kaha: Main logo'n ke haal ko aap se ziyaada jaanne waala hoo'n, kyou'nke maine Bani Israel ka sakht tajraba kiya hai. Aap ki ummat ise poora karne ki taaqat nahi rakhegi. Lehaza aap apne Rabb ke paas waapas jaae'n aur wahaa'n arz kare'n. Chunache main waapas chala aaya aur Allah Ta'ala se (takhfeef ka) sawaal kiya to Allah Ta'ala ne chaalees (40) namaze'n kar dee'n. Phir isi tarah kiya to tees (30) kar dee'n, phir isi arha hua to bees (20) reh gaee'n. Phir baat-cheet huei to dus (10) reh gaee'n. Phir Moosa* ﷺ *ke paas aaya to unho'n ne pehle ki tarah kaha. Phir Allah Ta'ala ne paanch (5) kar dee'n. Phir main Moosa* ﷺ *ke paas aaya to unho'n ne poocha: Aap ne kya banaaya hai? Maine kaha: Allah Ta'ala ne paanch (5) namaze'n kardi hain, to unho'n ne phir usi tarah kaha. Maine kaha: Ab maine tasleem kar liya hai. Ab nida aai ke maine apna fareeza naafiz kar diya hai aur apne bando'n se takhfeef kardi hai. Main ek (1) neki ke badle mein dus (10) guna ajar du'nga*".

Hamaam (هَمَّام) ne apni sanad se Hazrat Abu Huraira ki riwayat bayan ki, jinho'n ne bait-ul-ma'moor ke mutaalliq Nabi ﷺ se bayan kiya hai.[1180]

[3208] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n bataaya jo-ke saadiq-o-masdooq hain: "*Tum mein se har-ek ki paidaaish uski maa ke pait mein mukammal ki jaati hai. Chaalees (40) din tak nutfa rehta hai, phir utne hi waqt tak munjamid*[1181] *khoon ki shakl ikhtiyaar karta hai. Phir utne hi roz tak gosht ka lothda rehta hai. Uske baad Allah Ta'ala ek (1) farishta bhejta hai aur usey chaar (4) baato'n ka hukum diya jaata hai aur usey kaha jaata hai ke uska amal, uska rizq aur uski umr likh de, aur ye bhi likh-de ke bad-bakht ya nek-bakht. Uske baad us mein rooh phoonk di jaati hai. Phir tum mein se koi aisa hota hai jo nek amal karta hai ke uske aur jannat ke darmiyan sirf ek (1) haath ka faasla reh jaata hai, magar us par navishta-e-taqdeer*[1182] *ghaalib aajaata hai aur wo ahle jahannum ka kaam kar baith-ta hai. Aise hi koi shakhs bure kaam karta rehta hai, hatta ke uske aur dozakh ke darmiyan sirf ek (1) haath ka faasla reh jaata hai. Phir taqdeer ka faisla ghaalib aajaata hai, to wo ahle jannat ke se kaam karne lagta hai*".[1183]

Faaeda: Jadeed tibb ka daawa hai ke chaar (4) maah se qabl hi hamal mein jaan pad jaati hai, iska jawaab ye hai ke hadees mein rooh se muraad nafs-e-naatiqa[1184] mudrakah[1185] hai, jo khatam nahi hota, balke maut ke waqt nikal jaata hai. Usey rooh-e-insaan bhi kehte hain aur Quran-e-Kareem ne usey "أَمْرِ رَبِّي"[1186] qaraar diya hai. Iske bar-aks rooh-e-haiwaani[1187] pehle hi se, balke nutfe ke andar hi maujood rehti hai. Ye rooh-e-haiwani maut ke waqt khatam ho jaati hai. Doosre lafzo'n mein chaar (4) maah se qabl harkat, harkat-e-numoo[1188] aur badhotri hoti hai.

[3209] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab Allah Ta'ala bande se mohabbat karta hai to Hazrat Jibraeel* ﷺ *ko aawaaz deta hai ke Allah Ta'ala falaa'n shakhs ko dost rakhta*

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[1178] T: Nile, flows through Egypt and Sudan. [RSB]
[1179] T: Euphrates, flows through Iraq Syria and Turkey [RSB]
[1180] Dekhiye: 3393 3430 3887
[1181] T: (مُنجَمِد) Ek (1) khaas hadd par thehraaya hua, be-hiss, be-amal [Rekhta]
[1182] T: (نَوشْتَۂ تَقْدِیر) Taqdeer mein likha hua [RSB]
[1183] Dekhiye: 3332 6594 7454
[1184] T: (نَفسِ ناطِقَہ) Bolne waala wujood, insaani rooh, insaani jaan, nafs-e-amaaraa [Rekhta]
[1185] T: (مُدرَکہ) Wo shae jis ka idraak kiya jaae, idraak mein aane waali cheez [Rekhta] idraak=khayaal, faham, shaoor
[1186] Surah al Isra: 85
[1187] T: (رُوحِ حَیوانی) Wo rooh jis se zindagi qaaem rehti hai [Rekhta]
[1188] T: (نُمو) Badhne ki kaifiyat, badhne ka amal [Rekhta]

*hai, lehaaza tum bhi usey dost rakho. To Hazrat Jibraeel ﷺ usko dost rakhte hain. Phir Hazrat Jibraeel ﷺ tamaam ahle aasmaan mein elaan kar dete hain, ke Allah Ta'ala falaa'n shakhs se mohabbat karta hai, lehaaza tum bhi usse mohabbat rakho. Chunache tamaam ahle aasmaan usse mohabbat rakhte hain. Phir zameen mein bhi uski maqbooliyat rakh di jaati hai*".[1189]

[3210] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Farishte abr (baadalo'n) mein aate hain aur us kaam ka zikr karte hain jis ka faisla aasmaano'n mein ho chuka hota hai, to shayateen chupke se farishto'n ki baate'n udaa lete hain aur kaahino'n ko bataa dete hain aur wo kam-bakht sacchi baat mein apni taraf se sau (100) jhoot milaa dete hain. (phr usey apne mureedo'n mein bayan karte hain)*".[1190]

Faaeda: Kaahin wo hota hai jo kaaenaat ke asraar-o-rumooz[1191] ka daawa kare aur mustaqbil ki khabre'n de. Jab se Rasool Allah ﷺ mab-oos hue hain, aasmaano'n par sakht pehra bitha diya gaya hai. Is binaa par kahaanat baatil hai.

[3211] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab juma ka din hota to masjid ke har darwaaze par farishte muqarrar ho jaate jo pehle-pehle aane waalo'n ka naam likhte hain. Phir jab imam mimbar par baith jaata hai to wo apne saheefe lapet kar khutba sunne ke liye aajaate hain*".[1192]

[3212] Hazrat Saeed bin Musaiyyib se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ek (1) dafa masjid mein se guzre to Hazrat Hassaan bin Saabit ﷺ ash'aar padh rahe the. (Unho'n ne masjid mein sher padhne par izhaar-e-naa-pasandeedgi farmaya to ) Hassaan ﷺ ne kaha: Main to us waqt yahaa'n sher padha karta tha jab aap se behtar sitoodah-sifaat[1193] yahaa'n tashreef rakhte the. Phir wo Hazrat Abu Huraira ﷺ ki taraf mutawajja hue aur kaha ke main tum se Allah ka waasta de kar poochta hoo'n, kya aap ne Rasool Allah ﷺ ko ye farmate hue suna hai: "*Aye Hassaan! Meri teraf se kuffaar-e-makkah ko jawaab do. Aye Allah! Rooh-ul-Quds ke zariye se iski madad farma*". Abu Huraira ﷺ ne jawab diya haa'n (bila-shubha maine suna tha).[1194]

[3213] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Hassaan ﷺ se farmaya: "*Tum mushrikeen ki hajoo karo, ya unki hajoo ka jawaab do, bahar-soorat*[1195] *Hazrat Jibraeel tumhare saath hain*".[1196]

[3214] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke goya main ab bhi wo ghubaar dekh raha hoo'n jo Banu Ghanm ki galiyo'n mein buland ho raha tha.

(Raawi-e-hadees) Moosa ne ye izaafa bayan kiya hai ke wo ghubaar Hazrat Jibraeel ﷺ ke Lashkar ki wajah se tha.

[3215] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Haaris bin Hisham ﷺ ne Nabi ﷺ se wahee ke mutaalliq sawal kiya ke wo kaise aati hai? Aap ﷺ ne farmaya: "*Wo kai tarah se aati hai, har dafa farishta aata hai, kabhi to wo ghanti bajne ki tarah hoti hai. Jab wahee khatam hoti hai to jo kuch farishte ne naazil kiya hota hai maine usey poori tarah yaad kar liya hota hai. Wahee ki ye soorat mere liye intehaai dushwaar hoti hai. Aur kabhi mere saamne farishta-e-wahee mard ki soorat ikhtiyaar kar leta hai aur wo mere saath kalaam karta hai to jo kuch wo kehta hai main usey yaad kar leta hoo'n*".[1197]

[3216] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Jo shakhs Allah ki raah mein kisi bhi cheez ka joda kharch kare to jannat ke paasbaan usey har darwaaze se daawat de'nge, ke*

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[1189] Dekhiye: 6040 7485

[1190] Dekhiye: 3288 5762 6213 7561

[1191] T: (اسرار و رمُوز) Posheeda baate'n, makhfi cheeze'n [Rekhta]

[1192] راجع: 929

[1193] T: (سِتُودَہ صِفات) Qaabil-e-taareef khusoosiyaat aur kirdaar waale [RSB]

[1194] راجع: 453

[1195] T: (بَہر صُورَت) Har haalat mein, har tarah se, har haal mein [Rekhta]

[1196] Dekhiye: 4123 4124 6153

[1197] راجع: 2

*aye falaa'n! Is darwaze se andar aajaao*". Hazrat Abu Bakar ﷺ ne arz kiya: Ye to wo shakhs hoga jise koi nuqsaan nahi hoga. Nabi ﷺ ne farmaya: "*Mujhe ummeed hai ke tum unhi mein se hoge*".[1198]

[3217] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ne unse farmaya: "*Aye Ayesha! Ye Hazrat Jibraeel* عليه السلام *hain aur tumhe'n salaam kehte hain*". Hazrat Ayesha ﷺ ne jawab mein kaha: "وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ" Aap wo kuch dekhte hain jo main nahi dekh sakti. Isse un (Hazrat Ayesha) ki muraad Nabi ﷺ ki zaat-e-giraami thi.[1199]

[3218] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne Hazrat Jibraeel عليه السلام se farmaya: "*Tum hamaare paas jitna ab aate ho, isse ziyaada martaba kyou'n nahi aate?*" Raawi ka bayaan hai ke us par ye aayat naazil hui: "Ham To Us Waqt Aate Hain Jab Aap Ke Parwardigaar Ka Hukum Hota Hai. Jo Kuch Hamaare Saamne Ya Peeche Hai Sab Usi Ka Hai…"[1200] aakhir aayat tak.[1201]

[3219] Hazrat Ibne Abbas ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mujhe Hazrat Jibraeel* عليه السلام *ne ek (1) qirat mein quran padhaaya tha. Phir maine unse musalsal mazeed qirato'n ki khwahish ka izhaar karta raha, yahaa'n tak ke muaamala saat (7) qirato'n tak pohonch gaya*".[1202]

Faaeda: Fann-e-qirat se naa-aashna[1203] log kehte hain ke qirat-e-sab'a (سَبْعَه)[1204], khaakam-ba-dahan[1205] qurra hazraat ki "badmaashi" hai. Hamaare nazdeek fann-e-qirat ke saath ye sangeen qism ka mazaaq hai. Is silsile mein do (2) baato'n par ulama ka ittefaaq hai. Quran-e-Kareem ko huroof-e-sab'a (سَبْعَه)[1206] se padhne ka ye matlab nahi hai ke Quran-e-Kareem ke har lafz ko saat (7) tareeqo'n se padhna jaaez hai. Kyou'nke chand-ek kalimaat ke alaawa beshtar kalimaat is usool ke tahat nahi aate. Sab-a'h-ahraf[1207] se muraad un saat (7) aimma ki qirat hargiz nahi hai jo fann-e-qirat mein mash-hoor hue hain, kyou'nke pehla-pehla shakhs jis ne un saat (7) qirato'n ko jamaa karne ka ehtemaam kiya wo Ibne Mujahid hai, jiska taalluq chauthi sadi-hijri se hai. Waazeh rahe ke Quran-e-Kareem mein kisi bhi qirat ke mustanad hone ke liye darj-e-zel qaaeda hai: Jo qirat qawaaed-e-arbiya ke mutaabiq ho, agarche wo muwaafaqat biwajhin[1208] ho. Masaahif-e-usmaniya[1209] mein se kisi ek (1) ke mutaabiq ho, khwah ye mutaabaqat ehtemaalan[1210] ho, nez wo mutawaatir sanad se saabit ho. Is usool ke mutaabiq jo bhi qirat hogi wo qirat-e-saheeha aur un ahraf-e-sab'a (سَبْعَه) mein se hai, jin par Quran-e-Kareem naazil hua. Musalmano ko iska qubool karna waajib hai aur agar teeno sharaaet mein se kisi mein khalal aajaae to wo qirat shaaz, zaeef ya baatil hogi. Haqeeqat ye hai ke Quran-e-Kareem ke matan mein tamaam qirat-e-mutawaatarah ki gunjaaish maujood hai.

[3220] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ sab logo'n se ziyaada sakhi the aur aap bohot ziyaada sakhaawat ramzan-ul-mubaarak mein karte the jabke aap se Hazrat Jibraeel عليه السلام mulaqaat karte the. Aur wo ramzan-ul-mubaarak mein har raat aap se mulaqaat karte aur aap se Quran-e-Kareem ka daur[1211] kiya karte the. Aur jab Hazrat Jibraeel عليه السلام aap se mulaqaat karte to aap sadqa-o-khairaat karne mein khuli tez hawaa (tez aandhi) se bhi ziyaada sakhi ho jaate the.

Hazrat Ma'mar ne bhi apn sanad se isi tarah bayan kiya hai. Nez Hazrat Abu Huraira aur Hazrat Fatima رضي الله عنهما ne Nabi ﷺ se bayan kiya hai ke Hazrat Jibraeel عليه السلام aap se Quran-e-Majeed ka daur kiya karte the.[1212]

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[1198] راجع: 1897

[1199] Dekhiye: 3768 6201 6249 6253

[1200] Surah Maryam: 64

[1201] Dekhiye: 4731 7455

[1202] Dekhiye: 4991

[1203] T: (نا آشنا) Naa-waaqif, laa-ilm, anjaan [Rekhta]

[1204] T: Seven type of qirat [RSB]

[1205] T: (خاکم بَدَہن) Mere mu'n mein mitti (gustaakhi ki baat kehne par) [Rekhta]

[1206] T: Seven (7) [RSB]

[1207] T: (اَحْراف) Huroof ki jamaa [Rekhta]

[1208] T: (بوجہٍ) P463 Faaeda line 7

[1209] T: Ye chamde par likhe quran-e-majeed ke nuskho'n ki taraf ishaara hai, jinhe'n Hazrat Usman ﷺ ne apne daur-e-khilaafat mein taiyyaar karwaaya. [RSB]

[1210] T: (اِحْتِمالاً) Shak ke taur par [Rekhta]

[1211] T: (دَور) Quran ya ahadees ko yaad rakhne ke liye baar-baar dohraana, (kisi ko) haafze se sunaana [Rekhta]

[1212] راجع: 6

[3221] Ibhe Shihab Zohri ﷺ se riwayat hai ke Umar bin Abdul Aziz ﷺ ne ek (1) din namaz-e-asr kuch der se padhaai to Hazrat Urwah bin Zubair ne unse kaha ke Hazrat Jibraeel ﷺ naazil hue aur Rasool Allah ﷺ ke aage khade ho kar unhe'n namaz padhaai. Is par Hazrat Umar bin Abdul Aziz ﷺ ne farmaya: Urwah! Aap ko maaloom hai ke aap kya keh rahe hain? Urwah ne kaha: Maine Basheer bin Abu Masood se suna, unho'n n apne waalid-e-giraami Hazrat Abu Masood ﷺ se suna, unho'n ne Rasool Allah ﷺ se suna, aap farma rahe the: "*Hazrat Jibraeel ﷺ naazil hui, unho'n ne mujhe namaz padhaai aur maine unke saath namaz padhi. Phir (doosre waqt) maine unke saath namaz adaa ki, phir maine unki ma'iyyat*[1213] *mein namaz padhi, phir maine unki iqtida mein namaz padhi, aur phir unke saath namaz adaa ki*". Aap ne apni ungliyo'n par paancho'n namazo'n ko gin kar bataaya.[1214]

[3222] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Mujhe Hazrat Jibraeel ﷺ ne kaha hai: Aap ki ummat ka jo fard is haalat mein faut ho, ke us ne Allah ke saath kisi ko shareek na kiya ho to wo zaroor jannat mein daakhil hoga ya (farmaya ke) wo jahannum mein daakhil nahi hoga*". Hazrat Abu Zar ne kaha: Agarche usne zina aur chori ka irtekaab kiya ho? Aap ne farmaya: "*Khwah wo chori aur zina ka murtakib hi kyou'n na ho*".[1215]

[3223] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Farishte lagataar ek-doosre ke baad aate-jaate hain. Kuch farishte raat ko aate hain aur kuch din ke waqt utarte hain. Ye sab namaz-e-fajr aur namaz-e-asr mein jamaa ho jaate hain. Phir jo farishte tum mein raat bhar rehte hain wo Allah ke huzoor jaate hain to Allah unse poochta hai, halaa'nke wo sab kuch jaanta hai. Tum ne mere bando'n ko kis haalat par choda? Wo arz karte hain: Ham ne unko (fajr ki) namaz padhte hue choda hai aur jab ham unke paas gae the, tab bhi wo namaz (e asr) padh rahe the*".[1216]

## Baab 7: Is hadees Ke Bayaan Mein Ke Jab Tum Mein Se Koi Aameen Kehta Hai To Farishte Bhi Aasmaan Mein Aameen Kehte Hain. Jab Is Tarah Dono Ki Zubaan Se Ek-saath Aameen Nikalti Hai To Bande Ke Tamaam Gunah Moaaf Ho Jaate Hain.

[3224] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ke liye ek (1) takiya taiyyaar kiya, jis par tasweere'n bani hui thee'n, goya wo munaqqash[1217] takiya tha. Aap ﷺ tashreef laae to logo'n ke darmiyan khade ho gae aur aap ke chehra-e-anwar ka rang tabdeel hone laga: Maine arz kiya: Allah ke Rasool ﷺ! Ham se kya ghalati hui hai? Rasool Allah ﷺ ne farmaya: "*Ye takiya kaisa hai?*" Maine arz kiya: Ye takiya aap ke liye maine taiyyaar kiya hai, taake aap us par aaraam farmaya kare'n. Aap ne farmaya: "*Kya tumhe'n maaloom nahi ke jis ghar mein tasweer ho us ghar mein farishte nahi aate aur jo tasweer banaae usey qiyaamat ke din azaab diya jaaega, aur Allah Ta'ala usse kahega: Jo tasweer tum ne banaai hai usey zinda karke dikhaao*".[1218]

[3225] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Maine Abu Talha ﷺ se suna, wo kehte the ke maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Farishte us ghar mein daakhil nahi hote jis mein kutta ho aur us mein bhi nahi jaate jis mein tasweer ho*".[1219]

[3226] Busr bin Saeed aur Obaidullah Khaulaani, jo Nabi ﷺ ke zauja-e-mohtarma Hazrat Maimoona ﷺ ke zer-e-tarbiyat the, un dono se Hazrat Zaid bin Khalid ﷺ ne bayan kiya, unhe'n Abu Talha ne khabar di, ke Nabi ﷺ ne farmaya: "*Farishte us ghar mein nahi jaate jis mein kisi jaandaar ki tasweer ho*". Busr bin Saeed ne kaha ke ek (1) dafa Hazrat Zaid bin Khalid ﷺ bimaar ho gae to ham unki timaardaari ke liye gae. Ham ne unke ghar mein ek (1) parda dekha jis mein tasweere'n thee'n. Maine Obaidullah Khaulaani se kaha: Kya unho'n ne hame'n tasaaweer ke mutaalliq khabar nahi di thi? Obaidullah ne jawab diya ke unho'n ne kaha tha, kapde ke nuqoos usse mustashna[1220]

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[1213] T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]

[1214] راجع: 521

[1215] راجع: 1237

[1216] راجع: 555

[1217] T: (مُنَقَّش) Jis par naqsh-o-nigaar ho'n [Rekhta]

[1218] راجع: 2105

[1219] Dekhiye: 3226 3322 4002 5949 5958

[1220] T: (مُسْتَثْنیٰ) Alag, judaa [Rekhta]

hain. Kya tum ne ye lafaaz nahi sune the? Maine kaha: Nahi. Unho'n ne bataaya: Kyou'n nahi, unho'n ne ye bhi bayan kiya tha.[1221]

[3227] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se Jibraeel ﷺ ne aane ka waada kiya, phir (wo na aae to Nabi ﷺ ne wajah poochi) unho'n ne bataaya: "*Ham us ghar mein nahi jaate jis mein tasweer ya kutta ho*".[1222]

[3228] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab imam* "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" *kahe to tum* "اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ" *kaho, kyou'nke jis ka kalaam farishto'n ke kalaam se ham-aahang*[1223] *ho jaae, uske saabeqa gunaah moaaf ho jaate hain*".[1224]

Faaeda: Is hadees ka ye matlab qat-an nahi ke muqtadi ko "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" nahi kehna chaahiye, balke imam ki itteba ka taqaaza hai ke mazkoora zikr imam ke saath hona chaahiye, jaisa ke aameen imam ke saath kahi jaati hai. Namaz mein imam ki mataaba-at[1225] ki jaati hai, mukhalifat aur musaabeqat[1226]sakht manaa hai. Imam se muwaafaqat[1227] sirf do (2) umoor mein hai. Ek (1) aameen kehne mein aur doosre "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" kehne mein. Is muwaafaqat ki fazilat ye hai ke isse saabeqa gunah moaaf ho jaate hain.

[3229] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs namaz ki wajah se kahee'n thehra rahe to saara waqt namaz hi mein shumaar hota hai aur farishte uske liye dua karte hain. Aye Allah! Uski maghfirat farma aur uspar raham farma. Ye silsila jaari rehta hai jab tak wo namaz se faarigh na ho ya be-wazoo na ho*".[1228]

[3230] Hazrat Ya'la bin Umaiyya se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko mimbar par ye aayat padhte hue suna hai: "Wo Pukaare'nge: Aye Maalik! (Tera parwardigaar hamaara kaam tamaam kar de to accha hai)".[1229]

(Raawi-e-hadees) Sufyan ne kaha ke Hazrat Abdullah bin Masood ﷺ ki qirat mein you'n hai: "وَنَادَوْ يَا مَالِ".[1230]

Faaeda: Jise aawaaz di jaae usey munaadi[1231] kehte hain, munaadi ke aakhir harf ko hazaf karna tarkheem[1232] kehlaata hai. Tarkheem ke baad munaadi ke eraab ki do (2) soorate'n hain. Uski zaati harkat hi ko mustaqil kar diya jaae aur doosri ye ke aakhri harf ko mustaqil qaraar de kar us par rafa'[1233] padha jaae. Hazrat Abdullah bin Masood ﷺ ne lafz-e-maalik (مالك) ko tarkheem se padha hai. Ab is lafz ko padhne ki teen (3) soorate'n hain: ❁ "يا مالك" (rafa' ke saath) ❁ "يا مال" (zer ke saath) ❁ "يا مالُ" (pesh ke saath) ye ikhtelaaf eraab ki hadd tak hai, maane mein koi tabdeeli nahi aati. Waazeh rahe ke maalik wo farishta hai jo dozakh ki jazal[1234] nigraani ke liye taenaat hai.

[3231] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne Nabi ﷺ se arz kiya: Kya aap par uhud ke din se sakht din bhi kabhi aaya hai? Aap ne farmaya: "*Maine tumhari qaum ki taraf se sakht takaleef ka saamna kiya hai, aur logo'n se sakht takleef jo maine uthaai wo a'qaba ke din thi. Jab maine khud ko Ibne Abd ya lail bin Abd Kulal ke saamne pesh kiya to usne meri khwahish ke mutaabiq jawaab na diya. Main ranjeeda mu'n chalta hua wahaa'n se lauta. (Mujhe hosh nahi tha ke kidhar jaa raha hoo'n?) Jab qarn tha-aa'lib* (قَرْنِ الثَّعالِبِ) *pohoncha to zara hosh aaya. Maine oopar sar uthaaya to dekha ke baadal se ek (1) tukde ne mujh par saaya kar diya hai. Phir maine dekha ke us mein Hazrat Jibraeel ﷺ maujood hain. Unho'n ne mujhe aawaaz di ke Allah Ta'ala ne wo jawaab sun liya hai jo aap ki qaum ne aap ko diya hai, aur usne aap ke paas pahaado'n ke farishte ko bheja hai. Aap usey kaafiro'n ke mutaalliq jo chaahe'n*

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[1221] راجع: 3225

[1222] Dekhiye: 5960

[1223] T: (ہَم آہَنگ) Ek-saath, yakjaa, muttahid [Rekhta]

[1224] راجع: 796

[1225] T: (مُتابَعَت) Pairawi, itteba, taabedaari [Rekhta]

[1226] T: (مُسَابَقَت) Muqaable par daudna, daudne mein ek-doosre se aage badhna [Rekhta]

[1227] T: (مُوافَقَت) Ittefaaq, baraabari, saath [Rekhta]

[1228] راجع: 176

[1229] Surah az Zukhruf: 77

[1230] Dekhiye: 3266 4819

[1231] T: (مُنادی) Elaan-e-aam ke liye is tarah aawaaz lagaane waala ke sab sun le'n [Rekhta]

[1232] T: (تَرْخِيم) Kisi kalme ke aakhir se kisi harf ya juzv ko door karna. Jaise maanind (مانند) se maan (مان) [Rekhta]

[1233] T: (رَفْع)

[1234] T: (جزل) Khushk indhan [Urduinc]

*hukum de'n? Phir mujhe pahaado'n ke farishte ne aawaaz di aur salaam kiya. Phir usne kaha: Aye Muhammad! Aap jo chaahe'n (main taameel-e-hukum ke liye haazir hu'n) Agar aap chaahe'n to makkah ke dono jaanib jo pahaad hain un par rakh du'n*". Nabi ﷺ ne farmaya: "*(Nahi) Balke main ummeed rakhta hoo'n ke Allah Ta'ala unki nasl se aise log paida karega jo sirf Allah wahdahu ki ibaadat kare'nge aur uske saath kisi ko shareek nahi thehrae'nge*".[1235]

Faaeda: Uqba, Mina ke maidaan mein ek (1) waadi ka naam hai. Isi tarah *qarn tha-aa'lib* bhi makkah se do (2) maraahil[1236] par waaqe hai. Taif mein sardaro'n ne aap se badtameezi ki aur aubaash[1237] ladko'n ko aap ke peeche lagaa diya. Unho'n ne aap ko patthar maare, ek (1) patthar aap ki edi par laga jisse aap zakhmi ho gae. Is qadar sataae jaane ke ba-wujood aap ne unke liye dua-e-khair ki, jo Allah Ta'ala ke yahaa'n qubool hui.

[3232] Hazrat Abu Ishaq Shaibaani رحمہ اللہ se riwayat hai, unho'n ne kaha ke maine Zirr bin Hubaish se Allah Ta'ala ke irshad-e-giraami: "Wo Do (2) Kamaano'n Ke Faasle Par, Balke Usse Bhi Qareeb-tar Ho Gaya. Phir Usne Wahee Ki Us (Allah ke) Bande Ki Taraf Jo Wahee Ki"[1238] ki tafseer poochi, to unho'n ne kaha: Hazrat Abdullah bin Masood رضی اللہ عنہ ko (unki asli soorat mein) dekha tha, unke che-sau (600) par the.[1239]

[3233] Hazrat Abdullah bin Masood رضی اللہ عنہ se riwayat hai, unho'n ne Allah Ta'ala ke irshad-e-giraami: "Bila-shubha Is (Rasool Allah) Ne Apne Rabb Ki Baaz Bohot Badi Nishaaniya'n Dekhee'n"[1240] ki tafseer karte hue farmaya ke aap ne ek (1) sabz qaaleen dekha tha, jis ne aasmaan ke kinaaro'n ko dhaanp liya tha.[1241]

[3234] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Jo shakhs daawa karta hai ke Muhammad ﷺ ne apne Rabb ko dekha to usne bohot badi (jhooti) baat ki, jabke aap ne to Hazrat Jibraeel علیہ السلام ko unki asli paidaaishi shakl-o-soorat mein is haalat mein dekha ke unho'n ne aasmaan ke kinaaro'n ko bhar diya tha.[1242]

[3235] Hazrat Masrooq se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha رضی اللہ عنہا se arz kiya: Is aayat-e-karima ke kya maane hain? "Phir Wo Utar Aaya. Phir Wo Do (2) Kamaano'n Ke Faasle Par, Balke Usse Bhi Qareeb-tar Ho Gaya".[1243] Hazrat Ummul Momineen Siddiqa-e-Kaaenaat رضی اللہ عنہا ne farmaya: Isse muraad Hazrat Jibraeel علیہ السلام hain, jo aap ke paas kisi insaan ki shakl mein aaya karte the, to us dafa wo apni asli soorat mein saamne aae aur unho'n ne tamaam kinaare dhaanp rakhe the.[1244]

Faaeda: In tamaam ahadees ka matlab ye hai ke Rasool Allah ﷺ ne Hazrat Jibraeel علیہ السلام ko unki asal shakl-o-soorat mein dekha, jis ne aasmaan ke kinaare bhar diye the, unke che-sau (600) par the aur unke do (2) paro'n ke darmiyaan itna faasla tha, jitna mashriq aur maghrib ke darmiyan hai. Aksar auqaat wo Hazrat Dihyah Kalbi aur kisi eraabi ki shakl mein aaya karte the. Sirf do (2) martaba apni shakl mein saamne aae. Ek (1) baar fizaa-e-aasmaan se utre aur doosri martaba Sidratul Muntaha par zaahir hue.

[3236] Hazrat Samra رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Maine aaj raat do (2) aadmi dekhe jo mere paas aae. Unho'n ne (mujh se) kaha: Jo shakhs aag raushna kar raha tha, wo maalik, jahannum ka daarogha tha. Main Jibraeel hoo'n aur ye Hazrat Mikaaeel hain*".[1245]

[3237] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab koi mard apni biwi ko apne bistar par bulaae aur wo na aae jiski wajah se khaawind raat bhar usse naaraaz rahe to farishta us aurat par subha tak laanat karte rehte hain*".

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[1235] Dekhiye: 7389
[1236] T: (مَراحِل) Marhala ki jamaa, theherne aur rawaangi karne ke muqamaat [Rekhta]
[1237] T: (أَوْباش) Aawaara, lofer, bad-chalan [Rekhta]
[1238] Surah an Najm: 9-10
[1239] Dekhiye: 4856 4857
[1240] Surah an Najm: 18
[1241] Dekhiye: 4858
[1242] Dekhiye: 3235 4612 4855 7380 7531
[1243] Surah an Najm: 8-9
[1244] راجع: 3234
[1245] راجع: 845

Shu'ba bin Hajjaaj, Abu Hamza, Ibne Dawood, aur Abu Muawiya ne Amash (أَعْمَشْ) se riwayat karne mein Abu A'waana ki mataaba-at ki hai.[1246]

[3238] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap farma rahe the: "*Mujh par wahee ka nuzool kuch arsa band raha. Us dauraan main kahee'n jaa raha tha, ke maine aasmaan se ek (1) aawaaz suni. Maine aasmaan ki taraf nazar uthaai to usi farishte ko dekha jo mere paas ghaar-e-hira mein aaya tha, ke wo zameen-o-aasmaan ke darmiyaan kursi par baitha hai. Main usey dekh kar is qadar ghabraya ke zameen par gir pada. Phir main apne ghar waalo'n ke paas aaya aur kaha: Mujhe kambal udhaa do, mujhe kambal udhaa do. To Allah Ta'ala ne ye aayaat utaaree'n:* Aye Kambal Odhne Waale! Khade Hojaao, Phir Unhe'n Mutanabbe[1247] Karo… Aur Butho'n Se Door Raho"[1248] tak.

(Raawi-e-hadees) Hazrat Abu Salama ne kaha ke aayat mein "الرُّجْزُ" se buth muraad hain.[1249]

[3239] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis raat mujhe meraaj hui, maine Hazrat Moosa* ﷺ *ko dekha ke wo gandumi rang, daraaz qaamat*[1250] *mazboot aur ghungraale*[1251] *baalo'n waale hain, goya wo qabila shanoo-ah* (شنوءہ) *ke mard hain. Aur maine Hazrat Isa* ﷺ *ko bhi dekha, ke wo miyaana qaamat*[1252]*, mutawassit*[1253] *badan, surkh-o-safed rangat aur seedhe baalo'n waalo'n hain*". Maine Maalik (farishte) ko bhi dekha jo dozakh ka daarogha hai aur dajjaal ko bhi dekha. Ye sab nishaniya'n Allah Ta'ala ne mujhe dikhlaaee'n. Chunache irshad-e-Baari Ta'ala hai: "Aye NabiQ Aap Unse Mulaqaat Ke Baare Mein Kisi Qism Ke Shak-o-Shubha mein Mubtalaa Na Ho'n"[1254] Hazrat Anas aur Abu Bakrah ﷺ ne Nabi ﷺ se you'n bayan kiya hai: "*Farishte dajjaal se madina taiyyaba ki hifaazat kare'nge*".[1255]

Faaeda: Shanoo-ah arab ke ek (1) qabile ka naam hai jiske log daraaz-qaamat the.

## Baab 8: Ausaaf-e-Jannat Ka Bayaan, Nez Us Amr Ki Saraahat Ke Wo Paida Ho Chuki Hai

Abul A'liya ne kaha "مُطَهَّرَةٌ" ke maane hain: Aisi hoore'n jo haiz, bol-o-baraaz[1256], aur thook se paak ho'ngi. "كُلَّمَارُزِقُوْا" ke maane hain: Jab ahle jannat ke paas ek (1) phal ke baad doosra laaya jaaega. "قَالُوا هَـذَا الَّذِي رُزِقْنَا مِن قَبْلُ" To wo kahe'nge ye to wohi phal hai jo hame'n pehle mil chuka hai. "وَأُتُوا بِهِ مُتَشَابِهًا" ke maane hain: Soorat Aur Rangat Mein Mile-jule, Lekin Zaaeqe Mein Mukhtalif Ho'nge.[1257] "قُطُوفُهَا دَانِيَةٌ"[1258] ke maane hain: Wo phal itne qareeb ho'nge ke ahle jannat hasb-e-mansha unhe'n tod sake'nge. "الْأَرَائِكِ"[1259] ke maane takht ke hain.

Imam Hasan Basri ﷺ ne kaha: Chehre ki tar-o-taazgi ko "نَضْرَةٌ" aur dil ki khushi ko "سُرُوْرًا" kaha jaata hai.

Mujahid ne kaha: "سَلْسَبِيْلًا"[1260] ka matlab hai: Tez behne waala paani "غَوْلٌ" ke maane dard-e-shikam[1261] ke hain. "يُنْزَفُوْنَ"[1262] ke maane hain: Unki aqal mein futoor[1263] nahi aaega.

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[1246] Dekhiye: 5193 5194

[1247] T: (مُتَنَبِّه) Aagaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [Rekhta]

[1248] Surah al Muddasir: 1-5

[1249] راجع: 4

[1250] T: (دراز قامَت) Jis ki jasaamat lambi ho, lambe qad ka [Rektha]

[1251] T: (گُھنگرالے) Ghunghar waale baal, bal (بَل) khaae hue baal [Rekhta] بَل= curve [RSB]

[1252] T: (مِیانَہ قامَت) Miyaana qad waala, mutawassit qad waala [Rekhta]

[1253] T: (مُتَوَسِّط) Darmiyaani, beech mein waaqe [Rekhta]

[1254] Surah as Sajda: 23

[1255] Dekhiye: 3396

[1256] T: (بُول و بَراز) Peshab-o-pakhaana [Rekhta]

[1257] T: Surah Baqara: 25 (Is paragraph mein jitni qurani aayaat (baghair reference ke) hain, wo sab Surah Baqara: 25 hi ki hain [RSB]

[1258] Surah al Haaqqa: 23

[1259] Surah Kahaf: 31

[1260] Surah al Insan: 18

[1261] T: (دَرْدِ شِکَم) Pait ka dard [Rekhta]

[1262] Surah as Saaffaat: 47

[1263] T: (فُتُور) Fitna, fasaad, kharaabi, khot, khalal [Rekhta]

Hazrat Ibne Abbas ﷺ ne farmaya: "دِهَاقًا"[1264] ke maane hain: Chalakte hue. "كَوَاعِبَ"[1265] ke maane hain: wo aurte'n jin ki chaati ubhri hui ho. "اَلرَّحِيْقُ"[1266] ke maane hain: Sharaab. "تَسْنِيْمٍ"[1267] ke maane hain: Wo arq jo ahle jannat ki sharaab ke oopar chidka jaaega. "خِتَامُهُ"[1268] ke maane hain: Uski mitti kastoori hogi. "نَضَّاخَتَانِ"[1269] Josh maarte hue do (2) chashme. "مَّوْضُوْنَةٍ"[1270] Buna hua. Usse "وَضِيْنُ النَّاقَةِ" bana hai. Yaane oontni ki jhool[1271] jo buni hoti hai. "الْكُوْبُ" ke maane "Jaam[1272] jis ka dasta[1273] na ho". Aur "اَلْأَبَارِيْقُ" wo aab-khora[1274] jin ke daste ho'n. Lafz "عُرُبًا"[1275] jis ka waahid "عَرُوْبٌ" hai, jaisa ke "صُبُوْرٌ" ki jama "صُبُرٌ" aati hai. Ahle makkah isey "عَرِبَةً", ahle madina "غَنِجَةً" aur ahle Iraq isey "شَكِلَةً" kehte hain. (Isse muraad ow aurat, jo apne khaawind par fareefta ho).

Hazrat Mujahid ne kaha: Rooh se muraad jannat aur acchi zindagi hai aur "الرَّيْحَانُ" ke maane rizq ke hain. "المَنْضُوْد" ke maane hain: kele[1276]. "المَخْضُوْد" ke maane phalo'n se chuki hui. Ye bhi kaha jaata hai ke jis ka kaanta na ho. "الْعُرُبُ" ke maane hain: wo aurte'n jo apne khaawindo'n ki mehboob aur pyaari ho'n. "مَسْكُوْبٍ"[1277] ke maane hain: Behta hua paani (aabshaare'n). "وَفُرُشٍ مَّرفُوْعَةٍ"[1278] Oopar tale biche hue bicchu ne. "لَغْوًا"[1279] ghalat aur "تَأْثِيْمًا"[1280] jhoot. "أَفْنَانٍ"[1281] ke maane hain: Daaliyaa'n. "وَجَنَى الْجَنَّتَيْنِ دَانٍ"[1282] dono baagho'n ka phal qareeb se toda jaaega. "مُدْهَآمَّتَانِ"[1283] ke maane hain: Seraabi ki wajah se siyaahi maael ho'nge.

[3240] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi faut ho jaata hai to usey uska thikaana subha-shaam dikhaya jaata hai. Agar wo jannati hai to jannat aur agar jahannumi hai to usey jahannum dikhaai jaati hai*".[1284]

[3241] Hazrat Imran bin Hussain ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maine jannat mein jhaank kar dekha to wahaa'n aksariyat fuqaraa ki thi aur jahannum mein jhaanka to wahaa'n aurte'n ziyaada thee'n*".[1285]

[3242] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ek (1) dafa ham Rasool Allah ﷺ ke pas the to aap ne farmaya: "*Maine ba-haalat-e-neend khud ko jannat mein dekha. Kya dekhta hoo'n ke wahaa'n ek (1) aurat mahel ke goshe mein wazoo kar rahi hai. Maine poocha: Ye mahel kiska hai? Farishto'n ne jawab diya: Ye Hazrat Umar bin Khattab ﷺ ka hai. Mujhe unki ghairat*[1286] *ka khayaal aaya to main peeche ki taraf waapas aagaya*". Is par Umar ﷺ ro pade aur arz kiya: Allah ke Rasool ﷺ! Kya main aap par ghairat kar sakta hoo'n.[1287]

Faaeda: Jannat mein wazoo karna mael-kuchail ke izaale ke liye nahi tha, kyou'nke jannat mein ye cheeze'n nahi ho'ngi, jinhe'n door kiya jaae. Balke aurat ka wazoo karna is liye tha ke uske husn mein izaafa ho jaae aur nooraaniyat pehle se ziyaada badh jaae.

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[1264] Surah an Naba: 34
[1265] Surah an Naba: 33
[1266] Surah al Mutaffifeen: 25
[1267] Surah al Mutaffifeen: 27
[1268] Surah al Mutaffifeen: 26
[1269] Surah ar Rahman: 66
[1270] Surah al Waaqea: 15
[1271] T: (جُھول) Oont bael waghaira ke oopar daalne ka kapda [Rekhta]
[1272] T: (جام) Pyaala, peene ka bartan [Rekhta]
[1273] T: (دَسْتہ) Koi cheez jo kisi doosri cheez ke saath pakadne ke liye lagi ho [Rekhta]
[1274] T: (آب خورَہ) Pyaala, paimaana, glass [Rekhta]
[1275] Surah al Waaqea: 37
[1276] T: Moz, banana [RSB]
[1277] Surah Waaqia: 31
[1278] Surah Waaqia: 32
[1279] Surah Waaqia: 25
[1280] Surah Waaqia: 25
[1281] Surah ar Rahman: 48
[1282] Surah ar Rahman: 54
[1283] Surah ar Rahman: 64
[1284] راجع: 1379
[1285] Dekhiye: 5198 6449 6546
[1286] T: (غَیرَت) Izzat-e-nafs ka lihaaz-o-khayaal, ehsaas-e-izzat [Rekhta]
[1287] Dekhiye: 3680 5227 7023 7025

[3243] Hazrat Abdullah bin Qais Ashari ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jannat mein kheme ki haqeeqat ye hai ke wo ek (1) khol-daar*[1288] *moti hoga jo oopar ko tees (30) meel tak buland hoga. Uske hark one mein momin ki biwiyaa'n ho'ngi jise doosre ahle jannat nahi dekh sake'nge*".

Ek (1) riwayat mein hai ke (Aap ﷺ ne farmaya:) "*Uski bulandi saath (60) meel hogi*".[1289]

[3244] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai ke maine apne nek bando'n ke liye wo cheeze'n taiyyaar kar rakhi hain, jinhe'n na kisi ki aankho'n ne dekha, na kaano'n ne suna aur na kabhi kisi insaan ke dil mein unka khayaal hi guzra. Agar chaahte ho to ye aayat padh lo:* Koi Nahi Jaanta Ke Uski Aankho'n Ki Thandak Ke Liye Kya-kya Cheez Chupa Kar Rakhi Gai Hain".[1290] [1291]

[3245] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sab se pehla giroh jo jannat mein daakhil hoga unki soorat chaudhwee'n raat ke chaand jaisi hogi. Wo na to wahaa'n thooke'nge, na balgham nikaale'nge, aur na bol-o-baraaz hi kare'nge. Unke bartan sone ke ho'nge aur unki kanghiyaa'n sone aur chaandi ki ho'ngi. Unki angeethiyo'n*[1292] *mein ood sulge ga aur unka paseena mushk jaisa hoga. Lataafat-e-husn*[1293] *ki wajah se un (biwiyo'n) ki pindliyo'n ka gooda, gosht ke oopar se dikhaai de ga. Un mein koi baahami ikhtelaaf nahi hoga, aur na dushmani hi rakhe'nge. Un sab ke dil ek (1) ho'nge aur wo subha-o-shaam Allah ki tasbeeh mein mashghool raha kare'nge*".[1294]

[3246] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Pehli jamaat jo jannat mein daakhil hogi unke chehre badr-e-muneer ki tarah chamakte ho'nge aur jo unke baad daakhil ho'nge wo jagmagaate sitaaro'n ki tarah ho'nge. Un sab ke dil (ulfat aur mohabbat mein) ek (1) Shakhs ke dil ki tarah ho'nge. Un mein na kisi baat ka ikhtelaaf hoga aur na baahami*[1295] *dushmani. Un mein se har-ek ke liye do-do (2-2) biwiyaa'n ho'ngi. Lateef husn ki wajah se unki pindliyo'n ka maghz gosht ke oopar se dikhaai de ga. Wo subha-o-shaam Allah ki tasbeeh-o-tehleel kare'nge. Na kabhi bimaar ho'nge aur na naak se rezish*[1296] *hi giraae'nge. Unke bartan sone-chaandi ke aur unki kanghiyaa'n sone ki ho'ngi. Unki angeethiyo'n mein ood sulagta hoga*" …raawi Abul Yamaan ne kaha ke "اَلْأَلَّوَّةُ" se muraad ood hindi hai… "*Aur unka paseena mushk (kastoori) jaisa hoga*". Imam Mujahid ne kaha: "اَلْإِبْكَارُ" se muraad awwal fajr aur "اَلْعَشِيُّ" se muraad sooraj ka is qadar dhal jaana hai ke wo ghuroob hota nazar aae.[1297]

[3247] Hazrat Sahal bin Saad ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Yaqeenan meri ummat mein se sattar-hazaar (70,000) ya saat-lakh (700,000) aadmi ek-saath jannat mein daakhil ho'nge. Unke chehre chaudhwee'n raat ke chaand ki tarah (pur-noor) ho'nge*".[1298]

[3248] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ko ek (1) reshmi jubba bataur-e-thofa pesh kiya gaya, jabke aap resham pehenne se manaa farmate the. Log (uski umdagi aur banaawat dekh kar) bohot khush hue to aap ne farmaya: "*Us zaat ki qasam, jiske haath mein Muhammad ﷺ ki jaan hai! Hazrat Saad bin Moaaz ﷺ ko jannat mein milne waale roomaal isse kahee'n ziyaada khoobsoorat hain*".[1299]

[3249] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ki khidmat mein ek (1) reshmi kapda pesh kiya gaya to log uski khoobsoorti aur narmi dekh kar bohot khush hue. Rasool Allah ﷺ ne farmaya: "*Jannat mein Saad bin Moaaz ﷺ ke roomaal isse behtar aur Afzal hain*".[1300]

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[1288] T: (خول دار) Wo shae jis mein beech ka hissa khaali ho, khokhla [Rekhta]
[1289] Dekhiye: 4879
[1290] Surah as Sajdah: 17
[1291] Dekhiye: 4779 4780 7498
[1292] T: (اَنْگِیٹھی) Lohe waghaira ya mitti ka wo bartan jis mein koyla sulgaate hain [Rekhta]
[1293] T: (لَطافَت حُسن) (husn ki) nafaasat, paakeezgi, nazaakat, khoobsoorti, raunaq [RSB]
[1294] Dekhiye: 3246 3254 3327
[1295] T: (باہمی) Aapas ki, saath ki, ek-doosre ki [Rekhta]
[1296] T: (ریزش) Zukaam ya nazle ka behna [Rekhta]
[1297] راجع: 3245
[1298] Dekhiye: 6543 6554
[1299] راجع: 2615
[1300] Dekhiye: 3802 5836 6640

[3250] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jannat mein ek (1) koode ki miqdaar jagah duniya aur duniya ki har cheez se behtar hai*".[1301]

Faaeda: Koode ko is liye zikr kiya hai jab sawaar ghode se neeche utarne ka iraada karta hai to pehla apna kooda zameen par phenkta hai, taake us jagah par aur koi qabza na kare. Jannat mein koode ki miqdaar jagah duniya-o-maa-feeha se behtar hai, kyou'nke ye jagah hamesha rahegi aur kabhi fanaa se do-chaar nahi hogi. Iske bar-aks duniya aur uski har cheez faani hai aur tabaahi se do-chaar hone waali hai.

[3251] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jannat mein ek (1) darakht itna bada hai ke agar sawaar uske saae mein sau (100) baras tak chalta rahe, ta bhi usey tae na kar sakega*".

[3252] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jannat mein ek (1) aisa darakht hai jiske saae mein sawaar sau (100) saal tak chalta rahega. Agar tum uski sadaaqat chaahte ho to Allah ka ye irshaad padh lo:* "Aur Lambe-lambe Saae"[1302]".[1303]

[3253] "*Beshak jannat mein tumhari kamaan rakhne ki jagah har us cheez se behtar hai, jis par sooraj tuloo ya ghuroob hota hai*".[1304]

[3254] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sab se pehla giroh jo jannat mein daakhil hoga unke chehre badr-e-muneer ki tarah raushan ho'nge. Unke baad jo giroh daakhil hoga unke chehre aasmaan mein raushan sitaare ki tarah taabnaak*[1305] *ho'nge. Unke baad jo giroh daakhil hoga unke chehre aasmaan mein raushan sitaare ki tarah taabnaak ho'nge. Sab ke dil ek-jaise ho'nge. Un mein na to baaham bughz-o-fasaad hoga na hasan-o-enaad hoga. Har jannati ki hoor-e-aen mein se do (2) biwiyaa'n hogi. Wo is qadar haseen ke unki pindliyo'n ka gooda haddi aur gosht ke oopar se dekha jaa sakega*".[1306]

[3255] Hazrat Baraa se riwayat hai, wo Nabi ﷺ se bayan karte hain ke jab saahebzaada Ibrhim ﷺ faut hua to Aap ﷺ ne farmaya: "*Jannat mein uske liye ek (1) doodh pilaane waali hai (jo usey doodh pilaati hai)*".[1307]

[3256] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ahle jannat baalaai manzil waalo'n ko is tarah dekhe'nge jis tarah log aasmaan ke mashriqi ya maghribi kinaare par chamakta hua sitaara dekhte hain, kyou'nke ahle jannat ka aapas mein farq me maraatib zaroor hoga*". Logo'n ne arz kiya: Allah ke Rasool ﷺ! Ye to Ambiya ﷺ ke muqaam hain, unke maraatib par koi aur nahi pohonch sakta? Aap ne farmaya: "*Kyou'n nahi, us zaat ki qasam jis ke haath mein meri jaan hai! Jo log Allah par imaan laae, aur rasoolo'n ki tasdeeq ki (wo yaqeenan un maraatib ko haasil kare'nge)*".[1308]

## Baab 9: Jannat Ke Darwaaze Ka Bayaan

Nabi ﷺ ne farmaya: "*Jis ne Allah ke raaste mein kisi cheez ka joda kharch kiya, usey jannat ke darwaaze se bulaya jaaega*". Iske mutaalliq Hazrat Ubadah bin Saamit ﷺ ne bhi Nabi ﷺ se hadees bayan ki hai.

[3257] Hazrat Sahal bin Saad ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jannat ke aath (8) darwaze hain. Un mein se ek (1) darwaze ka naam "Raiyyaan" hai. Us mein se sirf rozadaar hi daakhil ho'nge*".[1309]

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[1301] راجع: 2794

[1302] Surah al Waaqea: 30

[1303] Dekhiye: 4881

[1304] راجع: 2793

[1305] T: (تَابْنَاک) Raushan, chamakdaar [Rekhta]

[1306] راجع: 3245

[1307] راجع: 1382

[1308] Dekhiye:6556

[1309] راجع: 1896

## Baab 10: Jahannum Ke Ausaaf Aur Us Amr Ki Saraahat Ke Wo Paida Ho Chuki Hai.

"غَسَّاقًا"[1310] ahle jahannum ke jism se nikalne waale badbudaar maadde ko kehte hain. Kaha jaata hai ke uski aankh beh rahi hai, zakhm beh raha hai. "غَسَاقَ" aur "غَسِيْقُ" dono ek (1) hi cheez hain. "غِسْلِيْنٍ"[1311] kisi cheez ko dhoya jaae to jo cheez bar-aamad[1312] ho wo "غِسْلِيْنٍ" se mustaq[1313] hai, "فِعْلِيْنٌ" jo aadmi yaa oont ke zakhm se nikle.

Hazrat Ikrima ne kaha: "حَصَبُ جَهَنَّمَ"[1314] Habshi zuban mein iske maane indhan ke hain. Doosre ne kaha: Iske maane hain: Tund-hawaa aur aandhi aur "حَاصِبًا" usko bhi kehte hain jo hawaa udaa kar laae. Isi se "حَصَبُ جَهَنَّمَ" bana hai, yaane dozakh mein jho'nke jaae'nge. Wo uska indhan bane'nge. Kaha jaata hai "حَصَبَ فِيْ الْأَرْضِ" wo zameen mein door chala gaya. "حَصَبُ", "حَصْبَاءِ الْحِدَارَةِ" se nikla hai. Yaane pathreeli kankariyaa'n. "صَدِيْدٍ" Khoon aur peep. "خَبَتْ" Wo bujh jaaegi. "تُورُوْنَ" Tum sulgaate ho. Kaha jaata hai أَوْرَيْتِ yaane maine aag sulgaai. "لِلْمُقْوِيْنَ" musaafiro'n ke liye. Ye lafz "قِيٌّ" se nikla hai, jiske maane hain. Chatiyal maidaan.

Hazrat Ibne Abbas ﷺ ne "صِرَاطِ الْجَحِيْمِ"[1315] ke mutaalliq kaha: Iske maane hain: Dozakh ka beech aur dozakh ka wasth. "لَشَوْبًا مِّنْ حَمِيْمٍ" [1316] unke khane mein garam paani milaaya jaaega jo khaulta hoga. "زَفِيْرٌ وَشَهِيْقٌ" [1317] ba-aawaaz-e-buland rona aur aahista se rona hai. "وِرْدًا" [1318] pyaase. "غَيًّا" [1319] nuqsaan aur khasaara.

Imam Mujahid ne kaha: "يُسْجَرُوْنَ"[1320] un par aag jalaai jaaegi, yaane wo indhan bane'nge. "وَنُحَاسٌ"[1321] ke maane hain, taamba, jo (pighla kar) unke saro'n par daala jaaega. "ذُوْقُوْا"[1322] ke maane hain: Dekho aur tajraba karo. Ye mu'n se chakhne ke maane mein nahi hai. "مَارِجٌ"[1323] khaalis aag. "مَرَجَ الْأَمِيْرُ رَعِيَّتَهُ" us waqt kaha jaata hai jab ameer apni raiyyat[1324] ko chod de ke wo ek-doosre par zulm kare'n. "مَرِيْجٍ"[1325] mila hua, mushtaba. Kaha jaata hai: "مَرَجَ الْبَحْرَيْنِ" [1326] dono samandaro'n ko mila diya. Ye lafz "مَرَجَتَ دَابَّتَكَ" se mushtaq hai. Iske maane hain: toone apna jaanwar chod diya.

[3258] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) safar mein the to aap ne (moazzin se) farmaya: "*Namaz ko thanda karke padho*". Phir faramaya: "*Waqt ko thanda ho lene do*". yahaa'n tak ke teelo'n ke neeche saaya utar aaya. Phir aap ne farmaya: "*Namaz thande auqaat mein padha karo kyou'nke garmi ki shiddat jahannum ki bhaap se hai*".[1327]

[3259] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Namaz (e zohar) thande waqt mein padha karo, kyou'nke garmi ki shiddat dozakh ke josh-o-kharosh se hai*".[1328]

[3260] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jahannum ne apne rabb ke huzoor shikaayat ki to arz kiya: Aye mere Rabb! Mere ek (1) hisse ne doosre ko khaa liya hai to Allah Ta'ala neusey do (2) saans lene ki ijaazat de di. Ek (1) saans sardiyo'n mein aur ek (1) saans garmiyo'n mein. Tum jo sakht garmi ya sakht sardi paate ho wo usi wajah se hai*".[1329]

[3261] Abu Jamrah Zubai (جَمْرَةَ الضُّبَعِيِّ) se riwayat hai, unho'n ne kaha ke makkah mukarrama mein Hazrat Ibne Abbas ﷺ ki khidmat mein baitha karta tha. Wahaa'n mujhe bukhar aane laga to unho'n ne farmaya: Is bukhaar ko zamzam ke paani se thanda karo. Kyou'nke Rasool Allah ﷺ ka irshad hai: "*Bukhar, dozakh ki bhaap ke asar se hota hai, is liye*

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[1310] Surah an Naba: 25
[1311] Surah al Haaqqa: 36
[1312] T: (بَرْ آمد) Baahar aaya hua, nikaala hua, khurooj [Rekhta]
[1313] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]
[1314] Surah al Ambiya: 98
[1315] Surah as Saaffaat: 23
[1316] Surah as Saaffaat: 67
[1317] Surah Hud: 106
[1318] Surah Maryam: 86
[1319] Surah Maryam: 59
[1320] Surah Ghaafir: 72
[1321] Surah ar Rahman: 35
[1322] Surah al Hajj: 22
[1323] Surah ar Rahman: 15
[1324] T: (رَعِيَّت) Riaaya, wo log jo baadshah ya raja ki sultanat mein aabaad ho'n [Rekhta]
[1325] Surah Qaaf: 5
[1326] Surah ar Rahman: 19
[1327] راجع: 535
[1328] راجع: 538
[1329] راجع: 537

*usey aam paani ya zamzam ke paani se thanda kar liya karo*". (Raawi-e-hadees) Hazrat Hamaam (هَمَّام) ko paani ke mutaalliq ye shak hua hai.

[3262] Hazrat Raafe bin Khadeej ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye kehte hue suna: "*Bukhaar, jahannum ke josh maarne ke asar se hota hai, is liye usey paani se thanda kar liya karo*".[1330]

[3263] Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne farmaya: "*Bukaar, jahannum ki bhaap ke asar se hota hai, lehaaza tum usey paani se thanda karo*".[1331]

[3264] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Bukhaar, dozakh ke josh-o-kharosh ki wajah se aata hai, lehaaza usey paani se thanda kar liya karo*".[1332]

Faaeda: Safraawi Bukhaari mein thande paani se ghusl karna mufeed hai. Aak-kal shadeed bukhaar ki haalat mein doctor hazraat mareez ke sar par barf se thandi ki hui pattiyaa'n rakhne ka mashwara dete hain aur mareez ke haath-paao'n thande paani se dhone ki talqeen karte hain. Lekin ye ilaaj har qism ke bukhaar ka nahi, balke garmi ke bukhaar mein aisa karna behtar hai. Rasool Allah ﷺ ne ahle hijaaz aur uske qurb-o-jawaar mein rehne waalo'n ko ye ilaaj bataaya hai. Kyou'nke unhe'n ba-kasrat garmi se bukhaar hota tha. Lehaza aise mareez ke liye thande paani se ghusl karna mufeed hai.

[3265] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tumhari duniya ki aag, jahannum ki aag ka sattarwaa'n (70th) hissa hai*". Arz kiya gaya: Allah ke Rasool ﷺ! Ye duniya ki aag hi kaafi thi. Aap ne farmaya: "*Wo aag is par unhattar (69) hisse ziyaada kardi gai hai aur uska har hissa duniya ki aag ke baraabar garam hai*".

Faaeda: Duniya ki aag, dozakh ki aag ka sattarwa'n (70th) hissa hone ka matlab ye hai ke saari duniya ki aag jise log jalaate hain agar usey jamaa kiya jaae to ye dozakh ki aag ka ek (1) hissa hoti hai, aur dozakh ki aag us aag se sattar (70) guna ziyaada garam hai.

[3266] Hazrat Ya'la bin Umaiyya ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko mimbar par ye aayat tilaawat karte hue suna: "Dozakhi Aawwaz De'nge. Aye Maalik!"[1333] [1334]

[3267] Hazrat Usama bin Zaid ﷺ se riwayat hai, unse kaha gaya: Agar aap falaa'n (Hazrat Usman ﷺ) ke paas jaae'n aur unse baat kare'n. Us par Hazrat Usama ﷺ ne kaha: Tum log ye samajhte ho ke main unse tumhare saamne hi guftagu karu'nga. Main unse tanhaai mein baat karta hoo'n, taake kisi qism ke fasaad ka darwaaza na khule. Main ye bhi nahi chahta ke sab se pehle main hi ftine ka darwaza kholu'n. Main Rasool Allah ﷺ se ek (1) hadees sunne ke baad ye bhi nahi kehta ke jo shakhs mera haakim hai wo sab logo'n se behtar hai. Logo'n ne poocha: Aap ne Rasool Allah ﷺ ko kya farmate suna hai? Hazrat Usama ﷺ ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Qiyamat ke din ek (1) shakhs ko laaya jaaega aur usey jahannum mein daal diya jaaega, to dozakh mein uski antdiyaa'n nikal pade'ngi aur wo is tarah ghoomta phirega jis tarah gadha apni chakki ke gird ghoomta hai. Phir ahle jahannum uske paas jamaa ho kar kahe'nge. Aye Falaa'n! Tera kya haal hai? Kya tu hame'n acchi baato'n ka hukum na deta tha aur bure kaamo'n se na rokta tha? Wo jawaab de ga: Haa'n, main tumhe'n acchi baato'n ka hukum deta tha, magar khud un par amal nahi karta tha aur tumhe'n bure kaamo'n se rokta tha, magar khud unka murtakib hota tha*".

Is hadees ko Ghundar ne Shu'ba se aur unho'n ne Amash se bayan kiya hai.[1335]

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[1330] Dekhiye: 5726
[1331] Dekhiye: 5725
[1332] Dekhiye: 5726
[1333] Surah az Zukhruf: 77
[1334] راجع: 3230
[1335] Dekhiye: 7098

## Baab 11: Iblees Aur Uske Lashkar Ka Bayaan

Mujahid ne kaha: "وَيُقْذَفُوْنَ"[1336] aur unhe'n phenka jaata hai. "دُحُوْرًا"[1337] ke maane hain: Dhutkaare hue. "وَاصِبٌ" hamesha.

Ibne Abbas ne kaha: "مَدْحُوْرًا"[1338] ke maane hain: Raainda hua, mardood. "مَرِيْدًا"[1339] ke maane sarkash aur shareer ke hain. "بَتَّكَهُ" ke maane hain: Usko kaat daala. "وَاسْتَفْزِزْ" halka karde. "بِخَيْلِكَ"[1340] apne sawaaro'n ko. Aur "رَجْلُ" ke maane hain: Pyaade[1341]. "اَلرَّجْلُ" ka waahid "رَجِلٌ" hai, jaisa ke "صَحْبٍ" ka mufrad[1342] "صَاحِب" hai. Aur "تَجْر" ka waahed "تَاجِر" hai. "لَأَحْتَنِكَنَّ"[1343] main jadd se ukhaad du'nga. "قَرِيْنٌ"[1344] shaitan.

[3268] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Nabi ﷺ par jaadu kiya gaya to aap ko ye mehsoos hota tha ke aap ne koi kaam kiya hai, halaa'nke wo na kiya hota tha. Phir aap ne ek (1) din dua farmaai. Phir dua farmaai (khoob dua farmaai). Uske baad aap ne (mujh se) farmaya: "*(Ayesha!) Kya tumhe'n maaloom hai ke Allah Ta'ala ne aaj mujhe aisi cheez bataai hai jis mein meri shifa hai. Mere paas do (2) aadmi aae. Un mein se ek (1) mere sar ke paas aur doosra mere paao'n ke paas baith gaya. Ek (1) ne doosre se kaha: Inhe'n kya takleef hain? Usne kaha: Ye seher-zada*[1345] *hain. Usne kaha: In par kisne jaadu kiya hai? Doosre ne kaha: Labeed bin Aasim (yahoodi) ne. Usne kaha: Kis cheez mein jaadu kiya hai? Doosre ne jawab diya: Kanghi, baalo'n aur nar-khajoor ke khoshta-e-post mein*[1346]*. Usne kaha: Ye kaha'n rakha hai? Doosre ne jawab diya: zarwaan naami kooe'n mein*". Uske baad Nabi ﷺ kooe'n ke paas tashreef le gae aur waapas aakar Hazrat Ayesha ﵂ se farmaya: "*Wahaa'n ki khajoore'n shayateen ke sar ki maanind hain*". Hazrat Ayesha ﵂ farmati hain ke maine arz kiya: Kya aap ne usey baahar nikaala hai? Aap ne farmaya: "*Nahi, Allah Ta'ala ne mujhe shifa de-di hai aur mujhe andesha hai ke usse logo'n mein fasaad phailega*". Uske baad wo kooaa'n band kar diya gaya.[1347]

[3269] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi soya hua hota hai to shaitan uski guddi par teen (3) girhe'n*[1348] *lagaa deta hai aur har girah par ye afsoo'n phoonk*[1349] *deta hai ke abhi bohot raat baaqi hai. Is liye soe raho. Lekin agar wo bedaar ho kar Allah ka zikr kare to ek (1) girah khul jaati hai. Phir jab wazoo karta hai to doosri girah khul jaati hai. Phir jab namaz-e-fajr padhta hai to teesri girah bhi khul jaati hai aur wo subha ko khush-mizaaj aur hashshaash*[1350] *dil rehta hai, ba-soorat-e-deegar wo bad-mizaaj aur sust rehkar apna din guzaarta hai*".[1351]

Faaeda: Sar ki guddi ki takhsees is liye hai ke ye shaitan ke tasarruf ka mahel hai aur shaitani amal-dakhal ko ye jagah jald qubool karti hai. Insan ki guddi par girah lagaa kar usey khair-e-kaseer se mehroom karna uski aisi gandi sifaat se hai jo intehaai mazmoom[1352] aur qaaabil-e-nafrat hain.

[3270] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke paas ek (1) aise aadmi ka zikr kiya gaya jo raat se le kar subha tak soya raha. Aap ne farmaya: "*Uske dono ya ek (1) kaan mein shaitaan ne peshaab kar diay hai*".[1353]

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[1336] Surah as Saaffaat: 8
[1337] Surah as Saaffaat: 9
[1338] Surah al A'raaf: 18
[1339] Surah an Nisa: 117
[1340] Surah al Isra: 64
[1341] T: (پیادَہ) Baghair sawaari ke, paidal, paidal fauj ka sipaahi [Rekhta]
[1342] T: (مُفرَد) Alaaheda, alag, tanha [Rektha]
[1343] Surah al Isra: 62
[1344] Surah az Zukhruf: 36
[1345] T: (سحر زدَہ) Jis par jaadu hua ho [Rekhta]
[1346] T: Kanghe mein, kataan mein, aur khajoor ke khushk khoshe ke ghilaaf mein (Maine ye tarjuma Darul Ilm, Mumbai se Maulana Daud Raz ﵀ ke tarjuma ke saath chapi Saheeh Bukhari se liya hai) [RSB]
[1347] راجع: 3175
[1348] T: Girah (gaanth) ki jamaa [RSB], girah lagaana=gaanth baandhna [Rekhta]
[1349] T: (اَفْسُون پُھونکنا) Chaal chalna, fareb mein daalna, jaadu ka mantar kisi shakhs par dam karna [Rekhta]
[1350] T: (بَشّاش) Tar-o-taaza, shadaab, khush [Rekhta]
[1351] راجع: 1142
[1352] T: (مَذمُوم) Bura, badd, kharaab [Rekhta]
[1353] راجع: 1144

[3271] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum mein se koi apni biwi ke paas aae aur bismillah padh kar ye dua kare:*"

اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

"*Aye Allah! Hame'n shaitan se alaaheda rakh aur tu jo aulaad hame'n inaayat farmae usey bhi shaitan se door rakh*". "*Phir agar unhe'n baccha diya gaya to shaitan usey koi nuqsaan nahi pohoncha sakega*".[1354]

[3272] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab sooraj ka kinaara nikal aae to namaz na padho, jab tak wo poori tarah numaayaa'n na ho jaae aur jab ghuroob hone lagey to bhi us waqt tak namaz na padho jab tak bilkul ghuroob na ho jaae*".[1355]

[3273] "*Sooraj ke tuloo-o-ghuroob ke waqt namaz na padho kyou'nke wo shtaian ke dono seengo'n ke darmiyan se tuloo hota hai*".

(Raawi ka bayan hain:) Main nahi jaanta ke Hisham ne shaitan (شَيْطَانٍ) kaha ya ash-shaitan (الشَّيْطَانِ) kaha.[1356]

[3274] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab tum mein se koi namaz padh raha ho aur koi cheez uske aage se guzre to usko guzarne se manaa kare. Agar wo inkaar kare to wo dobaara roke. Agar phir bhi inkaar kare to ab uske saath lad-pade, kyou'nke bila-shubha wo shaitan hai*".[1357]

[3275] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Mujhe Rasool Allah ﷺ ne ek (1) martaba fitraane ki nigahdaasht[1358] par muqarrar farmaya to mere pas koi aane waala aaya, aur dono haath bhar kar ghalla lene laga. Maine usey pakad liya aur kaha: Main tujhe Rasool Allah ﷺ ke paas zaroor le kar jaau'nga, phir unho'n ne poori hadees zikr ki. Aakhir-kaar us (chor) ne kaha: Jab tu apne bisar par sone lagey to aayat al kursi padh liya kar. Uski barkat se Allah Ta'ala tumhari hifaazat karta rahega aur subha tak shaitan tumhare qareeb nahi aasakega. Nabi ﷺ ne ye maajra sun kar farmaya: "*Tha wo bohot jhoota, lekin tujh se sach keh gaya hai, wo shaitan tha*".[1359]

Faaeda: Mazkoora hadees se aayat al kursi ki azmat ka pataa chala, ke ye aayat ism-e-aazam hai. Yehi wajah hai ke raat ke waqt padhne waale ki khud Allah Ta'ala hifaazat karta hai. Ye wazeefa agarche shaitan ka bataaya hua hai, lekin agar Rasool Allah ﷺ uski taaeed-o-tasdeeq na farmate to kisi kaam ka nahi tha. Agarche aayat-e-qurani par mushamil hai, nez ye bhi maaloom hua ke amaliyaat ke maidaan mein khud-saakhta auzaaf-o-auraad bekaar hote hain, jabke Rasool Allah ﷺ ki taaeed unhe'n haasil na ho. Hame'n chaahiye ke Masnoon wazaaif ko apni zindagi ka maamool banaae'n. والله المستعان

[3276] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Shaitan tum mein se kisi ke paas aata hai aur usse kehta hai: Ye kis ne paida kiya? Wo kisne paida kiya? Hatta ke sawaal karne lagta hai ke tere Rabb ko kisne paida kiya? Lehaza jab naubat yahaa'n tak pohonch jaae to Allah Ta'ala ki panaah mein aana chaahiye aur us shaitaani khayaal ko tark kar dena chaahiye*".

[3277] Hazrat Abu Huraira ﷺ se hi ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab ramzan ka mahina aata hai to jannat ke darwaze chaupat khol diye jaate hain aur jahannum ke darwaaze bilkul band kar diye jaate hain, aur shayateen ko bhi paaband-e-salaasil (qaid) kar diya jaata hai*".[1360]

[3278] Hazrat Ubai bin Kaab ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Hazrat Moosa* ﷺ *ne apne rafeeq-e-safar se farmaya: Hamara naashta laao. To usne kaha: Dekhiye! Jab ham ne chattaan ke paas padaao kiya tha to main machli wahee'n bhool gaya. Aur mujhe usey yaad rakhne se sirf shaitan ne ghaafil rakha.*

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[1354] راجع: 141
[1355] راجع: 583
[1356] راجع: 582
[1357] راجع: 509
[1358] T: (نِگہداشت) Nigraani, hifaazat [Rekhta]
[1359] راجع: 2311
[1360] راجع: 1898

*Hazrat Moosa ﷺ ko us waqt tak koi thakaawat mehsoos na hui jab tak us jagah se aage na guzar gae jiska Allah Ta'ala ne unhe'n hukum diya tha*".[1361]

[3279] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko dekha aap ne mashriq ki jaanib ishaara karke farmaya: "*Fitna yahaa'n se hai. Fasaad isi jagah se barpa hoga, jaha'n se shaitaan ka seeng tuloo hota hai*".[1362]

Faaeda: Isse muraad sar-zameen-e-iraq hai, jo madina taiyyaba se mashriq ki jaanib hai aur shuroo se aaj tak fitno'n ki aamaajgaah[1363] hai.

[3280] Hazrat Jaabir ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab raat shuru ho ya raat ka andhera chaa jaae to apne baccho'n ko baahar nikalne se rok lo. Kyou'nke us waqt shayateen phail jaate hain. Phir jab raat ka kuch hissa guzar jaae to us waqt baccho'n ko chod do, nez bismillah padh kar dawaza band karo, bismillah padh kar hi chiraag gul-karo aur Allah ka naam le kar mashkeeze ka mu'n band karo. Phir Allah ka naam le kar khaane ka bartan dhaanp do, khwah (dhakkan ke alaawa) koi aur cheez rakh do*".[1364]

Faaeda: Raat ke waqt shayateen ke phailne ka sabab ye bayan kiya jaata hai ke raushni ki nisbat andhere mein unki harkaat ziyaada mutamakkin[1365] hoti hain. Wo andhere mein faaeda uthaate hain aur raushni ko makrooh jaante hain. Isi tarah har siyaah cheez ko wo accha jaante hain. Rasool Allah ﷺ ne siyaah kutte ko shaitan kaha hai, uski wajah bhi uska siyaah cheez se maanoos hona hai.

[3281] Hazrat Safiya bint Huyai ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ motakif[1366] the, to main ek (1) raat aap se mulaqaat ke liye aai aur aap se baate'n karti rahi. Phir main uthi aur apne ghar jaane lagi to aap bhi mere saath uthe, taake mujhe ghar chod aae'n. Unki rihaaish Hazrat Usama bin Zaid ﷺ ki haweli mein thi. Us dauraan mein do (2) ansari mard wahaa'n se guzre. Jab unho'n ne Nabi ﷺ ko dekha to tezi se chalne lagey. Tab Rasool Allah ﷺ ne unse farmaya: "*Apni jagah theher jaao, ye meri biwi Safiyya bint Huyai hai*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! SubhanAllah (ham aisa-waisa gumaan kar sakte hain?) Aap ne farmaya: "*Shaitan, insan ke andar khoon ki tarah daudta rehta hai, mujhe andhesha hua, mabaada tumhare dilo'n mein koi buraai ya aur koi cheez daal de*".[1367]

Faaeda: Insan ke jism mein shaitan ka gardish karna haqeeqat par mahmool hai, Allah Ta'ala ne usey insaan ke jism mein khoon ki tarah gardish karne ki quwwat di hai jabke kuch ulama ka khayaal hai ke wo kasrat-e-wasaawis ki bina par insaan ke saath laga rehta hai aur usse alaaheda nahi hota. Shaitani waswasa-andaazi se hame'n chaukas rehna chahiye. Wo bade khufiya aur lateef-andaaz se logo'n ko gumrah karta hai, uski khufiya daseesa-kaari ko Quran-e-Kareem ki aakhri surah mein bayan kiya gaya hai.

[3282] Hazrat Sulaiman bin Surd ﷺ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ke paas baitha hua tha, itne mein do (2) aadmi ek-doosre se gaali-galoch karne lagey. Phir un mein se ek (1) ka chehra surkh ho gaya aur rage'n phool gaee'n to Nabi ﷺ ne farmaya: "*Main aisi duaa jaanta hoo'n, agar ye shakhs usey padh le to uska ghuss jaata rahe. Ye (shakhs)* "أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ" *padh le to uska ghussa khatam ho jaaega*". Logo'n ne us shakhs se kaha ke Nabi ﷺ ne farmaya ke tu shaitan se Allah Ta'ala ki panaah talab kar. Usne kaha: Kya main diwaana hoo'n (ke shaitan se panaah maangu'n?)[1368]

[3283] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Agar tum mein se koi apni biwi ke paas aana chaahe to kahe:*"

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[1361] راجع: 74
[1362] راجع: 3104
[1363] T: (آماجْ گاہ) Maidaan, maidaan-e-jung, kisi kaifiyat waghaira ke waarid hone ki jagah [Rekhta]
[1364] Dekhiye: 3304 3316 5623 5624 6295 6296
[1365] T: (مُتَمَكِّن) Taaqatwar, saaheb-e-ikhtiyaar [Rekhta]
[1366] T: (مُعْتَكِف) Etekaaf karne waala [Rekhta]
[1367] راجع: 2035
[1368] Dekhiye: 6048 6115

اَللّٰهُمَّ جَنِّبْنِيْ الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِيْ.

"*Aye Allah! Mujhe shaitan se door rakh aur shaitan ko us aulaad se door rakh jo tu mujhe ataa kare". "Agar us sohbat se koi baccha paida hua to shaitan koi nuqsaan nahi pohoncha sakega aur na us par qaabu hi paa sakega".* Ham se Amash (أَعْمَشْ) ne bayan kiya, unse Hazrat Saalim ne, unse Kuraib ne aur unse Hazrat Ibne Abbas ﷺ ne aisi hi riwayat bayan ki hai.[1369]

[3284] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne namaz padhi to farmaya: "*Shaitan mere saamne aaya aur mujh par usne poora zor lagaaya ke meri namaz qata kare, lekin Allah Ta'ala ne mujhe us par qudrat ataa farmaai*". Uske baad Hazrat Abu Huraira ﷺ ne poori hadees bayan ki.[1370]

[3285] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab namaz ke liye azaan kahi jaati hai to shtain gooz*[1371] *maarta hua bhaag jaata hai. Jab azaan poori ho jaae to waapas aajaata hai. Phir jab iqaamat kahi jaati hai to phir dum-dabaa kar bhaag nikalta hai. Jab wo khatam ho jaati hai to phir waapas aajaata hai aur namazi ke dil mein waswase aur khayalaat daalne shuru kar deta hai aur kehta hai: Falaa'n kaam yaad karo, falaa'n cheez yaad karo, hatta ke namazi ko yaad nahi rehta ke usne teen (3) rakate'n padhi hain ya chaar (4), to jab naubat yahaa'n tak pohonch jaae ke usey teen (3) ya chaar (4) rakate'n padhne ka pataa na chale to sahoo ke do (2) sajde kar le*".[1372]

[3286] Hazrat Abu Huraira ﷺ se ek (1) aur riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Har insaan ki paidish ke waqt shaitan apni ungliyo'n se uske pehlu mein kachoke*[1373] *lagaata hai, siwaae Isa bin Maryam ke. Wo unhe'n kachoka lagaane laga to wo kachoka us parde par hi lag liya jis mein lipte hue the*".[1374]

Faaeda: Maryam ﷺ ki waalida ne Hazrat Maryam ki paidaaish par dua ki thi:

وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ.

Aye Allah! Main Ise Aur Iski Aulaad Ko Shaitan Mardood Se Teri Panaah Mein Deti Hoo'n.[1375] Is dua ki barkat se shaitan unhe'n kachoka lagaane mein kaamyaab na ho saka, balke us jhilli hi ko thoka lagaa diya jis mein Isa ﷺ the.

[3287] Hazrat Alqama se riwayat hai, unho'n ne kaha ke main shaam gaya to logo'n ne kaha: yahaa'n Hazrat Abu Darda ﷺ maujood hain. (Ham unse milne gae to) Unho'n ne poocha: Kya tum mein wo shakhs hai jise Allah Ta'ala ne apne Nabi ﷺ ki zubaani shaitan se mehfooz rakha hai?

Mugheera ki riwayat mein ye alfaaz hain: Jinhe'n Allah Ta'ala ne apne Nabi-e-Akram ﷺ ki zubani shaitan se panaah dene ka elaan kiya hai, yaane Hazrat Ammaar bin Yaasir ﷺ.[1376]

Faaeda: Ye hadees mukhtasar hai, tafseel is tarah hai ke Hazrat Alqama ﷺ jab shaam gae to unho'n ne Allah se dua ki, mujhe koi accha saathi mil jaae. Kehte hain ke maine dekha ke mere pehlu mein ek (1) shaikh-e-mohtaram baithe hain, dariyaaft karne par maaloom hua ke ye Hazrat Abu Darda ﷺ hain, phir unho'n ne ye hadees bayan ki.

[3288] Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne farmaya: "*Farishte is muaamale ke mutaalliq baadal mein mein ek-doosre se baate'n karte hain jo zameen mein waaqe hone waala hota hai. To shayateen un mein se koi ek (1) baat sun lete hain, aur usko kaahin ke mu'n mein is tarah daalte hain, jaise shishi mein (paani) daala jaata hai. Phir kaahin us mein sau (100) jhoot apni taraf se milaa lete hain*".[1377]

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[1369] راجع: 141
[1370] راجع: 461
[1371] T: (گوز) Paadna, riyaah khaarij karna [Rekhta]
[1372] راجع: 608
[1373] T: (کچوکا) Dhachka, zarb, jhatka lagaana [Rekhta]
[1374] Dekhiye: 3431 4548
[1375] Surah aale Imran: 36
[1376] Dekhiye: 3742 3743 3761 4943 4944 6278
[1377] راجع: 3210

[3289] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jamaai lena, shaitan ki taraf se hai. Jab tum mein se koi shakhs jamaai le to jis qadar mumkin ho usey roke, kyou'nke jab koi (jamaai ke waqt) haa-haa karta hai to shaitan us par hasta hai*".[1378]

Faaeda: Jamaai ki haqeeqat saans hai, jisse mu'n zor se khulne lagta hai, taake wo jabdo'n ke darmiyan ruke hue bukharaat[1379] ko nikaale jo me'de[1380] ke ziyaada bhar jaane aur badan ke bharaa hone se paida hote hain. Rasool Allah ﷺ ne is sabab se nafrat dilaai, jo uske paida hone ka zariya hai. Yaad rahe ke khaane-peene mein wus-at se insaan ka jism bo-jhal, phir wo susti ka shikaar ho jaata hai. Uske baad Allah Ta'ala ki ibaadat giraa'n mehsoos hoti hai. Is liye Rasool Allah ﷺ ne usey shaitan ki taraf mansoob kiya hai. Kyou'nke wo nafs ko khwahishaat-o-shehwat ki taraf maael karta hai. Jab insaan is qism ki haalat se do-chaar hota ho to usey hattal-maqdoor[1381] roke. Agar na ruke to apne mu'n par haath rakh le. Mu'n khula chod kar jamaai lena aur haa-haa ki aawaaze'n nikaalna insaani wiqaar ke manaafi hai.

[3290] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab ghazwa-e-uhud mein mushrikeen shikast-khurda hue to iblees chilla kar kaha: Allah ke bando! Apne peeche waalo'n ki khabar lo. Aage waale pichlo'n par toot-pade aur aapas mein ulajh gae. Is dauraan mein Hazrat Huzaifa ﷺ ne dekha ke unke waalid Hazrat Yamaan ﷺ bhi peeche the. Unho'n ne kaha: Allah ke bando! Ye mere waalid hain, ye mere waalid hain, lekin Allah ki qasam! Musalman na ruke hatta ke unho'n ne unko qatal kar diya. Hazrat Huzaifa ne sirf itna kaha: Allah tumhe'n moaaf kare (ye tum ne kya kiya hai?)

Hazrat Urwah farmate hain: Phir Hazrat Huzaifa ﷺ hamesha (aakhir dam tak apne waalid ke qaatilo'n ke liye) dua-e-khair karte rahe, yahaa'n tak ke Allah se jaa miley.[1382]

[3291] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se us shakhs ke mutaalliq dariyaaft kiya jo namaz mein idhar-udhar dekhta rehta hai, to aap ne farmaya: "*Ye shaitan ki ek jhapat hai (uske zariye se) wo tum mein se kisi ek ki namaz uchak le jaata hai*".[1383]

[3292] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Accha khwaab Allah ki taraf se hai, jabke bura khwaab shaitan ki taraf se hota hai. Lehaza agar tum mein se koi pareshan khwaab dekhe jisse wo dar mehsoos kare to usey chaahiye ke apni baaee'n jaanib thook de aur uski buraai se Allah ki panaah maange. Is tarah wo usko nuqsaan nahi de ga*".[1384]

[3293] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs din bhar ye dua sau (100) martaba padhega:*"

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Allah ke siwa koi maabood-e-bar-haq nahi, wo wahdahu laa-shareek hai, baadshahat usi ki hai, aur har qism ki taareef bhi usi ke liye hai, aur wo har cheez par qudrat rakhne waala hai.

"*Usey dus (10) ghulamo'n ko aazaad karne ka sawaab diya jaaega. Sau (100) nekiyaa'n uske naama-e-aamaal mein likhi jaae'ngi aur sau (100) buraaiyaa'n usse mitaa di jaae'ngi. Mazeed bar-aa'n wo shakhs saara din shaam tak shaitan se mehfooz rakhega. Nez koi shakhs usse behtar amal nahi le kar aaega, albatta wo shakhs jo usse ziyaada amal kare (usey ziyaada sawaab milega)*".[1385]

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[1378] Dekhiye: 6223 6226

[1379] T: (بُخارات) Vapour, bhaap [RSB]

[1380] T: Me'da (مِعدہ) ki jamaa, Pait mein khaana rehne aur hazam hone ki jagah [Rekhta]

[1381] T: (حَتَى الْمَقْدُور) Taaqat-bhar, jahaan tak ban pade, jis qadar istetaa-at ho [Rekhta]

[1382] Dekhiye: 3824 4065 6668 6883 6890

[1383] راجع: 751

[1384] Dekhiye: 5747 6984 6995 6996 7005 7044

[1385] Dekhiye: 6403

[3294] Hazrat Saab in Abi Waqqaas ﷺ se riwayat hai, unho'n ne kaha ke ek (1) dafa Hazrat Umar ﷺ ne Rasool Allah ﷺ ki khidmat mein haazir hone ki ijaazat talab ki, us waqt aap ke paas chand quraishi aurte'n (azwaaj-e-mutahharaat) aap ke paas baithi aap se mahoo-e-guftagu thee'n. Aur ba-aawaaz-e-buland aap se kharcha badhaane ka mutaalba kar rahi thee'n. Lekin ju'nhi Hazrat Umar ﷺ ne ijaazat talab ki to wo utee'n aur jaldi se pas-e-parda chali gaee'n. Uske baad Rasool Allah ﷺ ne muskuraate hue unhe'n ijaazat di to Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Allah Ta'ala aap ko hamesha khush rakhe (ye muskuraahat kaisi hai?) Aap ne farmaya: "*Main un aurato'n par taajjub kar raha hoo'n, jo mere paas baithi thee'n. Jab unho'n ne tumhari aawaaz suni to jaldi se hijab mein chali gai hain*". Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Aap is amr ke ziyaada haqdaar the ke aap se dare'n. Phir unho'n ne kaha: Aye apni jaano'n se dushmani karne waaliyo! Tum mujh se darti ho aur Rasool Allah ﷺ se nahi dartee'n. Unho'n ne kaha: Waaqea yehi hai, kyou'nke tum Rasool Allah ﷺ ke bar-aks mizaaj mein bohot ziyaada sakht ho. Rasool Allah ﷺ ne farmaya: "*Mujhe us Allah ki qasam jis ke haath mein meri jaan hai. Agar tumhe'n shaitan raaste mein chalta hua dekh le to apna raasta tabdeel karke doosre raaste par chalne lagta hai*".[1386]

[3295] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se riwayat karte hain ke aap ne farmaya: "*Jab tum mein se koi apni neend se bedaar ho to wazoo kare aur teen (3) martaba naak mein paani daal kar usey saaf kare, kyou'nke shaitan uski naak ke baanse*[1387] *mein raat guzaarta hai*".

## Baab 12: Jinnaat Aur Unke Sawaab-o-Azaab Ka Bayaan

Allah Ta'ala ka irshad hai: "Aye Jinno Aur Insaano Ke Giroh! Kya Tumhare Paas Tumhi Se Rasool Nahi Aae The, Jo Tum Par Meri Aayaat Bayan Karte The…".[1388]

"بَخْسًا"[1389] ke maane naqs ke hain. Imam Mujahid ne farmaya: Irshad-e-Baari Ta'ala: "Unho'n Ne Allah Aur Jinno'n Ke Darmiyan Qaraabat Qaaem Ki".[1390] Iski tafseer ye hai ke kuffaar-e-quraish ne kaha tha ke farishte Allah ki betiyaa'n hain aur unki maae'n sardar jinno'n ki betiyaa'n hain. Irshad-e-Baari Ta'ala hai: "Bila-shubha Jinnaat Ne Jaan Liya Hai Ke Wo Zaroor Haazir Kiye Jaae'nge".[1391] Unhe'n anqareeb hisaab dene ke liye haazir hona padega, nez Allah Ta'ala ka irshad hai: "Wo Jatthe Bhi Pesh Kiye Jaae'nge".[1392]

[3296] Hazrat Abdullah bin Abdur Rahman bin Abu Sa'sa'ah (عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ صَعْصَعَةَ) se riwayat hai ke Hazrat Abu Saeed Khudri ﷺ ne unse kaha: Main tumhe'n dekhta hoo'n ke tumhe'n jungle mein reh kar bakriya'n charaana bohot pasand hai. Is liye jab kabhi tum apni bakriyo'n ke saath jungle mein hua karo to namaz ke liye azaan keh liya karo. Aur azaan dete waqt apni aawaaz ko khoob buland kiya karo, kyou'nke moazzin ki aawaaz ko jo bhi insaan, jinn aur koi cheez sunegi to qiyaamat ke din uske liye gawaahi degi.

Hazrat Abu Saeed ﷺ ne kaha: Maine ye hadees Rasool Allah ﷺ se suni thi.[1393]

## Baab 13: Irshad-e-Baari Ta'ala: "Jab Ham Ne Aap Ki Taraf Jinno Ka Giroh Pher diya… Yehi Log Gumrahi Mein Hain"[1394]

"مَصْرِفًا"[1395] ke maane hain: Lautne ki jagah aur "صَرَفْنَآ" ke maane hain: Ham ne mutawajja kiya.

## Baab 14: Irshad-e-Baari Ta'ala: "Aur Usne Zameen Mein Har Qism Ke Jaanwar Phaila Diye"[1396] Ka Bayan

Hazrat Ibne Abbas ﷺ ne farmaya: "ثُعْبَانٌ" Saanpo'n mein se nar saanp hai. Kaha jaata hai ke saanpo'n ki kai aqsaam hain: "اَلْجَانُّ" baareek saanp. "اَلْأَفَاعِيْ" azdahe aur "اَلْأَسَاوِدُ" kaale naag ko kaha jaata hai. "آخِذٌ بِنَاصِيَتِهَآ"[1397] yaane sab uski

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[1386] Dekhiye: 3683 6085
[1387] T: (بانسا) ki jamaa, dono nathno'n ke beech ki haddi [Rekhta]
[1388] Surah al Anaam: 130
[1389] Surah al Jinn: 13
[1390] Surah as Saaffaat: 158
[1391] Surah as Saaffaat: 158
[1392] Surah Yaseen: 75
[1393] راجع: 609
[1394] Surah al Ahqaaf: 29-32
[1395] Surah al Kahaf: 53
[1396] Surah al Baqara: 164
[1397] Surah Hud: 56

milk[1398] aur uske zer-e-qabza hain. Aur kaha jaata hai: "صَآفَّاتٍ"[1399] apne paro'n ko phailaae hue. "وَيَقْبِضْنَ" apne paro'n ko phad-phadaa kar maarte hain.

[3297] Hazrat Abullah bin Umar ﷺ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap mimbar par khutba dete hue farma rahe the: "*Saanpo'n ko maar daalo, khusoosan wo saanp jin ke sar par do (2) nuqte ho'n aur jo dum-bureedah*[1400] *ho'n, kyou'nke ye dono noor-e-basaarat*[1401] *zaael*[1402] *kar dete hain aur haamela ka hamal tak giraa dete hain*".[1403]

[3298] Hazrat Abdullah bin Umar ﷺ ne mazeed farmaya ke main ek (1) martaba kai saanp ko maarne ki koshish kar raha tha, ke mujhe Abu Lubaaba ﷺ ne aawaaz di: Usey mat qatl karo. Maine kaha: Rasool Allah ﷺ ne to saanpo'n ke maarne ka hukum diya hai. Unho'n ne bataaya ke uske baad aap ne gharo'n mein rehne waale saanpo'n ko maarne se rok diya tha. Aise saanpo'n ko "awaamir" "عَوَامِرُ" kehte hain.[1404]

[3299] Abdur Razzaq ne Ma'mar se riwayat karte hue baae'n-aflaaz is hadees ko bayan kiya ke mujhe Abu Lubaaba ya Zaid bin Khattab ne dekha. Ma'mar ke saath is hadees ko Yunus, Ibne Uyayna, Ishaq Kalbi, aur Zubaidi ne bhi Zohri se bayan kiya hai. Albatta Saaleh, Ibne Abi Hafsa aur Ibne Majma' ne Imam Zohri se, unho'n ne Saalim se aur unho'n ne Ibne Umar ﷺ se is tarah riwayat kiya ke mujhe Abu Lubaaba aur Zaid bin Khattab (dono) ne dekha.

Faaeda: "ذُوْ طُفْيَتَيْنِ" se muraad wo saanp hai, jiske sar par do (2) nuqte siyaah aur safed ho'n, ya uski pusht par do (2) khutoot[1405] ho'n aur "اَبْتَر" wo saanp hai jiski dum choti, goya kati hui hai. Ye dono shararati saanp hain. Unki aankho'n mein is qadar tez zeher hota hai ke haamela aurat se unki nigaahe'n chaar hote hi uska hamal gir jaata hai aur jab unki aankhe'n kisi insaan ki aankho'n se mil jaae'n to insan andha ho jaata hai. "ذَوَاتُ الْبُيُوْتِ" wo safed saanp hain, jo gharo'n mein rehte hain, wo kisi ko aziyyat nahi pohonchaate, unhe'n "awaamir" bhi kaha jaata hai. Saanpo'n mein ek (1) kaala-naag hota hai, uske kaatne se insaan dam-bhar[1406] mein mar jaata hai. Ghar mein rehne waale saanpo'n ke mutaalliq Rasool Allah ﷺ ne farmaya ke teen (3) din tak unhe'n khabardaar karo. Yaane unse kaho ke ghar se chale jaao. Us muddat ke baad agar wo zaahir ho'n to unhe'n qatl kar do, kyou'nke wo shaitan hain.[1407] Jungalaat ke saanpo'n ko khabardaar karne ki zaroorat nahi, kyou'nke Rasool Allah ﷺ ka irshad hai ke paanch (5) khabees jaanwar hain, unhe'n hil[1408]-o-haram[1409] mein jahaa'n paao qatl kar do, un mein saanp bhi hai.[1410]

## Baab 15: Musalman Ka Behtareen Maal Bakriyaa'n Hain Jinhe'n Charaane Ke Liye Pahaado'n Ki Chotiyo'n Par Le Jaata Hai

[3300] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Anqareeb musalman ka behtareen maal bakriyaa'n ho'ngi, jin ki wo pahaado'n ki chotiyo'n aur baarish ki waadiyo'n mein le kar chala jaaega. Is tarah wo apne deen ko fitno'n se bachaaega*".[1411]

[3301] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kufr ka sar-chashma mashriq ki taraf se aur fakhr-o-takabbur ghode aur oont rakhne waale un charwaaho'n mein hai jo jungalaat mein rehte hain aur oont ke baalo'n se ghar banaate hain. Aur bakriyaa'n rakhne waalo'n mein sakeenat aur tawaazo hoti hai*"[1412]

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[1398] T: (مِلك) Wo cheez jis par qabza ho [Urduinc]
[1399] Surah al Mulk: 19
[1400] T: (دُم بُريده) Wo jis ki poonch kati hui ho, dum-kataa [Rekhta]
[1401] T: (نُور بَصارَت) Aankho'n ki raushni, beenaai, dekhne ki quwwat [Rekhta]
[1402] T: (زَائِل) Door hone waala, mit jaane waala [Rekhta]
[1403] Dekhiye: 3310 3312 4016
[1404] Dekhiye: 3311 3313
[1405] T: (خُطُوط) Lakeere'n [Rekhta]
[1406] T: (دَم بَهر) Kuch der, lamha-bhar, pal-bhar [Rekhta]
[1407] Saheeh Muslim: As Salaam: H5839(2236)
[1408] T: Makkah aur Madina ke Haram ke ilaaqe ke baahar ka area, jaha'n pe qitaal halaal hai [Saheeh MuslimS]
[1409] T: (حَرَم) Makkah aur Madina ke ird-gird ka ilaaqa jahaan jung waghaira mamnoo hai [Rekhta]
[1410] Saheeh Muslim: Al Hajj: H2861(1198)
[1411] راجع: 19
[1412] Dekhiye: 3499 4388 4389 4390

[3302] Hazrat Abu Masood, Uqba bin Amr ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne apne haath se Yemen ki taraf ishaara karke farmaya: "*Imaan, idhar yemen mein hai. Aagaah raho ke sakhti aur sang-dili un kaasht-kaaro'n mein hai jo oonto'n ke peeche aawaaze'n buland karne waale hain, jaha'n shaitan ke do (2) seeng nikalte hain, yaane rabeea* (رَبِيْعَةَ) *aur muzar* (مُضَرَ) *qabilo'n mein*".[1413]

[3303] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab tum murgh ki aawaaz suno to Allah se uska fazal talab karo, kyou'nke usne farishte ko dekha hai aur jab gadhe ki aawaaz suno to Allah Ta'ala ke zariye se shaitan ki panaah maango, kyou'nke usne shaitan ko dekha hai*".

[3304] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab raat ka andhera chaane lagey ya shaam hone lagey to apne baccho'n ko (baahar nikalne se) rok lo, kyou'nke us waqt shayateen phail jaate hain. Phir jab raat ka kuch hissa guzar jaae to baccho'n ko aazaad kar do, albatta Allah ka naam le kar darwazo'n ko band kar do, kyou'nke shaitan band darwaza nahi khol sakta*".

Amr bin Dinar ne bhi is riwayat ko Ataa ki riwayat ki tarah bayan kiya hai, lekin ye zikr nahi kiya: "*Allah ka naam le kar (darwaze band kar do)*".[1414]

Faaeda: Baccho'n ko rok lene ki wajah ye maaloom hoti hai ke bacche najaasat-aalood hote hain aur Allah ke zikr se bachaao ki salaahiyat un mein ma'doom[1415] hoti hai. Jab shayateen aisi haalat mein bacche ko dekhte hain to unke chimat jaane ka andesha hai, kyou'nke shayateen najaasat se ziyaada maanoos hote hain.

[3305] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Bani Israel ka ek (1) giroh gumm ho gaya tha, na maaloom unka kya hashr hua. Mere khayaal ke mutaabiq wo choohe hi hain, kyou'nke jab unke saamne oont ka doodh rakha jaata hai to use nahi peete aur jab unke saamne bakriyo'n ka doodh rakha jaata hai to usey pi jaate hain*". (Hazrat Abu Huraira ﷺ kehte hain:) Maine ye hadees Kaab Ahbaar se bayan ki, to unho'n ne kaha: Kya tum ne khud Nabi ﷺ ko ye farmate hue suna hai? Maine kaha: Haa'n. Phir unho'n ne mujh se baar-baar poocha to maine kaha: Kya main tauraat padha karta hoo'n?

Faaeda: Is hadees se maaloom hota hai ke choohe dar-asl maskh-shuda[1416] insaan hain. Qabl-azee'n chooho'n ka wujood nahi tha, jaisa ke Saheeh Muslim ki riwayat mein saraahat hai.[1417] Lekin ek (1) riwayat mein hai ke Rasool Allah ﷺ ke paas bandaro'n aur khinzeer unse pehle bhi maujood the.[1418] In dono mein tatbeeq ki ye soorat hai ke Hazrat Abu Huraira ﷺ aur Hazrat Kaab ko ye hadees nahi pohonchi thi aur Rasool Allah ﷺ ne ye baat apne khayaal se irshad farmaai thi. Baad mein ba-zariya-e-wahee bataaya gaya ke maskh-shuda qaumo'n ki nasl baaqi nahi rehti, balke unhe'n chand dino'n ke baad safha-e-hasti se mitaa diya jaata hai.[1419]

[3306] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ne chipkali ke mutaalliq farmaya: "*Wo moozi jaanwar hai*". Lekin maine aap se ye nahi suna ke aap ne use maar daalne ka hukum diya ho.[1420]

Albatta Hazrat Saad bin Abi Waqqaas ﷺ kehte hain ke Nabi ﷺ ne usey maar daalne ka hukum diya hai.

[3307] Hazrat Umme Shareek ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ne chipkali ko maar daalne ka hukum farmaya hai.[1421]

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[1413] Dekhiye: 3498 4387 5303

[1414] راجع: 3280

[1415] T: (مَعْدُوم) Ghayab, ghair-maujood [Rekhta]

[1416] T: (مَسْخ شُدَه) Bigdi hui haalat mein, jis ka rang-roop bigda hua ho [Rekhta]

[1417] Saheeh Muslim: Az Zohod war Riqaaq: H7497(2997)

[1418] Saheeh Muslim: Al Qadr: H6772(2663)

[1419] Fath-ul-Baari: V6 P426

[1420] راجع: 1831

[1421] Dekhiye: 3359

[3308] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Do (2) dhaari saanp ko maar daalo. Kyou'nke wo insaan ko andha kar deta hai aur haamela aurat ka hamal giraa deta hai. Abu Usama ke saath isko Hammad bin Salama ne bhi riwayat kiya hai*".[1422]

[3309] Hazrat Ayesha ﵂ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne dum-kate saanp ko qatl kar dene ka hukum diya, kyou'nke wo andha kar deta hai aur hamal saaqit kar deta hai.[1423]

[3310] Hazrat Ibne Umar ﵁ se riwayat hai ke wo saan'po'n ko qatl kiya karte the, phir manaa karne lagey aur kaha: (Ek (1) martaba) Nabi ﷺ ne apni deewaar giraai ko us mein saanp ki kenchuli[1424] mili to aap ne farmaya: "*Dekho, saanp kaha'n hai?*" Sahaba Ikraam ﵃ ne dekh liya to aap ne farmaya: "*Usey maar daalo*". Is liye main unhe'n maara karta tha.[1425]

[3311] Lekin uske baad main jab Hazrat Abu Lubaaba ﵁ se mila to unho'n ne mujhe bataaya ke Nabi ﷺ ne farmaya: "*Safed saanpo'n ko mat maaro, unke alaawa har dum-kata, do (2) dhaari saanp maar daalo, kyou'nke wo hamal giraa deta hai aur binaai ko khatam kar deta hai*".[1426]

[3312] Hazrat Ibne Umar ﵁ se riwayat hai ke wo saanpo'n ko maara karte the.[1427]

[3313] Unhe'n Hazrat Abu Lubaaba ﵁ ne bataaya ke Nabi ﷺ ne gharo'n mein rehne waale saanpo'n ko qatl karne se manaa farmaya hai, to wo unke qatl karne se ruk gae.[1428]

Faaeda: "سِلْخَ" ke maane wo kenchuli hai jo saanp utaar phenkta hai, wo safed mulaaem kaaghaz ki tarah hoti hai. "الجَنَّانَ"[1429] un saanpo'n ko kaha jaata hai jo gharo'n mein rehte hain aur safed rang ke hote hain.

## Baab 16: Jab Makkhi Kisi Ke Mashroob Mein Gir Jaae To Usey Dubo-de Kyou'nke Uske Ek Par Mein Bimaari Aur Doosre Mein Shifa Hai. Nez, Paanch Moozi Jaanwaro'n Ko Haram Mein Bhi Qatl KAr Diya Jaae

[3314] Hazrat Ayesha ﵂ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Paanch (5) jaanwar moozi hain, unhe'n haram mein bhi maara jaa sakta hai. Chooha, bicchu, cheel, kawwa aur baawla kutta*".[1430]

[3315] Hazrat Abdullah bin Umar ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Paanch (5) jaanwar aise hain jinhe'n agar koi shakhs haalat-e-ehraam mein bhi maar daale to us par koi gunah nahi. Wo bicchu, chooha, baawla kutta, kawwa, aur cheel hain*".[1431]

Faaeda: In paanch jaanwaro'n ko faasiq is liye kaha gaya hai ke fisq ke maane khurooj ke hain. Ye jaanwar aziyyat pohonchaane aur takleef dene ke baais acche jaanwaro'n ki raah se nikal chuke hain.

[3316] Hazrat Jaabir bin Abdullah ﵁ se riwayat hai, unho'n ne is hadees ko marfoo zikr kiya hai ke Rasool Allah ﷺ ne farmaya: "*(Shaam ke waqt) bartano'n ko dhaank do, mashkeezo'n ke mu'n baandh liya karo, darwaaze band karlo, aur baccho'n ko baahar jaane se manaa karo. Kyou'nke shaam ke waqt jinn phailte aur uchak lete hain. Nez sone ke waqt chiragh gul kar diya karo, kyou'nke moozi chooha baaz auqaat jalti batti kheench laata hai aur saare ghar ko jalaa deta hai*".

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[1422] Dekhiye: 3309

[1423] راجع: 3308

[1424] T: (کینچُلی) Wo safed jaali numaa shaffaaf jhilli ya posth jo saanp ki jild par hota hai aur har saal apne aap utar jaati hai [Rekhta]

[1425] راجع: 3297

[1426] راجع: 3298

[1427] راجع: 3297

[1428] راجع: 3298

[1429] T: Urdu pdf mein sirf "الجان" likha tha, maine arabi matan ko dekh kar uski tasheeh kar di hai. [RSB]

[1430] راجع: 1829

[1431] راجع: 1826

Ibne Juraij aur Habib ne Hazrat Ataa se jinnaat ki bajae shayateen ke alfaaz zikr kiye hain.[1432]

[3317] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah ek (1) ghaar mein thehre hue the ke ye surah naazil hui: "وَالْمُرْسَلَاتِ عُرْفًا"[1433] Abhi ham aap ki zubaan-e-mubaarak se usey sun hi rahe the, kya dekhte hain ke ghaar ke suraakh se ek (1) saanp nikla. Ham usey maarne ke liye uske peeche bhaage. Wo ham se aage badh gaya aur apne bil mein daakhil ho gaya. Rasool Allah ﷺ ne farmaya: "*Wo tumhari aziyyat se bach gaya, jis tarah tum uski iza-rasaani*[1434] *se mehfooz rahe*".

Israel ne Amash se, unho'n ne Ibrahim se, unho'n-e-Alqama se, unho'n ne Hazrat Abdullah bin Masood se, isi tarah riwayat kiya aur kaha ke ham Rasool Allah ﷺ ki zubaan-e-athar se us surah ko taaza-ba-taaza[1435] sun rahe the.

Abu Awaana ne Mugheera ke tareeq se Israel ki mataaba-at ki hai. Nez Hafs, Abu Muawiya, aur Sulaiman bin Qarm, Amash se, unho'n ne Ibrahim se, unho'n ne aswad se, unho'n ne Hazrat Abdullah bin Masood ﷺ se riwayat kiya hai.[1436]

[3318] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) aurat mahez ek (1) billi ki wajah se dozakh mein daal di gai, jis ne usey baadh rakha tha, na to usko khud kuch khilaaya aur na usey aazaad hi kiya, ke wo zameen ke keede-makode khaa kar apni jaan bachaa leti*".[1437]

(Raawi-e-hadees) Abdul Aala ne kaha: Ham se Obaidullah ne bayan kiya, unho'n ne Saeed Maqbari se, unho'n ne Hazrat Abu Huraira ﷺ se, unho'n ne Nabi ﷺ se isi tarah riwayat kiya hai.

[3319] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Saabeqa ambiya mein se kisi nabi ne ek (1) darakht ke neeche padaao kiya to unhe'n ek (1) choo'nti ne kaat liya. Unho'n ne apne saamaan ke mutaalliq hukum diya ke usey darakht ke neeche se nikaal liya jaae. Phir choo'ntiyo'n ke jatthe ke mutaalliq hukum diya ke usey aag se jalaa diya jaae. Is par Allah Ta'ala ki taraf se unhe'n wahee aai ke aap ne sirf ek (1) hi choo'nti ko kyou'n na jalaaya?[1438]

Faaeda: Saabeqa sharaae[1439] mein choo'nti ko qatl karna aur usey aag se jalaana jaaez tha, kyou'nke Allah Ta'ala ne farmaya ke ek (1) choo'nti se ziyaada nahi jalaana tha, yaane usko azaab dena tha jis ne aziyyat pohonchaai thi. Lekin hamari shariyat mein jaandaaro'n ko aag se jalaana jaaez nahi hai. Agarche moozi jaanwar ko maarna jaaez hai, lekin aag se jalaane ki mumaaneat hai. Isi tarah choo'nti ko dhoop mein daal kar maarna bhi isi qabeel[1440] se hai.[1441]

## Baab 17: Jab Tum Mein Se Kisi Ke Mashroob Mein Makkhi Gir Jaae Usko Dubo-le Kyou'nke Uske Ek Par Mein Bimaari Aur Doosre Mein Shifa Hai

[3320] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab tum mein se kisi ke mashroob mein makkhi gir jaae to usey chaahiye ke usko dubo-de, phir nikaal phenke kyou'nke uske dono paro'n mein se ek (1) mein bimaari aur doosre mein shifa hai*".[1442]

Faaeda: Hazrat Abu Saeed Khudri ﷺ se marwi hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Makkhi ke ek (1) par mein zeher aur doosre mein tiryaaq*[1443] *hai. Is liye jab kisi khaane ki cheez mein makkhi gir jaae to use dubo liya jaae. Wo zeher waale par ko neeche aur shifa waale ko oopar rakhti hai*".[1444] Tibb-e-jadeed ne bhi is baat ki tasdeeq kardi hai ke makkhi ke ek (1) par mein zeher aur doosre mein tiryaaq hai. Allah Ta'ala Ki makhluqaat mein is tarah ke

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[1432] راجع: 3280
[1433] Surah al Mursalaat: 1
[1434] T: (اِیْذا رسانی) Dukh dena, takleef pohonchaana [Rekhta]
[1435] T: (تازَہ بَتازَہ) Naya, jadeed [Rekhta]
[1436] راجع: 1830
[1437] راجع: 3265
[1438] راجع: 3019
[1439] T: (شَرَائع) Shariyat ki jamaa, deeniyaat [Rekhta]
[1440] T: (قَبِیل) Jins, qism, nau [Rekhta]
[1441] Umdatul Qaari: 10 P666
[1442] Dekhiye: 5782
[1443] T: (تِرْیاق) Zeher ka asar door karne waali dawaa [Rekhta]
[1444] Sunan Ibne Majah: Al Tibb: H3504

ajaaebaat be-shumaar hain, jaisa ke shahed ki makkhi ke pait mein shahed aur uske dang mein zeher hai. Azdaha ke mu'n mein zeher bhi hai aur tiryaaq bhi hai.

[3321] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) zaaniya aurat sirf is liye bakhsh di gai ke uska guzar ek (1) kutte par hua jo ek (1) kooe'n ke kinaare par baitha pyaas ki wajah se zubaan nikaale haa'npe jaa raha tha aur marne ke qareeb tha to us aurat ne apne moza utaara aur usey apne dupatte se baandh kar uske liye kooe'n se paani nikaala. Bas isi wajah se usey moaaf kar diya gaya*".[1445]

[3322] Hazrat Abu Talha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Us ghar mein farishte daakhil nahi hote jis mein kutta aur tasweer ho*".[1446]

Faaeda: Farishto'n se muraad rahmat ke farishte hain, kou'nke kuch farishte aise hain jo kisi waqt bhi insaan se alag nahi hote. Kheti-baadi, aur maweshiyo'n ki hifaazat karne waale ya shikaar karne waale kutte is hukum se mustashna hain. Nez wo tasaweer jinhe'n paao'n tale raundha jaae aur unki azmat-o-izzat maqsood na ho wo rahmat ke farishto'n ke liye rukaawat ka baais nahi hain. والله أعلم

[3323] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke A ne kutto'n ko maar daalne ka hukum farmaya.

[3324] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne kutta paala, uske amal se har roz ek (1) qiraat kam hota rehta hai, siwaae us kutte ke jo kheti-baadi ya bhed-bakriyo'n ki hifaazat karta ho*".[1447]

[3325] Hazrat Sufyan bin Abu Zuhair ash Shanawi ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate suna: "*Jis ne koi kutta paala, jisse na to kisi ko faaeda pohonchta hai aur na maweshiyo'n hi ke kaam aata hai, to uske aamaal mein se har roz ek (1) qiraat kam hota rehta hai*". Hazrat Saaeb bin Yazeed ﷺ ne poocha: Kya is hadees ko aap ne Rasool Allah ﷺ se suna hai? To unho'n ne kaha: Ji haa'n, mujhe is qible ke rabb ki qasam hai.[1448]

Faaeda: Jo kutte maweshiyo'n ya kheti ki hifaazat ke liye ho'n, ya shikaar ke liye rakhe ho'n wo is hukum se mustashna hain. Unke alaawa jo kutte shauqiya taur par rakhe jaae'n, unke liye mazkoora waeed hai. Baaz riwayaat mein hai ke shauqiya kutte rakhne waale ke nek aamaal se do (2) qiraat yaumiya kam hote rahe'nge. In dono riwayaat mein tazaad[1449] nahi hai. Kyou'nke jab log isse baaz na aae to bataur-e-zajr-o-taubeekh[1450] do (2) qiraat farmaya. Ya kutte ki aziyyat ke pesh-e-nazar farmaya ke jis kutte se aziyyat ziyaada ho, usko paalne se do (2) qiraat sawaab kam aur jisse aziyyat kam ho, uske paalne se ek (1) qiraat sawaab kam hota rehta hai. Ya ye ikhtelaaf mawaaze[1451] aur mahel[1452] ke etebaar se hoga ke madina taiyyaba mein aise kutte paalne se do (2) qiraat aur deegar muqamaat par ek (1) qiraat sawaab kam hota rahega. Qiraat ki miqdaar Allah Ta'ala hi jaanta hai.[1453]

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[1445] Dekhiye: 3467

[1446] راجع: 3225

[1447] راجع: 2322

[1448] راجع: 2323

[1449] T: (تَضاد) Ikhtelaaf, farq, imteyaaz [Rektha]

[1450] T: (زَجْر و تَوبِيخ) Daant-dapat, laanat-malaamat [Rekhta]

[1451] T: (مَواضِع) Mauzoo ki jamaa, muqamaat, jaghe'n [Rekhta]

[1452] T: (مَحَل) Mauqa, waqt, jagah [Rekhta]

[1453] Umdatul Qaari: V10 P671

بسم الله الرحمان الرحيم

# 60: Kitab Ahadees-ul-Ambiya (Seerat-e-Ambiya ﷺ Ka Bayaan) كِتَابُ أَحَادِيْثِ الْأَنْبِيَاءِ

## Baab 1: Hazrat Aadam ﷺ Aur Unki Aulaad Ki Paidaaish Ka Bayaan

“صَلْصٰلٍ”[1454] ke maane aisi mitti ke hain jis mein reit[1455] mili hui ho aur wo is tarah bajne lagey jaise pukhta mitti bajti hai. Ye bhi kaha jaata hai ke iske maane hain: Khameer ki hui badbudaar mitti. Asal mein ye lafz “صَلَّ” se maakhuz[1456] hai. Jaise “صَرْصَرَ”, “صَرَّ” se bana hai. Kaha jaata hai: “صَرَّ الْبَابُ وَصَرْصَرَ عِنْدَ الْإِغْلَاقِ” “Darwaze ne band hote waqt aawaaz di”. Yaane “صَلَّ” aur “صَلْصَلَ” ham maane hain. Jaisa ke “كَبْكَبْتُهُ” aur “كَبَبْتُهُ” ke ek (1) maane hain. Yaane maine usey aundha kar diya. “فَمَرَّتْ بِهِ”[1457] ke maane hain: Chalti-phirti rahi aur hamal ki muddat poori ki. Nez “أَلَّا تَسْجُدَ”[1458] ke maane “أَنْ تَسْجُدَ” hain. Yaane tujhe aadam ko sajda karne se kis baat ne roka? ( لا ka lafz yahaa’n zaaed hai). Aur Irshad-e-Baari Ta’ala hai: “Aur Jab Aap Ke Rabb Ne Farishto’n Se Kaha: Main Zameen Mein Ek (1) Khalifa Banaane Waala Hoo’n”.[1459]

Hazrat Ibne Abbas ﷺ ne farmaya: “لَمَّا عَلَيْهَا حَافِظٌ”[1460] mein “لَمَّا”, “إِلَّا” ke maane mein hai. Yaane koi jaan nahi, mabar us par Allah ki taraf se ek (1) nigehbaan muqarrar hai. “فِيْ كَبَدٍ”[1461] uske maane hain: Shiddat-e-khlaq. “رِيَاشًا” Ibne Abbas ﷺ ke nazdeek iske maane maal ke hain. Doosro’n ne kaha hai: “رِيَاشُ” aur “رِيْش” ke ek (1) maane hain, yaane zaahiri libaas. “مَا تُمْنُوْنَ”[1462] iske maane hain: wo nutfa jo tum (jimaa karke) aurto’n ke rehm mein daalte ho. “عَلٰى رَجْعِهِ لَقَادِرٌ”[1463] Mujahid ne kaha: Allah Ta’ala nutfe ko aala-e-tanaasul mein waapas karne par qaadir hai. (Doosre kehte hain ke Allah Ta’ala insaan ko dobaara zinda karne par qaadir hai). “الشَّفْع” har cheez ko Allah Ta’ala ne joda-joda paida kiya hai, jaisa ke aasmaan joda hai zameen ke liye. Aur “اَلْوَتْر” وَترwatr sirf Allah Ta’ala ki zaat hai. “فِيْ اَحْسَنِ تَقْوِيْمٍ”[1464] isse muraad acchi khalqat[1465] hai. “أَسْفَلَ سَافِلِيْنَ”[1466] phir insaan ko ham ne pasth[1467] se pasth-tar bana diya, yaane dozakh mein dhakel diya, magar jo imaan laaya. “خُسْرٍ”[1468] Tamaam insaan khasaare mein hain, phir imaan waalo’n ko mustashna[1469] kiya. “لَازِبٍ”[1470] Chimti hui leis-daar[1471] mitti. “نُنْشِئَكُمْ”[1472] Jonsi soorat mein ham chaahe’n tum ko bana de’n. “نُسَبِّحُ بِحَمْدِكَ”[1473] Ham teri taazeem aur badaai bajaa laae hain.

Abul Aaliya ne kaha: “فَتَلَقّٰى آدَمُ مِنْ رَّبِّهٖ كَلِمَاتٍ”[1474] Hazrat Aadam or Aadam ne apne rabb se chand kalimaat seekhe, wo kalimaat ye hain: “رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا”.[1475] “فَاَزَلَّهُمَا”[1476] ke maane hain: “اِسْتَزَلَّهُمَا” yaane unhe’n phusla diya. “لَمْ يَتَسَنَّهْ”[1477] wo badbudaar nahi hua. “آسِنٍ”[1478] Iske maane taghaiyyur[1479] hain. “مَسْنُوْنٌ” badbudaar mitti. “حَمَإٍ”[1480] ye حَمَأَةٌki jamaa hai. Iske maane hain: Mutaghaiyyaar[1481] mitti. “يَخْصِفَانِ”[1482] Wo chipkaane lagey. “مِنْ وَرَقِ الْجَنَّةِ” Dono ne janant ke patto’n ko jodna shuru kar diya aur ek (1) par doosra rakh kar apna sharm chupaane lagey. “سَوْاٰتِهِمَا” Ye sharm-gaah se kinaaya[1483] hai. “وَمَتَاعٌ إِلٰى حِيْنٍ”[1484] حِيْنُse muraad yahaa’n qiyaamat tak hai aur arab log lafz-e- “حِيْنُ” Ko ek (1) ghadi

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[1454] Surah al Hijr: 26
[1455] T: Sand [RSB]
[1456] T: (ماخُوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]
[1457] Surah al A’raaf: 189
[1458] Surah al A’raaf: 12
[1459] Surah al Baqara: 30
[1460] Surah at Taariq: 4
[1461] Surah al Balad: 4
[1462] Surah al Waaqea: 58
[1463] Surah at Taariq: 8
[1464] Surah at Teen: 4
[1465] T: (خَلْقَت) Makhlooq, bani-e-aadam [Rekhta]
[1466] Surah at Teen: 5
[1467] T: (پَسْت) Maghloob, Kam, daba hua, ghataa hua [Rekhta]
[1468] Surah al Asr: 2
[1469] T: (مُسْتَثْنٰى) Alag, judaa [Rekhta]
[1470] Surah as Saaffaat: 11
[1471] T: (لیس دار) Chip-chipa, luaab-daar, chipakne waala [Rekhta]
[1472] Surah al Waaqea: 61
[1473] Surah al Baqara: 30
[1474] Surah al Baqara: 37
[1475] Surah al A’raaf: 23
[1476] Surah al Baqara: 36
[1477] Surah al Baqara: 259
[1478] Surah Muhammad: 15
[1479] T: (تَغَيُّر) Tabdeeli, badalna [Rekhta]
[1480] Surah al Hijr: 26
[1481] T: (مُتَغَيَّر) Badla hua, tabdeel-shuda [Rekhta]
[1482] Surah al A’raaf: 22
[1483] T: (كِنايَہ) Ishaara, jo baat khul kar aur ba-raah-e-raast na kahi jaae [Rekhta]
[1484] Surah al A’raaf: 24

aur lamhe se le kar be-intehaa muddat tak istemaal karte hain. "قَبِيْلُهُ"[1485] se muraad uski jamaat hai jis mein wo khud shaamil hai.

[3326] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ne Hazrat Aadam ﷺ ko paida kiya to unka qad*[1486] *saath (60) haath tha. Phir Allah Ta'ala ne unse farmaya ke jaao aur un farishto'n ko salaam karo, nez ghaur se suno wo tumhe'n kya jawaab dete hain. Wohi tumhara aur tumhari aulaad ka salaam hoga. Chunache Hazrat Aadam ﷺ ne kaha: Assalamualaikum Tum par salaamti ho. Farishto'n ne jawab diya: Assalamualaikum wa Rahmatullah Tujh par salaamti aur Allah ki rahmat ho. Unho'n ne warahmatullah ka izaafa kiya. Bahar-haal jo log janant mein daakhil ho'nge wo sab Hazrat Aadam ﷺ ki shakl-o-soorat par ho'nge, go ye log ibtedaa-e-paidaaish se ab tak jasaamat mein kam ho rahe hain*".[1487]

[3327] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Sab se pehle jo jamaat jannat mein daakhil hogi, unke chehre badar-e-muneer*[1488] *ki tarah chamakte ho'nge. Aur jo unke baad daakhil ho'nge unke chehre aasmaan mein raushan sitaaro'n ki tarah taabnaak ho'nge. Wo na to bol-o-baraaz kare'nge, na wo thuke'nge aur na naak se rezish hi nikaale'nge. Unki kanghiyaa'n sone ki ho'ngi aur paseena kastoori ki tarah mehke ga. Unke angeethiyo'n mein ood sulagta rahega*" …ye nihaayat paakiza, khushbudaar ood hoga… "*Unki biwiyaa'n moti-moti siyaah aankho'n waali ho'ngi. Sab ki shakl-o-soorat ek (1) jaisi hogi, yaane apne waalid Hazrat Aadam ﷺ ke qad-o-qaamat ke mutaabiq saath-saath (60-60) haath oonche ho'nge*".[1489]

Faaeda: Hazrat Aadam ﷺ ka paidaaishi qad saath (60) haath tha. Unki aulaad ka qad aahista-aahista kam hona shuru hua, hatta ke maujooda soorat-e-haal saamne aai, lekin unki aulaad jannat mein jaaegi to asal qad-o-qaamat lauta diya jaaega. Ek (1) riwayat mein hai ke Hazrat Aadam ﷺ ka qad tool (طول)[1490] mein saath (60) haath aur arz (عرض)[1491] mein saat (7) haath tha. Duniya mein jo qad ki pasti, rang ki siyaahi, aur bad-soorti se dukhool-e-jannat ke waqt khatam ho jaaegi.[1492] Is hadees se Darwin ke nazariye ki tardeed hoti hai ke insaan pehle bandar ki shakl mein tha. Aahista-aahista usne insani shakl ko ikhtiyaar kiya.

[3328] Hazrat Umme Salama ﷺ se riwayat hai ke Hazrat Umme Sulaim ﷺ ne arz kiya: Allah ke Rasool ﷺ! Allah Ta'ala haq baat se nahi sharmaata to kya jab aurat ko ehtelaam ho jaae to us par bhi ghuls waajib hai? Aap ne farmaya: "*Haa'n yaane us par bhi ghusl waajib hai, jab wo paani (mani) ko dekh le*". Hazrat Umme Salama ﷺ ko is baat par hasi aagai aur arz karne lagee'n: Kya aurat ko bhi ehtelaam hota hai? Rasool Allah ﷺ ne farmaya: "(*Agar aisa nahi to) baccha uske mushaaba kaise hote hai?*".[1493]

[3329] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Jab Hazrat Abdullah bin Salaam ﷺ ko Nabi ﷺ ke madina taiyyaba tashreef laane ki khabar mili to wo aap ki khidmat mein haazir hue aur arz kiya: Main aap se teen (3) sawaal karna chahta hoo'n, unhe'n Nabi ke alaawa aur koi nahi jaanta. Qiyaamat ki sab se pehli nishaani kya hai? Wo kaunsa khana hai jo ahle jannat ko sab se pehle diya jaaega? Kis wajah se baccha apne baap ke mushaaba hota hai aur kis liye apne maamu ke mushaaba hota hai? Rasool Allah ﷺ ne farmaya: "*Mujhe abhi-abhi Hazrat Jibraeel ﷺ ne unke mutaalliq bataaya hai*". Hazrat Abdullah bin Salaam ﷺ ne arz kiya: Wo farishta to qaum-e-yahood ka dushman hai. Rasool Allah ﷺ ne farmaya: "*Qiyamat ki pehli nishaani aag hai, jo logo'n ko mashriq se maghrib ki taraf haa'nk le jaaegi. Sab se pehla khana jo jannat mein tanaawul kare'nge wo machli ke jigar ke saath ka badha hua tukda hoga. Aur bacche mein mushaabahat is tarah hoti hai mard, jab biwi se jimaa karta hai to agar uska nutfa aurat ke nutfe se pehle rehm mein chala jaae to baccha mard ke mushaaba hota hai, aur agar aurat ka nutfa sabqat le jaae to baccha aurat ke mushaaba hota hai*". Hazrat Abdullah bin Salaam ﷺ ne (tasalli ke baad) kaha: Main gawaahi deta

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[1485] Surah al A'raaf: 27

[1486] T: (قَد) Insaani jism ki oonchaai (edee se le kar choti tak) [Rekhta]

[1487] Dekhiye: 6227

[1488] T: (بَدْرِ مُنِير) Chaudhween ke chaand ki tarah chamakdaar [RSB]

[1489] راجع: 3245

[1490] T: (طُول) Lambaai [Rekhta]

[1491] T: (عَرْض) Chaudaai [Rekhta]

[1492] Fath-ul-Baari: V6 P443

[1493] راجع: 130

hoo'n ke aap Allah ke Rasool ﷺ hain. Phir unho'n ne kaha: Allah ke Rasool ﷺ! Yahoodi bohot bohtaan-taraaz hain. Agar unhe'n mere musalman hone ka ilm ho gaya to aap ke dariyaaft karne se pehle hi aap ke saamne mujh par har tarah ki tohmat lagae'nge. Us dauraan mein yahoodi aagae aur Abdullah bin Salaam ﷺ kamre mein roo-posh[1494] ho kar baith gae. Rasool Allah ﷺ ne unse dariyaaft farmaya: "*Bataao tum mein Abdullah bin Salaam kaisa shakhs hai?*" Unho'n ne kaha: Wo ham mein sab se bade aalim aur sab se bade aalim ke saahibzaade hain, nez wo ham sab se ziyaada behtar aur sab se ziyaada behtar ke bete hain. Rasool Allah ﷺ ne farmaya: "*Mujhe bataao ke agar Abdullah bin Salam musalman ho jaae (to tumhara kya khayaal hoga?)*". Unho'n ne kaha: Allah Ta'ala usey islam se mehfooz rakhe. Itne mein Abdullah bin Salam ﷺ ne unke saamne aakar kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur gawaahi deta hoo'n ke Hazrat Muhammad ﷺ Allah ke rasool hain. Ab (yahoodi bek zubaan ho kar unke mutaalliq) kehne lagey: Ye ham mein sab se bad-tar aur sab se bad-tar ka beta hai aur wahee'n unhe'n bura-bhala kehna shuru kar diya.[1495]

Faaeda: Bacche ki shakl-o-soorat ki bunyaad rehm-e-maadar mein paani ka pehle pohonchna hai. Albatta Hazrat Sobaan ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar aadmi ki mani, aurat ki mani par ghaalib aajae to Allah ke hukum se nar paida hota hai aur agar aurat ka nutfa mard ke nutfe par ghalba pale to Allah ke hukum se ladki paida hoti hai*".[1496] In ahadees se pataa chalta hai ke paani ki sabqat se shak-o-soorat aur uske ghalba se nar-o-maada hota hai. Is tarah che (6) soorate'n hamaare saamne aati hain. ❁ Rehm-e-maadar mein aadmi ka paani pehle pohonche aur wohi ghaalib bhi aajaae to ladka jo apne dadhyaal ke mushaaba hoga. ❁ Rehm-e-maadar mein aurat ka paani sabqat kare aur wohi ghaalib bhi aae to ladki jo apne nanhiyaal se milti-julti hogi. ❁ Rehm-e-maadar mein aadmi ka paani pehle pohonche lekin ghalba aurat ke paani ko ho to ladki jo dadhyaal ke mushaaba hogi. ❁ Rehm-e-maadar mein aurat ka paani sabqat kare, lekin ghaalib mard ka paani aae to ladka jo nanhiyaal se mila-julta hoga. ❁ Rehm-e-maadar mein aadmi ka paani pehle jaae, lekin kisi ko ghalba na mile to shakl-o-soorat dadhyaal ki, lekin uska nar-o-maada waazeh nahi hoga. ❁ Rehm-e-maadar mein aurat ka paani pehle pohonch jaae, lekin ghalba kisi ko na ho to shakl-o-soorat nanhiyaal ki, lekin uska muzakkar[1497]-o-muannas[1498] hona waazeh na hoga.[1499] Shayad aakhri do (2) soorate'n teesri makhlooq (hijde) paida hone ka baais ho'n ya mastoor-ul-aazaa[1500] bacche paida hone ka sabab ho'n jin ke operation ke zariye se aazaa-e-tanaasul zaahir kiye jaate hain. Is par mazeed tehqeeq ki zaroorat hai.

[3330] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se is tarah bayan karte hain: yaane: "*Agar Bani Israel na hote to kabhi gosht kharaab ho kar badbudaar na hota aur agar hawwa na hotee'n to koi aurat apne khaawind se khayaanat na karti*".[1501]

Faaeda: Is hadees ka hargiz matlab ye nahi ke gosht mein kharaab hone ki khaasiyat bani Israel ke baad paida hui, balke khaasiyat to pehle bhi thi, lekin uska zuhoor bani Israel ki us harkat se hua ke unho'n ne mann-o-salwa ki zakheera-andozi[1502] shuru kardi thi. Unhe'n manaa kiya gaya, lekin wo baaz na aae to unhe'n saza di gai, ke unka khana aur gosht gal-sadh jaata tha. Unse pehle kisi ne bhi gosht ka zakheera-andozi nahi ki thi aur na gosht ki is khusoosiyat ka izhaar hua. Isi tarah Hazrat Hawwa ﷺ ne shaitan ki chikni-chupdi baato'n se mutaassir ho kar Hazrat Aadam ﷺ ko mamnooa darakht ka phal khaane par aamaada kiya. Choo'nke wo banaat-e-aadam ki waalida hain to wilaadat ki wajah se betiyaa'n uske mushaaba ho gaee'n. Wo bhi baat ko bana-sawaar kar apne khaawind ke saamne pesh karti hain. Ye baat tajraba se saabit hai ke koi aurat aisi nahi jo apne qaul-o-fe'l (فعل) se khaawind ko baat maanne par aamaada na kar leti ho, yehi uski khayaanat hai. Us khayaanat se muraad be-hayaai aur be-sharmi nahi.

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[1494] T: (رُوْ پُوْش) Makhfi, posheeda, mu'n chupaae hue [Rekhta]
[1495] Dekhiye: 3911 3938 4480
[1496] Saheeh Muslim: Al Haiz: H716(315)
[1497] T: (مُذَكَّر) Nar, mard, mardaana jins rakhne waala [Rekhta]
[1498] T: (مُؤَنَّث) Maada, zanaana, aurat [Rekhta]
[1499] Fath-ul-Baari: V7 P342
[1500] T: (مَسْتُوْرُ الْاَعْضَاء) Chupe hue azaa, bodyparts that are hidden under other parts [RSB]
[1501] Dekhiye: 3399
[1502] T: (ذَخيرَہ اَندوزی) Anaaj waghaira, nez deegar bikne waali ashyaa ko is iraade se jamaa karna ke jab wo mehngi hogi to bech de'nge [Rekhta]

Sirf aisi baat ka mashwara dena muraad hai, jo khaawind ke liye nuqsaan-dah ho. Ye aurat ki sar-shat[1503] mein daakhil hone ki wajah se hawwa ki tamaam betiyo'n mein maujood hai.[1504]

[3331] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aurto'n ke saath accha bartaao karo, kyou'nke aurat pasli se paida-shuda hai aur pasli mein sab se ziyaada tedha hissa uske oopar waala hai. Agar tum usey seedha karna shuru kar doge to usey tod daaloge aur agar use uske haal par chod do to wo hamesha tedhi rahegi. Lehaza aurto'n ke mutaalliq bhalaai ki wasiyyat qubool karo aur unse husn-e-sulook ke saath pesh aao*".[1505]

[3332] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ, jo saadiq-o-masdooq hain, ne bayan farmaya: "*Tum mein se har-ek ki bunyaad-e-paidaaish uski maa ke pait mein (nutfa imtizaaj*[1506] *ki shakl mein) chalees (40) din tak rehti hai. Phir utne hi dino tak gaadhe aur jaamid khoon ki soorat mein rehti hai. Uske baad utne hi dino tak gosht ke lothde ki shakl ikhtiyaar kar leti hai. Phir Allah Ta'ala ek (1) farishte ko chaar (4) baato'n ka hukum de kar bhejta hai. Wo uska amal-o-kirdaar, uski maut, uska rizq, aur uska nek-bakht ya bad-bakht hona likhta hai. Uske baad us mein rooh phoonk di jaati hai. Phir insaan zindagi bhar ahle jahannum ke kaam karta rehta hai aur jab uske aur dozakh ke darmiyan sirf ek (1) haath ka faasla reh jaata hai to likhi hui uski taqdeer uske aage aajaati hai to wo ahle jannat ke amal karke jannat mein daakhil ho jaata hai. Isi tarah koi shakhs zindagi bhar ahle jannat ke amal karta hai aur jab uske aur jannat ke darmiyan sirf ek (1) haath ka faasla reh jaata hai to likhi hui taqdeer uske aage aajaati hai, to wo ahle jahannum ke amal karke jahannum mein pohonch jaata hai*".[1507]

[3333] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah ne rehm-e-maadar ke liye ek (1) farishta muqarrar kar rakha hai, jo arz karta hai: Aye parwardigaar! Ye nutfa hai. Aye mere maalik! Aye khoon-basta ho gaya hai. Aye mere Rabb! Ye ab gosht ka tukda ban gaya hai. Phir jab Allah Ta'ala uski itmaam-e-takhleeq*[1508] *ka iraada farmata hai to farishta arz karta hai: Aye mere parwardigaar! Ye mard hai ya aurat? Aye mere Rabb! Ye nek-bakht hai ya bad-bakht? Iski rozi kitni hai? Aur muddat-e-zindagi kis qadar hai? Chunache ye tamaam afaseel uski maa ke pait hi mein likhdi jaati hain*".[1509]

[3334] Hazrat Anas ﷺ se riwayat hai, wo isey marfoo bayan karte hue farmate hain: "*Qiyamat ke din Allah Ta'ala us shakhs se poochega jise dozakh mein sabse halka azaab diya jaa raha hoga. Agar tere liye roo-e-zameen ki sab cheeze'n ho'n to kya wo sab cheeze'n is azaab se chutkaare ke liye qurbaan kar de ga? Wo kahega: Ji haa'n. Allah Ta'ala farmaega: Jab tu aadam ki pusht mein tha to maine isse bhi aasaan cheez ka mutaalba kiya tha ke mere saath kisi ko shareek na karna, lekin toone shirk ke siwa har cheez ka inkaar kar diya*".[1510]

[3335] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shaksh zulm se naa-haq qatl kiya jaata hai uska kuch wabaal Hazrat Aadam* ﷺ *ke pehle bete par zaroor hota hai, kyou'nke wo pehla shakhs hai jis ne qatl-e-naa-haq ki rasm daali*".[1511]

## Baab 2: Tamaam Arwaah Jamaa-shuda Lashkar Thee'n

[3336] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Tamaam arwaah mujtama Lashkar thee'n, jis-jis ne ek-doosre ko pehchaana wo duniya mein ek-doosre se mohabbat karti hain aur jis-jis rooh ne wahaa'n ek-doosre ki pechaan na ki wo yahaa'n ek-doosre se begaana rehti hain*".

Yahya bin Ayyub ne is hadees ko bayan karte waqt Yahya bin Saeed se samaa' (سَماع) ki tasreeh ki hai.

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[1503] T: (سَرِشْت) Fitrat, aadat [Rekhta]

[1504] Fath-ul-Baari: V6 P444

[1505] Dekhiye: 5184 5186

[1506] T: (اِمْتِزاج) Do (2) ya ziyaada cheezo'n ki tarkeeb ya aamezish, mil kar ek jagah hona [Rekhta]

[1507] راجع: 3208

[1508] T: Takhleeq ka ikhtetaam, anjaam, ya takhleeq ko tamaam karna [RSB]

[1509] راجع: 318

[1510] Dekhiye: 6538 6557

[1511] Dekhiye: 6867 7321

Faaeda: Is hadees ka matlab ye hai ke jab arwaah ko paida kiya gaya to wo ek-doosre ke saamne aaee'n, aur ek-doosre se mohabbat Karne lagee'n, ya unho'n ne nafrat ka izhaar kiya. Jab yehi arwaah, ajsaam se murakkab huee'n to ibtedaai khalqat ke etebaar se aapas mein mohabbat ya nafrat hoti hai, yehi wajah hai ke nek aadmi nek logo'n ko pasand karta hai aur unki taraf mailaan[1512] rakhta hai aur sharir insaan buro'n se mohabbat karta hai aur unki taraf jhukaao rakhta hai.

## Baab 3: Irshad-e-Baari Ta'ala: "Ham Ne Nuh Ko Unki Qaum Ke Paas Apna Rasool Bana Kar Bheja"[1513] Ka Bayan

Hazrat Ibne Abbas ﷺ ne farmaya: "بَادِيَ الرَّأْيِ"[1514] se muraad wo cheez hai jo hamaare saamne zaahir hui. Iske maane hain, sar-sari nazar. "أَقْلِعِيْ"[1515] rok le, theher jaa. "وَفَارَ التَّنُّوْرُ"[1516] ke maane hain: Tannoor se paani ubal pada. Hazrat Ikrima ne kaha: Tannoor ke maane sateh-e-zameen hai, yaane saari zameen se paani nikal pada.

Imam Mujahid ne kaha: "اَلْجُوْدِيِّ"[1517] se muraad jazire ka ek (1) pahaad hai aur "دَأْبِ"[1518] ke maane hain: Haalat, yaane qaum-e-nuh ki aadat ki tarah.

Aur Allah Ta'ala ne farmaya: "Unhe'n Nuh Ka Waaqea Padh Kar Sunaao, Jab Usne Apni Qaum Se Kaha: Aye Meri Qaum! Agar Tumhe'n Mera yahaa'n Qiyaam Karna Aur Allah Ki Aayaat Se Tumhe'n Naseehat Karna Naa-gawaar Guzarta Hai…."[1519] Muslimeen tak. Nez irshad-e-Baari Ta'ala hai: "Ham Ne Nuh Ko Unki Qaum Ki Taraf Bheja…"[1520] aakhir surah tak.

[3337] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ek (1) martaba logo'n mein khade hue to Allah Ta'ala ki hamd-o-sana ki, jis ka wo mustahiq hai. Phir dajjaal ka zikr kiya aur farmaya: "*Main tumhe'n us (dajjaal) se daraata hoo'n, koi nabi aisa nahi guzra jis ne apni qaum ko usse na daraaya ho. Bila-shubha Hazrat Nuh (q) ne bhi apni qaum ko usse khabardaar kiya, lekin main tumhe'n uske mutaalliq ek aisi baat bataata hoo'n jo kisi nabi ne apni qaum ko nahi bataai, aagaah raho ke wo (dajjaal) kaana hoga aur Allah Ta'ala yak-chashm nahi hai*".[1521]

[3338] Hazrat Abu Huaira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Kya main tumhe'n dajjaal ke mutaalliq aisi khabar na du'n jo kisi nabi ne aaj tak apni qaum ko nahi bataai? Beshak wo kaana hai aur apne saath jannat aur dozakh ki shabeeh*[1522] *bhi laaega. Dar-haqeeqat jise wo jannat kahega wo aag hogi aur jisko wo jahannum kahega wo dar-asl jannat hogi, nez main tumhe'n isse khabardaar karta hoo'n jis tarah Hazrat Nuh ﷺ ne apni qaum ko usse daraaya tha*".

Faaeda: Dajjaal ka lafz "دجل" se maakhuz hai, jiske maane jhooti baat ko khoobsoorti se pesh karne ke hain. Dajjaal ka naam is liye rakha gaya hai ke wo bohot makkaar aur jhoot bolne waala aur fareb karne waala hoga.

[3339] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din Hazrat Nuh ﷺ aur unki ummat aaegi to Allah Ta'ala dariyaaft farmaega: Kya tum ne mera paighaam pohoncha diya tha? Hazrat Nuh ﷺ arz kare'nge: Maine unko tera paighaam pohoncha diya tha. Aye Rabbul Izzat! Ab Allah Ta'ala unki ummat se dariyaaft farmaega: Kya unho'n ne tumhe'n mera paighaam diya tha? Wo jawab de'nge: Nahi! Hamaare paas tera koi nabi nahi aaya. Allah Ta'ala Hazrat Nuh ﷺ se dariyaaft farmaega: Tumhara koi gawaah hai? Wo kahe'nge ke Hazrat Muhammad ﷺ aur aap ki ummat ke log mere gawaah hain. Chunache wo (meri ummat) is*

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[1512] T: (مَيلان) Raghbat, jhukaao, tawajjo, iltifaat [Rekhta]
[1513] Surah Hud: 25
[1514] Surah Hud: 27
[1515] Surah Hud: 44
[1516] Surah Hud: 40
[1517] Surah Hud: 44
[1518] Surah Ghaafir: 31
[1519] Surah Yunus: 71-72
[1520] Surah Nuh: 1
[1521] راجع: 3057
[1522] T: (شَبِیہ) Soorat-o-naqsha, shakl [Rekhta]

*amr ki gawaahi degi ke Nuh ﷺ ne logo'n ko Allah ka paighaam pohoncha diya tha. Jaisa ke irshad-e-Baari Ta'ala hai:*" "Isi Tarah Ham Ne Tumhe'n Ummat-e-Wasat Banaaya Hai Taake Tum Logo'n Par Gawaahi Do".[1523] [1524]

[3340] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) daawat mein Nabi ﷺ ke hamraah the, aap ko dasti ka gosth pesh kiya gaya jo aap ko intehaai pasand tha. Aap usey apne daanto'n se noch-noch kar khaane lagey aur farmaya: "*Main qiyamat ke din tamaam logo'n ka sardar hu'nga. Kya tumhe'n maaloom hai ke ye kis liye? Wajah ye hai ke Allah Ta'ala pehle aur pichle logo'n ko ek (1) maidaan mein jamaa karega. Dekhne waala unko dekh sakega aur har pukaarne waala unko apni aawaaz suna sakega aur sooraj unke qareeb aachuka hoga to kuch log kahe'nge: Kya tum apna haal nahi dekhte ke kya (gham aur karb) tumhe'n laahiq hua hai? Koi aisa aadmi talaash karo jo tumhare Rabb ke huzoor tumhari sifaarish kar sakey? To kuch kahe'nge: Tumhara baap aadam maujood hai, chunache log unke paas aae'nge aur arz kare'nge: Aye Aadam! Aap Abul Bashar hain. Allah Ta'ala ne aap ko apne haath se banaaya, phir aap ke andar apni ruh phoo'nki aur farishto'n ko hukum diya ke wo aap ko sajda kare'n aur aap kio jannat mein thehraya. Kya aap apne Rabb ke huzoor hamari sifaarish nahi karte. Kya aap dekhte nahi ke ham kis haal mein hai aur hame'n kis qadar mashaqqat pohonch rahi hai? Wo farmae'nge aaj mera rabb itna ghazabnaak hai ke utna ghazabnaak na isse pehle hua aur na kabhi baad mein hoga. Usne mujhe darakht ke qareb jaane se manaa farmaya tha, lekin mujhse naa-farmaani ho gai. Ab to mujhe apni jaan ki fikr hai. Tum mere alaawa kisi aur ke paas jaao. Tum Hazrat Nuh ﷺ ke paas jaao, chunache log Hazrat Nuh ﷺ ke paas aae'nge aur arz kare'nge. Aye Nuh! Rooe zameen par basne waale log'n ke aap pehle Rasool hain. Allah Ta'ala ne aap ko shukar-guzaar banda kaha hai. Kya aap dekhte nahi ke ham kis haalat mein hain? Hame'n kitni takleef pohonch rahi hai? Kya aap apne rabb ke huzoor hamari sifaarish nahi karte? Wo farmae'nge: Aaj mera rabb bohot ghazabnaak hai. Itna pehle kabhi ghazabnaak nahi hua aur na iske baad hoga. Main to apni jaan ki amaan chahta hoo'n. Tum Nabi-e-Kareem ﷺ ke paas jaao, chunache log mere paas aae'nge. Main arsh-e-ilaahi ke neeche sajda-rez ho jaau'nga. Mujh se kaha jaaega! Aye Muhammad! Sajde se apna sar uthaae'n. Aap sifaarish kare'n usey qubool kiya jaaega. Aap maange'n aap ko diya jaaega*". (Raawi-e-hadees) Muhammad bin Obaid kehte hain: Mujhe poori hadees yaad nahi rahi.[1525]

[3341] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ ne "فَهَلْ مِنْ مُّدَّكِرٍ"[1526] ki tilaawat farmaai, jaisa ke aam logo'n ki qirat hai.[1527]

## Baab 4: Irshad-e-Baari Ta'ala: "Beshak Hazrat Ilyaas Rasoolo'n Mein Se Hain. Jab Unho'n Ne Apni Qaum Se Kaha: Tum Darte Kyou'n Nahi?... Aur Ham Ne Baad Mein Aane Waale Logo'n Mein Unka Zikr-e-Khair Choda"[1528]

Hazrat Ibne Abbas ﷺ ne "وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ"[1529] ki tafseer karte hue farmaya ke bhalaai ke saath unhe'n yaad kiya jaata rahega. "Salaam Ho Ilyaas Par, Beshak Ham Neki Karne Waalo'n Ko Aisa Hi Sila Deta Hain. Bila-shubha Wo Hamaare Aala Darje Ke Kaamil Imaan Bando'n Se Hain".[1530]

Hazrat Abdullah bin Masood aur Hazrat Ibne Abbas ﷺ se manqool hai ke Ilyaas, Hazrat Idrees ﷺ ka naam hai.

Faaeda: Hazrat Ilyaas jinhe'n Ilyaseen bhi kaha gaya hai, Hazrat Haroon ﷺ ki aulaad mein se hain. Unka zamana-e-nabuwwat nawwi (9th) sadi qabl-e-maseeh hai. Unka tablighi markaz Ba'lbak (بعلبك)[1531] naami shahr tha, jo shaam mein waaqe hai. Unki qaum Ba'l (بعل)[1532] naami buth ki pooja karti thi. Iske maane khaawind aur sardar ke hain. Goya ye buth unho'n ne deegar tamaam butho'n ka sardar muqarrar kiya hua tha.

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[1523] Surah al Baqara: 143
[1524] Dekhiye: 4487 7349
[1525] Dekhiye: 3361 4712
[1526] Surah al Qamar: 15
[1527] Dekhiye: 3345 3376 4869 4870 4871 4872 4873 4874
[1528] Surah as Saaffaat: 123-129
[1529] Surah as Saaffaat: 108
[1530] Surah as Saaffaat: 130-132
[1531] T: Aaj-kal isey Baalbek ke naam se jaana jaata hai, ab iske sirf khandaraat baaqi hai, aur Lebanon mein waaqe hai. [RSB]
[1532] T: Aaj isey Baal ya Ba'al ke naam se jaana jaata hai. [RSB]

## Baab 5: Hazrat Idrees ﷺ Ka Zikr Aur Wo Hazrat Nuh ﷺ Ke Baap Ke Dada Hain Aur Ye Bhi Kaha Jaata Hai Ke Wo Hazrat Nuh ﷺ Ke Dada Hain

Irshad-e-Baari Ta'ala hai: "Aur Ham Ne Usey Buland Muqaam Par Utha Liya Tha".[1533]

[3342] Hazrat Anas ﷺ se riwayat hai, wo Hazrat Abu Zar ﷺ se bayan karte hain ke Rasool Allah ﷺ ne farmaya: "*Jab main makkah mein tha to mere ghar ki chath*[1534] *khol di gai. Phir Hazrat Jibraeel* ﷺ *naazil hue aur unho'n ne mere seene ko chaak kiya, phir usey aab-e-zamzam se dhoya. Uske baad sone ka ek (1) thaal laae jo hikmat aur imaan se bhara hua tha, usey mere seene mein undel diya. Phir chaak-shuda seene ko band kar diya. Phir unho'n ne mera haath pakda aur mujhe aasmaan par le gae. Jab aasmaan ke qareeb aae to unho'n ne aasmaan ke nigraan se kaha: Darwaza kholo. Usne poocha: Ye kaun hai? Kaha: Main Jibraeel hoo'n. Usne poocha: Aap ke hamraah koi hai? Unho'n ne bataaya: Mere hamraah Hazrat Muhammad* ﷺ *hain. Usne poocha: Kya aap ki taraf paighaam bheja gaya tha? Kaha: Haa'n, darwaza kholo. (Usne darwaz khol diya). Jab ham aasmaan-e-duniya par chadhe to wahaa'n ek (1) shakhs tha jiske daae'n-baae'n kuch log the. Jab wo apni daaee'n taraf dekhta to has-padta aur jab baaee'n jaanib nazar karta to rod eta. Usne mujhe dekh kar kaha: Khush-aamadeed! Aye Nabi-e-Mohtaram aur Pisar-e-Mukarram*[1535]*! Maine Hazrat Jibraeel* ﷺ *se poocha: Ye kaun hai? Unho'n ne bataaya? Ke ye Hazrat Aadam* ﷺ *hain aur ye unke daae'n-baae'n insaani roohe'n hain. Ye sab unki aulaad ki arwaah hain. Un mein se daae'n taraf waale jannat I hain aur baae'n jaanib waale dozakhi. Jab wo daae'n taraf dekhte hain to khushi se has-dete hain aur jab baae'n taraf nazar karte hain to unhe'n rona aajaata hai. Phir Hazrat Jibraeel* ﷺ *mujhe Chadha kar oopar le gae, hatta ke ham doosre aasmaan tak pohonch gae. Unho'n ne aasmaan ke nigraan se kaha: Darwaza kholo. Usne wohi kaha jo pehle aasmaan ke nigraan ne kaha tha. Phir usne darwaza khola*". Hazrat Anas ﷺ ne bayan kiya ke Aap ﷺ ne mukhtalif aasmaano'n par Hazrat Idrees, Hazrat Musa, Hazrat Isa aur Hazrat Ibrahim ﷺ se mulaqaat farmaai, lekin unho'n ne un ambiya-e-ikraam ﷺ ke muqamaat ki koi takhsees nahi ki, sirf itna bataaya ke aap ne Hazrat Aadam ﷺ ko pehle aasmaan par aur Hazrat Ibrahim ﷺ ko chatte (6th) aasmaan mein dekha.

Nez, Hazrat Anas ﷺ ne bayan kiya: "*Jab Hazrat Jibraeel* ﷺ *(Rasool Allah* ﷺ *ke hamraah) Hazrat Idrees* ﷺ *ke paas se guzre to unho'n ne kaha: Aye Nabi-e-Mukarram aur biraadar-e-mohtaram, khush-aamadeed! Maine poocha: Ye kaun sahaab hain? To Hazrat Jibraeel* ﷺ *ne bataaya ke ye Hazrat Idrees* ﷺ *hain. Phir main Hazrat Moosa* ﷺ *ke paas se guzra to unho'n ne kaha: Khush aamadeed! Aye nek nabi aur nek bhai. Maine poocha: Ye kaun hain? To Hazrat Jibraeel* ﷺ *ne bataaya ke ye Hazrat Moosa* ﷺ *hain. Phir main Hazrat Isa* ﷺ *ke paas se guzra to unho'n ne bhi kaha: Aye nek nabi aur nek bhai, marhaban! Maine kaha: Ye kaun hain? To Jibraeel* ﷺ *ne bataaya ke ye Hazrat Isa* ﷺ *hain. Phir main Hazrat Ibrahim* ﷺ *ke paas se guzra to unho'n ne kaha: Marhaba, aye Nabi-e-Mohtaram aur Pisar-e-Mukarram! Maine kaha: Ye kaun hain? To Hazrat Jibraeel* ﷺ *ne bataaya ke Y Hazrat Ibrahim* ﷺ *hain*". Ibne Shihab kehte hain: Mujhe se Ibne Hazam ne bayan kiya ke Hazrat Ibne Abbas aur Abu Haiyya Ansari ﷺ zikr karte the ke Nabi ﷺ ne farmaya: "*Phir mujhe oopar le jaaya gaya aur main itne buland muqaam par pohonch gaya ke wahaa'n aqlaam*[1536] *ki awaaz sun raha tha*".

Ibne Hazam aur Hazrat Anas ﷺ bayan karte hain ke Nabi ﷺ ne farmaya: "*Phir Allah Ta'ala ne pachaas (50) waqt ki namaze'n mujh par farz kee'n. Main us farize ko le kar waapas aaya to Hazrat Moosa* ﷺ *ke paas se guzra. Unho'n ne kaha: Allah Ta'ala aap ne apa ki ummat par kya farz kiya hai? Maine kaha: Pachaas (50) namaze'n. Unho'n ne kaha: Aap apne Rabb ke paas tashreef le jaae'n, kyou'nke aap ki ummat mein itni namaze'n padhne ki taaqat nahi hai. Chunache main waapas aaya aur apne Rabb se nazar-e-saani ki appeal ki, to Allah Ta'ala ne kuch namaze'n kam kar dee'n. Phir main Hazrat Mus* ﷺ *ke paas aaya to unho'n ne kaha: Apne Rabb ke paas waapas jaae'n aur nazar-e-saani ki appeal kare'n. Chunache maine apne Rabb se nazar-e-saani ki appeal ki, to Allah Ta'ala ne kuch namaze'n*

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[1533] Surah Maryam: 57

[1534] T: (چَهت كهولْنا) Phos ki chath ki tahe'n judaa karna [Rekhta]

[1535] T: Aisa beta, ladka, aulaad jiski takreem ki gai ho, jo muazzaz, qaabil-e-taazeem ho [RSB]

[1536] T: (اَقْلام) (likhne ke) Qalam [Rekhta] Qalam ki jamaa [RSB]

*kam dee'n. Phir main Hazrat Moosa ﷺ ke paas aaya aur unhe'n bataaya (ke Allah ne namazo'n ka kuch aur hissa kam kar diya hai). Moosa ﷺ ne kaha: Aap apne Rabb se phir muraaja-at*[1537] *kare'n. Kyou'nke aap ki ummat iski taaqat nahi rakhegi. (Isi tarah baar-baar aane-jaane ka silsila jaari raha) Bil-aakhir main Rabbul Aalameen ke huzoor gaya to Allah Ta'ala ne farmaya: "Namaze'n paanch (5) hain, magar sawaab pachaas (50) namazo'n hi ka baaqi rakha gaya hai. Hamaare yahaa'n baat badla nahi karti". Phir main Hazrat Moosa ﷺ ke paas waapas aaya to unho'n ne ab bhi isi par zor diya ke apne Rabb se aap ko phir muraaja-at karni chaahiye. Maine kaha ke ab mujhe apne Rabb-e-Kareem se hayaa aati hai. Phir Hazrat Jibraeel ﷺ mere saath ham-safar hue, hatta ke sidratul-muntaha tak pohonche. Kya dekhta hoo'n ke usey mukhtalif rango'n ne dhaanp rakha hai, na maaloom wo kya the. Phir mujhe jannat mein daakhil kiya gaya. Wahaa'n kya dekhta hoo'n ke motiyo'n ke gumbad hain aur uski mitti mushk ki tarah khushbudaar hai*".[1538]

## Baab 6: Irshad-e-Baari Ta'ala: Qaum-e-Aad Ki Taraf Ham Ne Unke Bhai Hazrat Hud Ko Bheja.[1539] Nez Irshad-e-Baari Ta'ala hai: Jab Us (Hazrat Hud ﷺ) Ne Muqaam-e-Ahqaaf Mein Apni Qaum Ko Daraaya … Isi Tarah Ham Jurm-pesha Qaum Ko Zadaa Dete Hain[1540] Ka Bayaan

Is baab mein Hazrat Ataa aur Hazrat Sulaiman ki ek (1) riwayat hai, jo unho'n ne Hazrat Ayesha ﷺ se, unho'n ne Nabi ﷺ se bayan ki hai.

Irshad-e-Baari Ta'ala: "Lekin Qaum-e-Aad To Unhe'n Ek (1) Nihaayat Tez-o-Tund Aandhi Se Halaak Kiya Gaya".[1541] Yaane jo badi ghazabnaak thi. Is mein lafz "عاتِيَةٍ" ke mutaalliq Ibne Uyayna ne kaha ke iska matlab hai: Wo apne nigraan farishto'n ke qaabu se baahar ho gai. "Jise Allah Ta'ala ne Un Par Mutawaatir Saat (7) Raat Aur Aath (8) Din Tak Musallat Kiye Rakha".[1542] Yaane wo pae-dar-pae chalti rahi. Ek lahza[1543] ke liye bhi nahi ruki. "Aap (agar wahaa'n hote to) Dekhte Ke Wahaa'n Log You'n (chaaro'n shaane) Chit Gire-pade Hain, Jaise Wo Khajooro'n Ke Khokhle Taney[1544] Ho'n, Kya Aap Un Mein Koi Bhi Baaqi Bachaa Dekte Hain".[1545]

[3343] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Baad-e-Saba se meri madad ki gai aur qaum-e-aad ko pacchhim ki hawaa se halaak kar diya gaya*".[1546]

[3344] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ali ﷺ ne Nabi ﷺ ki khidmat mein (khaam[1547]) sone ka ek tukda bheja, to aap ne usey chaar (4) ashkhaas mein taqseem kar diya. Aqra fin Haabis Hanzali Mujaashi-ee, Uyayna bin Badar Fazaari, Zaid Taai jo Banu Nabhaan ka ek (1) aadmi tha aur Alqama bin Ulaasi jo Banu Kilaab ka ek (1) fard tha. Is taqseem par quraish aur ansaar ghusse se bhar gae ke aap ahle najd ke sardaro'n ko atiyaat dete hain aur hame'n nazar-andaaz karte hain. Aap ﷺ ne farmaya: "*Main unhe'n taaleef-e-quloob*[1548] *ke liye deta hoo'n*". Is dauraan mein ek (1) aadmi saamne aaya, jis ki aankhe'n dhansi hui, rukhsaar ubre hue, peshaani oonchi, daadhi ghani aur sar-munda hua tha. Usne kaha: Aye Muhammad! Allah se dare'n. Aap ﷺ ne farmaya: "*Agar main Allah Ta'ala ki naa-farmaani karne lagu'n to aur kaun farma-bardaari karega? Allah Ta'ala ne to mujhe ahle zameen par ameen banaaya hai, lekin tum mujhe ameen nahi samajhte*". Ek (1) shakhs ne usey qatl karne ki ijaazat maangi. Mere khayaal mein wo Khalid bin Waleed ﷺ the. Aap ne unhe'n rok diya. Jab wo shakhs chalaa gaya to aap ne farmaya: "*Is shakhs ki nasl ya iske nasab se aise log paida ho'nge jo quran-e-kareem-o-padhe'nge lekin quran unke halaq se neeche nahi utrega. Wo deen mein se aise nikal jaae'nge jaise teer shikaar se nikal jaata hai. Wo*

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[1537] T: (مُراجَعَت) Kisi cheez ki taraf rujoo karna [Rekhta]

[1538] راجع: 349

[1539] Surah al A'raaf

[1540] Surah al Ahqaaf: 21-25

[1541] Surah al Haaqqa: 6

[1542] Surah al Haaqqa: 7

[1543] T: (لَحْظَہ) Posheeda taur se dekhne ka waqfa muraad, pal, lamha, dam-bhar [Rekhta]

[1544] T: (تَنا) (Tanaa) Darakht ka sateh zameen se le kar wahan tak ka hissa jahan se shaakhe'n nikalti hain [Rekhta]

[1545] Surah al Haaqqa: 6-8

[1546] راجع: 1035

[1547] T: (خَام) Wo sona jo apni asli haalat (nuggest, dust, flakes) mein ho, angrezi mein ise raw gold kehte hain [RSB]

[1548] T: (تالِيفِ قُلُوب) Aadmiyo'n ke dilo'n ko haath mein lena, dil-joi karna [Rekhta]

*musalmano ko qatl kare'nge aur buth-parasto'n ko chod de'nge. Agar main unhe'n paa lu'n to zaroor unhe'n qatl karu'n, jaise qaum-e-aad neesth-o-naabood hui hai*".[1549]

[3345] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko ye aayat padhte suna: "Kya Hai Koi Naseehat Haasil Karne Waala".[1550] [1551]

## Baab 7: Irshad-e-Baari Ta'ala: Ham Ne Qaum-e-Samood Ki Taraf Unke Bhai Saaleh Ko Rasool Bana Kar Bheja[1552] Aur Hijr Waalo'n Ne (rasoolo'n ko) Jhutlaaya.[1553] Ka Bayan[1554]

Hijr, qaum-e-samood ke rehne ke jagah ka naam hai, lekin ek-doosre muqaam "حَرْثٌ حِجْرٌ"[1555] par uske maane mamnoo aur haraam ke hain. Har mamnoo cheez hijr, yaane haraam hoti hai. Isi se "حِدْرًا مَّحْجُوْرًا"[1556] hai. Iske maane hain: Rukaawat jo khadi ki gai ho. Hijr, har us imaarat ko kehte hain jiski tum taameer karo aur zameen se us par koi aad[1557] khadi kar do, to ye bhi hijr hai. Baitullah ke hateem ko bhi hijr kaha jaata hai, kyou'nke wo bhi baitullah se alag kar diya gaya hai. Goya "حَطِيْم", "مَحْطُوْم" ke maane mein hai, jaisa ke "قَتِيْلٍ" (qateel) ke maane mein "مَقْتُوْلٍ" (maqtool) aate hain. Ghodi ko bhi hijr kehte hain (is liye ke wo bhi ladaaiyo'n se roki hoti hai). Aqal ko bhi hijr aur hijai (حِجَىٰ) kehte hain kyou'nke wo bhi buri baato'n se rokti hai, lekin hijr al yamaama (hijaaz aur yemen ke darmiyan) ek (1) manzil[1558] ka naam hai.

[3377] Hazrat Abdullah bin Zum-a'h (عَبْدِ اللهِ ابْنِ زَمْعَةَ) se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap ne us shakhs ka zikr kiya jis ne Hazrat Saaleh ﷺ ki oontni ko qatl kiya tha, to farmaya: "*Us oontni ko qatl karne ke liye wo shakhs taiyyaar hua jo ghalba-o-taaqat aur martabe-o-izzat ke etebaar se apni qaum mein Abu Zum-a'h ki tarah tha*".[1559]

[3378] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne jab ghazwa-e-tabuk ke mauqa par muqaam-e-hijr par padaao kiya to mujahideen ko hukum diya ke us muqaam ke kooe'n se paani na piye'n aur na paani bhar kar hi rakhe. Sahaba Ikraam ne arz kiya ke ham ne usse aata goondh liya hai aur mashkeezo'n mein paani bhar liya hai to aap ne unhe'n hukum diya ke wo aata phenk de'n aur paani bahaa de'n.

Sabrah bin Ma'bad aur Abi Shumoos se manqool hai ke Nabi ﷺ ne khana pehnke dene ka hukum diya aur Hazrat Abu Zar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jis ne uske paani se aata goondha hai (wo usey phenk de)*".[1560]

Faaeda: Rasool Allah ﷺ ne muqaam-e-hijr ke kooe'n ka paani peene se is liye manaa kiya ke wo manhoos muqaam tha aur wahaa'n ek (1) qaum par azaab naazil hua tha. Mabaada us paani ki wajah se log sang-dili[1561] ka shikaar ho jaae'n ya jismaani taur par kisi bimaari mein mubtalaa ho jaae'n.

[3379] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne bataaya ke Sahaba Ikraam ne Rasool Allah ﷺ ke hamraah qaum-e-samood ki sarzameen mein muqaam-e-hijr par padaao kiya. Unho'n ne wahaa'n ke kooe'n se paani bhar liya aur aata goondh liya. Rasool Allah ﷺ ne unhe'n hukum diya ke in koo-o'n se jinho'n ne paani bhara hai,

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[1549] Dekhiye: 3610 4351 4667 5058 6163 6931 6933 6934 7432

[1550] Surah al Qamar: 15

[1551] راجع: 3341s

[1552] Surah Hud: 61

[1553] Surah al Hijr: 80

[1554] T: Kuch ahem nukte, jinki taraf ishaara karna zaroori hai:
1) Urdu pdf mein Baab 6 ke baad Baab 17 hi hai.
2) Baab 6 ki aakhri hadees 3345 hai, jabke Baab 17 ki pehli hadees 3377 hai.
3) Baab 17 mein sirf 5 ahadees hain 3371-3381.
4) 3346 aur uske baad waali ahadees Baab 7 mein aage aarahi hain.
5) Isi liye maine roman transliterate karte hue tarteeb Darussalam Edition hi ki tarah rakhi hai. [RSB]

[1555] Surah al Anaam: 138

[1556] Surah al Furqan: 22, 53

[1557] T: (آڑ) Rukaawat [Rekhta]

[1558] T: (مَنزِل) Utarne ki jagah, theherne ki jagah, padaao, wo jagah jahaan musaafir theherte ho'n [Rekhta]

[1559] Dekhiye: 4942 5204 6042

[1560] Dekhiye: 3379

[1561] T: (سَنگ دِلی) Zulm-o-sitam, be-rehmi, sakht dili [Rekhta]

usey baha de'n aur goondha hua aata oonto'n ko khila de'n aur unhe'n hukum diya ke us kooe'n se paani bhare'n jaha'n se oontni paani peeti thi.

Naafe se riwayat karne mein Usama bin Zaid ne Obaidullah ki mataaba-at ki hai.[1562]

[3380] Saalim bin Abdullah apne baap Hazrat Abdullah bin Umar ﷺ se riwayat karte hain ke Nabi ﷺ jab muqaam-e-hijr se guzre to farmaya: "*Jin logo'n ne apni jaano'n par zulm kiya hai unki rihaaish-gaaho'n mein mat jaao, magar rote hue, wahaa'n se guzar jaao. Mabaada tum usi azaab se do-chaar ho jaao jo un par aaya tha*". Phir aap ne sawaari par baithe-baithe apni chaadar se chehre ko dhaanp liya.[1563]

[3381] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Un logo'n ke muqamaat mein mat jaao, jinho'n ne apne aap par zulm kiya tha. Haa'n, wahaa'n se girya-wizaari karte hue guzar jaao, mabaada tumhe'n wo museebat pohonche jisse wo do-chaar hue the*".[1564]

## Baab 8: Yajooj-o-Majooj Ka Bayaan

Irshad-e-Baari Ta'ala hai: Unho'n ne kaha: Aye Zulqarnain! Yajooj-o-Majooj Zameen Mein Fasaad Phailaate Hain.[1565] Nez Allah Ta'ala ne farmaya: Aur Aap Se Zulqarnain Ke Mutaalliq Poochte Hain …. Mujhe Lohe Ki Chaadare'n Laado[1566] tak. "زُبَرَ" ka waahid "زُبْرَةٌ" hai. Iske maane hain: Lohe ke tukde.

Yahaa'n Tak Ke Ja Usne Un Dono Pahaado'n Ke Khulaa Ko Baraabar Kar Diya.[1567] Hazrat Ibne Abbas ﷺ se riwayat hai ke "الصَّدَفَيْنِ"[1568] se muraad pahaad hain. "السَّدَّيْنِ"[1569] se muraad bhi do (2) pahaad hain. "خَرَجًا"[1570] ke maane ijrat ke hain. Zulqarnain ne kaha: "Dho'nko (dehkaao) Hatta Ke Jab Us Ne Usey Aag Bana Diya To Kaha Ke Mere Paas Pighlaa Hua Taamba Laao, Main Is Par Daal (kar paewast[1571]) Kar Du'n".[1572] Us par rasaas dall doo'n. Rasaas, lohe aur taambe ko kaha jaata hai. Hazrat Ibne Abbas ﷺ ne kaha: Isse muraad peetal hai. "Wo (yajooj-o-majoooj) Us Par Nahi Chadh Sake'nge".[1573] "إِسْتَطَاعَ" baab-e-istaf-al (اِسْتَفْعَال) se hai. Ye "طُعْتُ له" se maakhuz hai. Isi liye mafhoot padha gaya hai aur "اَسْطَاعَ يَسْطِيْعُ" hai aur baaz ne kaha ke "اِسْتَطَاعَ يَسْتَطِيْعُ" ke baab se hai. "Wo Us Par Chadh Nahi Sake'nge Aur Na Us Mein Suraakh Hi Kar Sake'nge. Us (zulqarnain) Ne Kaha: Ye Mere Rabb Ki Rahmat Hai, Magar Jab Mere Rabb Ka Waada Aajaaega To Wo Usey Pewand-e-Khaak Kar De Ga".[1574] Iske maane hain ke Allah usey zameen ke saath mila de ga. Jis oontni ki kohaan na ho usey "نَاقَةٌ دَكَّاء" kaha jaata hai. Isi tarah "دَكْدَاكٌ" wo saaf zameen hai jo sakht ho gai ho aur us mein oonchaai na rahe. "Aur Mere Rabb Ka Waada Bar-haq Hai Aur Us Din Ham Unhe'n Chode'nge, Wo Ek-doosre Se Gutham-guttha Ho Jaae'nge".[1575] Hatta Ke Jab Yajooj-o-Majooj Ko Khol Diya Jaaega Aur Wo Har Bulandi Se Neeche Daudte Aae'nge".[1576]

Hazrat Qatada ne kaha: "حَدَبٌ" se muraad teela[1577] hai. Ek (1) shakhs ne Nabi ﷺ se arz kiya: Maine ek (1) deewaar dekhi hai, jo munaqqash[1578] chaadar ki tarah hai. To aap ne farmaya: "*Yaqeenan toone usey dekh liya hai*".

Faaeda: Yajooj-o-Majooj ke mutaalliq saheeh mauqif ye hai ke unki haqeeqat-e-haal Allah hi behtar jaanta hai, ahle imaan ka kaam ye hai ke jo kuch quran-o-hadees mein hai usey tasleem kar liya jaae aur mazeed kured se gurez kiya jaae. Quran-o-Hadees ke mutaabiq unke mutaalliq do-tok haqaaeq mundarja zel hain: ❶ Unka taalluq Aadam ki aulaad se hai, Aadam ke alawa wo kisi aur se paida-shuda nahi hain. ❶Wo is qadar kasrat se hain ke milla-e-islamiya

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[1562] راجع: 3378
[1563] راجع: 433
[1564] راجع: 433
[1565] Surah al Kahaf: 94
[1566] Surah al Kahaf: 83-92
[1567] Surah al Kahaf: 96
[1568] Surah al Kahaf: 96
[1569] Surah al Kahaf: 93
[1570] Surah al Kahaf: 94
[1571] T: (يَنْوَسْت) Mila hua, juda hua, is tarah mila hua ke ek (1) jaan ho [Rekhta]
[1572] Surah al Kahaf: 96
[1573] Surah al Kahaf: 97
[1574] Surah al Kahaf: 97-98
[1575] Surah al Kahaf: 98-99
[1576] Surah al Ambiya: 96
[1577] T: (تِيلَہ) Tibba, zameen ka buland dher/ambaar [Rekhta]
[1578] T: (مُنَقَّش) Jis par naqsh-o-nigaar ho'n [Rekhta]

un kaafiro'n ka hazaarwaa'n hissa hogi. ❁ Danga-fasaad unki sarisht[1579] hai. Zulqarnain ne unke hamlo'n se bachaao ke liye un darro'n[1580] ko lohe se band kar diya tha jin ke zariye se wo doosro'n par hamla-aawar hote the. ❁ Rasool Allah ﷺ ke ahd-e-mubaarak mein ek (1) shakhs ne us sadde-sinkadari ko dekha tha jo munaqqash chaadar ki tarah thi. ❁ Rasool Allah ﷺ ke daur mein wo deewaar kuch kamzor ho chuki thi, ke us mein maamooli sa suraakh ho gaya tha. ❁ Qiyaamat ke nazdeek wo deewaar pewand-e-zameen[1581] ho jaaegi aur yajooj-o-majooj samandar ki maujo'n ki tarah thaa-the'n maarte hue nikle'nge. ❁ Rasool Allah ﷺ ne farmaya ke qiyamat us waqt tak qaaem nahi hogi jab tak dus (10) nishaniya'n zaahir na ho jaae'n. Un mein ek (1) yajooj-majooj ka hamla-aawar hona hai. Unki yoorish[1582] ke baad jald hi qiyamat bapaa[1583] ho jaaegi. Jo riwayaat unke qadd-o-qaamat ke mutaalliq manqool hain wo mohaddiseen ke meyaar-e-sehat par poori nahi utartee'n.

[3346] Hazrat Zainab bint-e-Jahash رضي الله عنها se riwayat hai ke Nabi ﷺ ghabraae hue unke paas aae aur farmaya: "*Allah ke siwa koi maabood-e-bar-haq nahi. Arab ki tabaai us aafat ki wajah se hone waali hai jo bilkul qareeb aalagi hai. Aaj yajooj-o-majooj ki deewaar mein itna suraakh ho gaya hai*". Aap ﷺ ne anghote aur shahadat ki ungli se surakh bana kar uski miqdaar bataai. Hazrat Zainab bint-e-Jahash رضي الله عنها kehti hain ke maine arz kiya: Allah ke Rasool ﷺ! Kya ham nek logo'n ki maujoodgi mein halaak ho jaae'nge? Aap ﷺ ne farmaya: "*Haa'n, jab buraai ziyaada phail jaaegi*".[1584]

[3347] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ne yajooj-o-majooj ki deewaar se itna sa khol diya hai*". Aur apne haath se nawwe (90) ki girah lagaai.[1585]

[3348] Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala qiyamat ke din farmaega: Aye Aadam! Wo arz kare'nge: Main haazir hoo'n aur is haazri mein meri saad hai. Irshad hoga: Dozakh ka Lashkar alag kar do. Hazrat Aadam عليه السلام arz kare'nge: Dozakh ka Lashkar kitna hai? Allah Ta'ala farmaega: Har hazar mein se nau-sau-ni-naanwe (999) us waqt maare khauf ke bacche boodhe ho jaae'nge aur har haamela aurat apna hamal giraa degi aur tum logo'n ko behosh hote dekhoge, halaa'nke wo behosh na ho'nge, balke Allah ka azaab sakht hoga*". Sahaba Ikraam ne arz kiya: Allah ke Rasool! Wo aadmi ham mein se kaun hoga? Aap ne farmaya: "*Tum khush ho jaao, kyou'nke wo ek (1) shakhs tum mein se hoga aur ek-hazaar (1000) yajooj-o-majooj ke ho'nge*". Phir aap ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai, main ummeed karta hoo'n ke ahle jannat mein ek-chauthaai tum ho'nge*". Ham ne us par naara-e-takbeer buland kiya. Aap ne farmaya: "*Main ummeed karta hoo'n ke tum ahle jannat ka teesra hissa hoge*". Phir ham ne Allahu Akbar kaha to aap ne farmaya: "*Main ummeed karta hoo'n ke tum ahle jannat ka nisf hoge*". Ye sun kar ham ne phir Allahu Akbar kaha, to aap ne farmaya: "*Logo'n mein tum aise ho jaise ek (1) siyaah*[1586] *baal, safed bail ki khaal par, ya ek (1) safed baal siyaah bail ki khaal par*".[1587]

## Baab 8: Irshad-e-Baari Ta'ala: "Allah Ta'ala Ne Hazrat Ibrahim Ko Khaleel Bana liya".1588 (Nez farmaya:) "Beshak Ibrahim Ek Ummat Aur Allah Ke Farmabardaar Bande The".1589 Nez irshad-e-Ilaahi: "Bila-shubha Ibrahim Nihayat Naram-mizaaj Aur Bade Hi Burdbaar The"1590 Ka Bayaan

Abu Maisarah ne kaha: "اَوَّاهٌ" habshi zuban mein Raheem ke maane mein hai.

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[1579] T: (سَرِشْت) Fitrat, aadat [Rekhta]
[1580] T: (دَرَّہ) Darra ki jamaa, wo raasta, shigaaf ya faasla jo kisi pahaad ya do (2) pahaado'n ke darmiyaan mein ho [Rekhta]
[1581] T: (پَیوندِ زَمِین) Zameen mein dafan ho jaaegi [Rekhta]
[1582] T: (یُورِش) Hamla, dhaawa, yalghaar [Rekhta]
[1583] T: (بَپا) Barpa, munaqqid, qaaem [Rekhta]
[1584] Dekhiye: 3598 7059 7135
[1585] Dekhiye: 7136
[1586] T: (سِیاہ) Kaala [Rekhta]
[1587] Dekhiye: 47416530 7483
[1588] Surah an Nisa: 125
[1589] Surah an Nahl: 120
[1590] Surah Tauba: 114

[3349] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat ke din tum log nange paao'n, barhana badan, aur baghair khatna jamaa kiye jaaoge*". Phir aap ne ye aayat padhi: "*Jaise ham ne pehli baar paida kiya, usi tarah ham dobaara lautaae jaae'nge. Ye waada hamaare zimme hai, yaqeenan (usey) ham poora kare'nge*". (Phir farmaya:) "*Qiyamat ke din sab se pehle Hazrat Ibrahim ﷺ ko libaas pehnaaya jaaega. Phir aisa hoga ke mere chand ashaab baae'n taraf kheench liye jaae'nge. Main kahu'nga: Ye to mere ashaab hain. Jawab diya jaaega ke jab tumhariw afaat hui to ye log islaam se bar-gashta*[1591] *ho gae the. Phir main wohi kahu'nga jaisa ke ek (1) nek bande ne kaha tha: Main Jab Tak Un Logo'n Mein Raha, Unka Haal Dekhta Raha*"[1592] aakhir tak.[1593]

Faaeda: Hadees ke aakhir mein jin logo'n ka haal bayan kiya gaya hai unse ghaaliban wo log muraad hain jo Rasool Allah ﷺ ki wfaat ke baad khilaafat-e-siddiqi mein murtad ho gae aur Hazrat Abu Bakar ﷺ ne unke khilaaf jihaad kiya tha.

[3350] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat ke din jab Hazrat Ibrahim ﷺ apne baap aazar se mile'nge to aazar ke chehre par siyaahi aur gard-o-ghubaar padi hogi. Hazrat Ibrahim ﷺ usse kahe'nge: Maine tum se ye na kaha tha ke meri naa-farmaani na karo. Unka baap jawab de'ga: Ab main tumhari naa-farmaani nahi kaur'nga. Phir Hazrat Ibrahim ﷺ arz kare'nge: Aye mere Rabb! Toone mujhs-e-waada farmaya tha ke qiyamat ke din tujhe zaleel nahi karu'nga aur ab rahmat se intehaai door mere baap ki zillat se ziyaada aur kaunsi ruswaai hogi? Allah Ta'ala farmaega: maine kaafiro'n par jannat haraam kardi hai. Phir unhe'n kaha jaaega: Aye Ibrahim! Tumhare paao'n ke neeche kya cheez hai? Wo dekhe'nge, to ek (1) bicchu najaasat mein lithdaa*[1594] *hua paae'nge. Phir uski taango'n se ghaseet kar usey dozakh mein daal diya jaaega*".[1595]

Faaeda: Is hadees se maaloom hua ke insaan agar kufr par mara ho to uske bete ka buland martaba hona usey koi faaeda nahi de ga. Aur na bete ko baap ka buland martaba hona hi faaeda de sakta hai, jaisa ke Hazrat Nuh ﷺ aur unke bete ka waaqea hai. Is hadees se un naam-nihaad musalmano koi brat pakadni chaahiye, jo auliya-e-ikraam ke baare mein jhooti karamaat bayan karke unki badnaami ka baais bante hain. Jab Hazrat Ibrahim ﷺ qiyaamat ke din apne baap ke kaam nahi aasake'nge to kisi ki kya majaal hai ke wo apne kisi aqeedat-mand ya taalluq-daar ko Allah ke yahaa'n parwaana-e-najaad de sakey. والله المستعان

[3351] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ baitullah mein daakhil hue to us mein Hazrat Ibrahim ﷺ aur Hazrat Maryam ﷺ ki tasweer dekhee'n. Aap ne farmaya: "*Kya unho'n ne nahi suna ke farishte us ghar mein daakhil nahi hote jis mein tasweere'n rakhi ho'n. Ye Hazrat Ibrahim ﷺ ki tasweer, unhe'n teero'n ke zariye se qura-andaazi karne ki kya zaroorat thi?*"[1596]

[3352] Hazrat Ibne Abbas ﷺ hi se riwayat hai ke Nabi ﷺ ne jab baitullah mein tasweere'n dekhee'n to andar daakhil na hue, hatta ke aap ke hukum se wo mitaa di gaee'n. Phir aap andar gae to Hazrat Ibrahim aur Hazrat Ismail ﷺ ke haatho'n mein teer dekhe to farmaya: "*Allah Ta'ala quraish ko barbaad kare, Allah ki qasam! In hazraat ne kabhi qismat aazaai ke liye teer nahi phenke*".[1597]

[3353] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ se arz kiya gaya: Allah ke Rasool ﷺ! Logo'n mein sab se ziyaada mukarram kaun hai? Aap ne farmaya: "*Jo un mein Allah Ta'ala se ziyaada darne waala ho*". Logo'n ne arz kiya: Ham ne ye sawaal nahi kiya. To aap ne farmaya: "*Sab se ziyaada buzurg Allah ke nabi Hazrat Yusuf ﷺ hain, jo khud nabi the, baap nabi, dada nabi aur par-dada bhi nabi, jo Allah ke khaleel hain*". Logo'n ne arz kiya: Ham ne aap se ye nahi poocha. Aap ne farmaya: "*Tum khandan-e-arab ke mutaalliq poochte ho? Un sab se jo*

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[1591] T: (بَر گشْتَه) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]

[1592] Surah al Maaida: 117-117

[1593] Dekhiye: 3447 4625 4626 4740 6524 6525 6526

[1594] T: (لِتْهڑا) Aalooda, bhara hua [Rekhta]

[1595] Dekhiye: 4768 4769

[1596] راجع: 398

[1597] راجع: 398

*zamana-e-jaahiliyyat mein bethar the, wohi islam mein bhi behtar hain, ba-sharte-ke wo deen mein faqaahat*[1598] *haasil kar le'n*".

Abu Usman aur Mu'tamir ne Obaidullah, Saeed aur Abu Huraira ﷺ ke waaste se ise Nabi ﷺ se riwayat kiya hai.[1599]

[3354] Hazrat Samra bin Jundub ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aaj raat mere paas do (2) aadmi aae (aur mujhe apne saath le gae). Phir ham ek (1) aadmi ke paas aae jis ka qad bohot lamba tha. Main uske daraaz qad hone ki wajah se uska sar nahi dekh sakta tha. Wo Hazrat Ibrahim* ﷺ *the*".[1600]

[3355] Hazrat Ibne Abbas ﷺ se riwayat hai, unke paas logo'n ne dajjaal ka zikr kiya, ke uski dono aankho'n ke darmiyan kaafir "كافر" ya "ك ف ر" likha hua hai. Hazrat Ibne Abbas ﷺ ne kaha: Maine ye alfaaz to nahi sune, albatta Aap ﷺ ne farmaya tha: "*Agar tum Hazrat Ibrahim* ﷺ *ko dekhna chaahte ho to apne saahab, yaane meri taraf dekh lo. Rahe Hazrat Moosa* ﷺ *to wo ghate hue jism waale, gandumi rang ke aadmi the, jo surkh oont par sawaar the, jis ki nakeel khajoor ki chaal ki bani hui rassi ki thi. Goya main unki taraf dekh raha hoo'n. Wo Allah ki badaai bayaan karte hue nashebi ilaaqe mein utar rahe hain*".[1601]

[3356] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Hazrat Ibrahim* ﷺ *ne apna khatna khud ek (1) basoole*[1602] *se kiya tha, jabke aap assi (80) baras ke the*".[1603]

Ek riwayat mein qadoom "قَدُوْم" ka lafz daal ki takhfeef ke saath aaya hai. Abdur Rahman bin Ishaq ne Abu Zinada se riwayat karne mein Shuaib ki mataaba-at ki hai. Isi tarah Ajlaan ne Abu Huraira ﷺ se aur Muhammad bin Amr ne Abu Salama se, unho'n ne Hazrat Abu Huraira ﷺ se is riwayat ko bayan kiya hai.

[3357] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Hazrat Ibrahim* ﷺ *ne zindagi mein sirf teen (3) martaba khilaaf-e-waaqea baat ki hai*".[1604]

[3358] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Hazrat Ibrahim ﷺ ne sirf teen (3) martaba khilaaf-e-waaqea baat ki hai. Un mein se do (2) to Allah ki zaat-e-sitooda[1605] saaft ke mutaalliq thee'n. Pehli, aap ka ye kehna: "Main bimaar hoo'n". Doosri baat, unka kehna: "Balke ye unke bade buth ne kiya hai". Aur aap ne farmaya: (teesri baat ye hai ke) Ek (1) din wo aur (unki biwi) Saara (safar karte-karte) ek (1) zaalim baadhsh ke paas se guzre to us (baadshah) se kaha gaya: yahaa'n ek (1) mard aaya hai, uske saath bohot khoobsoorat aurat hai. Chunache us baadshah ne unke paas ek (1) aadmi bheja aur Saara ke mutaalliq poocha ke wo kaun hai? Unho'n ne (Hazrat Ibrahim ﷺ ne) jawab diya: Ye meri behen hai. Uske baad aap Saara ke paas tashreef le gae aur unse farmaya: Aye Saara! Mere aur tere siwa is sar-zameen mein koi momin nahi hai. Us zaalim baadshah ne mujhse poocha tha, to maine usey bataa diya ke tu meri behen hai. Lehaza toone mujhe jhutlaana nahi. Is dauran mein us zaalim ne Saara ki taraf aadmi bheja. Jab aap uske paas gaee'n to use apne haath se Saara ko pakadna chaaha to wo zameen mein dhans gaya. Usne Saara se kaha: Mere liye Allah se dua karo, main tujhe koi takleef nahi pohonchau'nga. Saara ne Allah se dua ki to usey najaat mil gai. Usne dobaara Hazrat Saara ko pakadna chaaha to pehle se ziyaada giraft mein aagaya. Usne Saara se kaha: Mere liye Allah se dua karo, main tumhe'n koi bhi nuqsaan nahi pohonchau'nga. Chunache unho'n ne dua ki to uski khalaasi[1606] ho gai. Phir usne apne khaadim or khaadim ko bulaya aur kaha: Tum mere paas insaan nahi, balke koi shaitan laae ho aur Saara ko bataur-e-khidmat Haajra de kar waapas bhej diya. Wo (Hazrat Saara un) Hazrat Ibrahim ﷺ ke paas waapas aae'n to aap khade namaz padh rahe the. Unho'n ne haath se ishaara

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[1598] T: (فقاہت) Fiqhi ilm par das-taras, fiqhi mahaarat, faqeeh hona [Rekhta]

[1599] Dekhiye: 3374 3383 3490 4689

[1600] راجع: 845

[1601] راجع: 1555

[1602] T: (بَسُولا) Kulhaadi se milta-julta badhaai ka auzaar [Rekhta]

[1603] Dekhiye: 6298

[1604] راجع: 2217

[1605] T: (ذَاتِ سِتُوْدَه) Jis ki taareef ki jaae, jis ki hamd-o-sana ki jaae [Rekhta]

[1606] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]

karke poocha: Tumhara haal kaise raha? Saara ne bataaya ke Allah Ta'ala ne kaafir ya faajir ki tadbeer ko ulta uske khilaaf kar diya aur usne khidmat ke liye Haajra bhi di hai".

Hazrat Abu Huraira ﷺ ne farmaya: Aye aasmaani paani ki aulaad! Tumhari waalida yehi Haajra hain.[1607]

Faaeda: Hazrat Haajra ﷺ us baadshah ki beti thee'n, jise unse husool-e-barkat ke liye Hazrat Ibrahim ﷺ ke haram mein daakhil kar diya tha, yehi arab ki waalida hain aur unhe'n aasmaan ka paani peene waale kaha gaya hai. Kyou'nke Ahle Arab ka ziyaada-tar guzaara baarish ke paani par hi tha, agarche aaj kal wahaa'n kooe'n aur nehre'n banadi gai hain, aur ye sab Saudi hukumat ke kaarnaame hain. أيدها الله بنصره العزيز

[3359] Hazrat Umme Shareek ﷺ se riwayat hai ke Rasool Allah ﷺ ne chipkali ko maar daalne ka hukum diya tha, kyou'nke wo Hazrat Ibrahim ﷺ par phoonke maar-maar kar aag tez karti thi.[1608]

Faaeda: Rasool Allah ﷺ ne usey maar dene ka hukum diya hai, balke usey pehli zarb se maar dene mein sau (100) nekiyaa'n milti hain. Doosri zarb mein maar dene mein usse kam, phir teesri zarb mein usey khatam kar dene se usse bhi kam nekiyaa'n milti hain. Bahar-haal usko maarna kaar-e-sawaab hai.[1609]

[3360] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke jab darj-e-zel aayat-e-karima naazil hui: "Jo Log Imaan Laae Aur Apne Imaan Ko Zulm Se Aalooda Na Kiya To Unke Liye Aman-o-Salaamti Hai".[1610] Ham ne arz kiya: Allah ke Rasool ﷺ! Ham mein se kaunsa shakhs hai jisne apne aap par zulm nahi kiya? To aap ne farmaya: "*Aisa nahi jaisa tum ne samajh liya hai. Is aayat se muraad ye hai ke unho'n ne apne imaan ko shirk se aalooda na kiya ho. Kya tum ne nahi suna ke Hazrat Luqman ne apne bete se kaha tha: Aye Lakht-e-Jigar! Allah ke Saath Kisi Ko Shareek Na Banaao, Kyou'nke Shirk Bohot Bada Zulm Hai*".[1611] [1612]

## Baab 9: "يَزِفُّوْنَ"[1613] Ke Maane Hain: "Raftaar Mein Tezi Karna"

[3361] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki khidmat mein ek (1) martaba gosht pesh kiya gaya to aap ne farmaya: "*Allah Ta'ala qiyaamat ke din pehle aur pichle logo'n ko ek (1) hamwaar aur wasee maidaan mein jamaa karega, is tarah ke pukaarne waala sab ko apni baat suna sakega aur dekhne waala sab ko ek-saath dekh sakega, aur sooraj logo'n ke bilkul qareeb hoga. Phir aap ne poori hadees-e-shafaa-at ka zikr kiya (aur farmaya:) Log Hazrat Ibrahim ﷺ ki khidmat mein haazir ho'nge aur arz kare'nge ke aap roo-e-zameen par Allah ke Nabi aur uske Khaleel the, hamaare liye apne Rabb ke huzoor sifaarish kare'n to unhe'n apni khilaaf-e-waaqea baate'n yaad aajaae'ngi to wo farmae'nge: Aaj to mujhe apni fikr hai tum log Hazrat Moosa ﷺ ke paas jaao*". Hazrat Anas ﷺ ne Nabi ﷺ se ye hadees bayan karne mein Hazrat Abu Huraira ﷺ ki mataaba-at ki hai.[1614]

[3362] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala Hazrat Ismail ﷺ ki waalida-maajida par rahem kare! Agar unho'n ne jaldi na ki hoti to aaj zamzam ek (1) behta hua chashma hota*".[1615]

[3363] Hazrat Kaseer bin Kaseer se riwayat hai, unho'n ne bayan kiya ke main aur Usman bin Abu Sulaiman dono Hazrat Saeed bin Jubair ke saath baithe hue the. Unho'n ne kaha ke Hazrat Ibne Abbas ﷺ ne mujh se is tarah hadees bayan nahi ki thi, balke unho'n ne farmaya: Hazrat Ibrahim ﷺ apne bete Ismail ﷺ aur uski waalida ko le kar aae, jabke wo unko doodh pilaaya karti thee'n. Unke paas ek (1) choti si puraani mashak[1616] thi. Hazrat Ibne Abbas ﷺ ne

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[1607] راجع: 2217
[1608] راجع: 3307
[1609] Saheeh Muslim: As Salaam: H5846(2240)
[1610] Surah al Anaam: 82
[1611] Surah Luqman: 13
[1612] راجع: 32
[1613] Surah as Saaffaat: 94
[1614] راجع: 3340
[1615] راجع: 2368
[1616] T: (مَشَک) Paani bharne aur le jaane ke liye kisi jaanwar ki saalim khaal ka bana hua thaile ki shakl ka zuroof (bartan) jis ka mu'n chota hota hai, wo bakri ya bhed ki sili hui khaal jis se saqqe paani bharte hain. [Rekhta]

is hadees ko marfoo bayan nahi kiya. Bahar-haal us hadees mein hai ke Hazrat Ibrahim ﷺ ne apni biwi Haajra ko uske bete Ismail samet yahaa'n le aae.[1617]

[3364] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Aurto'n ne jab kamar-band[1618] taiyyaar kiya to unho'n ne wo Hazrat Ismail ﷺ ki waalida h Haajra ﷺ se seekha hai. Sab se pehle unho'n ne hi kamar-band istemaal kiya tha. Unki ghaz ye thi ke Hazrat Saara ﷺ unka suraagh na paasake'n. Waaqe ye hua ke Hazrat Ibrahim ﷺ usey aur uske bete Hazrat Ismail ﷺ ko le aae. Us waqt Hazrat Haajra ﷺ Hazrat Ismail ﷺ ko doodh pilaati thee'n. Unho'n ne un dono ko khaana-e-kaaba ke paas ek (1) bade darakht ke qareeb, chaah-e-zamzam[1619] par, masjid-e-haraam ki buland jaanib waali jagah par bitha diya. Us waqt makkah mukarrama mein kisi aadmi ka naam-o-nishaan tak na tha aur na wahan paani hi maujood tha. Bahar-haal Hazrat Ibrahim ﷺ un dono ko wahaa'n chod gae aur unke qareeb hi ek (1) thaila khojooro'n ka aur ek (1) mashkeeza paani ka rakh diya. Phir wo wahaa'n se waapas hue to Hazrat Ismail ﷺ ki waalida aap ke peeche rawaani huee'n aur kehne lagee'n. Aye Ibrahim! Aap kaha'n jaa rahe hain? Hame'n ek (1) aise jungle mein chodkar jaa rahe hain jaha'n aadmi ka pataa nahi aur na koi cheez hi yahaa'n milti hai. Unho'n ne kai martaba pukaar kar ye kaha, magar Hazrat Ibrahim ﷺ ne unki taraf palat kar dekha tak nahi. Phir Hazrat Ismail ﷺ ki waalida ne unse arz kiya: Kya ye hukum aap ko Allah Ta'ala ne diya hai? Unho'n ne jawab diya: "Haa'n". Phir Hazrat Ismail ﷺ ki waalida ne kaha: Tab wo hame'n zaae[1620] nahi karega. Uske baad wo waapas aagaae'n aur Hazrat Ibrahim ﷺ (wahaa'n se) rawaana ho gae. Phir jab wo Saniya (ثنیه) (ghaati) ke paas pohonche jaha'n wo aap ko nahi dekh sakte the to aap ne Kaaba ki taraf mu'n karke haath uthaae aur in alfaaz mein dua karne lagey: Aye Hamaare Rabb! Maine Apni Aulaad Ko Be-aab-o-Giyaah[1621] Waadi [1622]Mein Tere Mohtaram Ghar Ke Paas Chod Diya Hai... "یشکرون" tak.[1623]

Idhar Hazrat Umme Ismail ﷺ (par ye beeti ke wo) Hazrat Ismail ﷺ ko doodh pilaati aur us paani mein se khud peeti rehti, lekin jab mashak ka paani khatam ho gaya to khud bhi pyaasi hui aur bacche ko bhi pyaas lagi. Usne bacche ko dekha ke wo pyaas ke maare lot-pot ho raha hai, yaane tadap raha hai, bacche ki ye haalat unke liye naa-qaabil-e-deed[1624] thi. Is liye uth kar chalee'n to safa pahaadi ko doosre pahaado'n ke etebaar se qareeb paaya, wo us par khadi ho kar waadi ki taraf dekhne lagee'n, taake unhe'n koi nazar aae, lekin unhe'n wahaa'n koi cheez dikhaai na di. Majbooran wahaa'n se utar kar nasheb mein pohochee'n to apna daaman utha kar bohot tezi ke saath duadee'n jaise koi sakht museebat-zada aur pareshaan haal insaan daudta hai. Phir nasheb se guzar kar marwa pahaadi par chadhee'n. Us par khade ho kar dekha ke koi aadmi nazar aajaae, Lekin wahaa'n bhi koi aadmi na dikhaai diya. Phir unho'n ne is tarah saat (7) chakkar lagaae.

Hazrat Ibne Abbas ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Log is liye in dono (safa-o-marwa) ke darmiyaan saee karte hain*". Phir (isi tarah saatwee'n martaba) jab wo marwa par chadhee'n to unho'n ne wahaa'n ek (1) aawaaz suni to khud apne aap se kehne lagee'n: Khamosh! Phir unho'n ne khoob kaan lagaa kar suna to ek (1) aawaaz sunaai di. Uske baad kehne lagee'n: Toone aawaaz to suna di, lekin kya tu hamari fariyaad-rasi kar sakta hai? Phir achaanak unho'n ne zamzam ki jagah ek farishta dekha jis ne apni edi ya par se zameen khodi, fauran wahaa'n se paani nikal kar behne laga. Tab wo uske gird munder banakar usey hauz ki shakl dene lagee'n. Aur paani ke chullu bhar-bhar kar apne mashak mein daalne lageen, magar unke chullu bharne ke baad paani ka chashma josh maarne laga. Hazrat Ibne Abbas ﷺ kehte hain ke Nabi ﷺ ne farmaya: "*Allah Ta'ala Hazrat Ismail ﷺ ki waalida par rahem kare! Agar wo zamzam ko uske haal par chod detee'n*". Ya farmaya: "*Wo paani ke chullu na bhartee'n to zamzam sateh zameen par ek (1) behne waala chashma rehta*".

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[1617] راجع: 2368

[1618] T: (کَمَر بَنْد) Kamar baandhne ka dupatta, patti, patka, jis ki madad se shalwar ya paajaama kamar se baandha jaa sakey [Rekhta]

[1619] T: (چاہِ زَمزَم) Zamzam ka kooaa'n [RSB]

[1620] T: (ضائِع) Barbaad, ghaarat, fanaa [Rekhta]

[1621] T: (بے آب و گیاہ) Khushk aur banjar [Rekhta]

[1622] T: (وادی) Zameen-e-nasheb-o-hamwaar jis par sailaab ka paani guzre [Rekhta]

[1623] Surah Ibrahim: 37

[1624] T: (نَا قَابِلِ دِیْد) Bilkul dekhne ke qaabil na thi [RSB]

Raawi kehte hain ke Phir Hazrat Haajra ﷺ ne paani piya aur apne bacche ko doodh pilaaya. Uske baad farishte ne unse kaha: Tum halaakat ka khauf na karo, yahaa'n Allah ka ghar hai, jisko ye baccha aur unke waalid taameer kare'nge. Allah Ta'ala kisi soorat mein apne maanne waalo'n ko zaae nahi karta. Us waqt kaaba ka ye haal tha ke wo ek (1) teele ki tarah sateh zameen se ooncha tha. Jab sailaab aate to uske daae'n aur baae'n jaanib kat jaate the. Phir Haajra ﷺ ne ek (1) muddat usi tarah guzaari, hatta ke qabila-e-jurhum ke kuch log ya khandaan unki taraf se guzre. Wo kada (كَدَاء) ke raaste se waapas aarahe the, to wo makkah mukarrama ke nasheb mein utar gae. Itne mein unho'n ne ek (1) parinde ko ek (1) jagah mandlaate dekha to kehne lagey: Ye parinda zaroor paani par ghoom raha hai. Halaa'nke ham us waadi ko jaante hain aur yahaa'n ham ne kabhi paani dekha tak nahi. Tab unho'n ne ek-do aadmi bheje to wo paani par pohonch gae. Phir unho'n ne laut kar un logo'n ko ittela di to sab log udhar ko chal pade. Un logo'n ne Hazrat Ismail ﷺ ki waalida ko paani par maujood paakar poocha: Kya aap hae'n apne paas qiyaam karne ki ijaazat deti hain? Unho'n ne kaha: Haa'n, lekin is shart par ke tumhara paani par koi haq nahi hoga. Unho'n ne kaha: Theek hai.

Hazrat Ibne Abbas ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Us qabile ne Hazrat Ismail ki waalida ko ulfat-pasand paaya*". Is liye unho'n ne apne ahel-o-ayaal bulaa kar wahaa'n rihaaish ikhtiyaar Karli, hatta ke wahaa'n un logo'n ke kai ghar aabaad ho gae aur ladka, yaane Hazrat Ismail ﷺ bhi jawaan ho gaya aur unho'n ne un logo'n (qabila-e-jurhum) se arbi zubaan bhi seekh li. Bahar-haal un logo'n ke nazdeek Hazrat Ismail ﷺ ek (1) pasandeeda akhlaaq aur intehaai nafees insaan saabit hue. Chunache jab wo acchi tarah jawaan ho gae to unho'n ne apne khandaan ki ek (1) aurat se unki shaadi kardi. Is dauraan mein Hazrat Ismail ﷺ ki waalida-maajida inteqaal kar gaee'n. Hazrat Ismail ﷺ ki shaadi ke baad Hazrat Ibrahim ﷺ apne biwi baccho'n ko dekhne aae to us waqt Hazrat Ismail ﷺ se unki mulaqaat na ho saki. Unho ne (apni bahu) unki biwi se unka haal dariyaaft kiya to usne kaha: Wo hamaare liye asbaab-e-moaash ki talaash mein baahar gae hain. Phir aap ne usse ghar ki guzar-auqaat ke mutaalliq dariyaaft kiya to us (biwi) ne kaha: Ham sakht museebat aur takleef mein hain, aur hamaare haalaat bohot hi digar-goo'n[1625] hain. Algharz usne un (Hazrat Ibrahim ﷺ) se bohot shikaayat ki. Ye sun kar aap ne farmaya: Jab tumhare shauhar aae'n to unhe'n mera salaam kehna aur unhe'n kehna ke apne darwaze ki dehleez badal de'n. Phir jab Hazrat Ismail ﷺ ghar aae to unho'n ne koi maanoos si cheez ghar mein mehsoos ki. Ahliya[1626] se poocha: yahaa'n koi aaya tha? Unho'n ne kaha: Haa'n. Is-is tarah ek (1) buzurg aae the aur unho'n ne aap ke mutaalliq mujhse poocha to maine unhe'n aap ke mutaalliq bataa diya tha. Phir unho'n ne ahwaal-e-zindagi ke mutaalliq poocha to maine bataaya ke hamari zindagi badi tangi aur museebat se guzarti hai. Hazrat Ismail ﷺ ne usse dariyaaft kiya ke unho'n ne tumhe'n koi wasiyyat farmaai thi? Ehliya ne kaha: Haa'n, unho'n ne mujhe kaha hai ke aap ko salaam keh doo'n, aur wo ye bhi keh rahe the ke apne darwaaze ki dehleez badal de'n. Tab Hazrat Ismail ﷺ ne kaha: Wo mere waalid-e-mohtaram the aur unho'n ne mujhe hukum diya hai ke main tum se alaahedgi ikhtiyaar kar lu'n. Lehaza tum apne ghar waalo'n ke paas chali jaao. Algharz Hazrat Ismail ﷺ ne usey talaaq de kar usi qabile mein se ek-doosri aurat ko apne nikah mein le liya. Phir Allah Ta'ala ko jitney din manzoor tha, Hazrat Ibarhim ﷺ apne mulk mein thehre. Uske baad dobaara tashreef laae, lekin us dafa bhi Hazrat Ismail ﷺ ko apne ghar na paaya. Unki biwi ke paas gae aur Hazrat Ismail ﷺ ke mutaalliq dariyaaft kiya ke wo kaha'n hain? Usne bataaya ke wo hamaare liye talaash-e-moaash ke silsile mein baahar gae hain. Hazrat Ibrahim ﷺ ne dariyaaft kiya: Tumhari guzar-auqaat kaisi hoti hai? Aur deegar haalaat ke mutaalliq bhi poocha to usne kaha: Allah ka shukar hai ke ham acchi haalat aur kushaadgi mein hain. Hazrat Ibrahim ﷺ ne poocha: Tum kya-kya khaate ho? Usne jawab diya: Gosht khaate hain. Phir poocha: Kya peete ho? Usne bataaya ke paani peete hain. Phir Hazrat Ibrahim ﷺ ne unke liye dua ki: "Aye Allah! Inke gosht aur paani mein barkat ataa farma".

Nabi ﷺ ne farmaya: "*Us waqt wahaa'n ghalla nahi hota tha, agar ghalla hota to us mein bhi unke liye barkat ki dua karte*". Aap ne mazeed farmaya ke ahle makkah ke alaawa jo shakhs bhi un do (2) cheezo'n par hameshgi karega usey ye cheeze'n muwaafiq[1627] nahi aae'ngi. Bahar-haal Hazrat Ibrahim ﷺ ne farmaya: Jab tumhare shauhar waapas

[1625] T: (دِگر گوں) Ulat-palat, acchi se buri haalat mein badla hua [Rekhta]
[1626] T: (اَہلِیَہ) Biwi, zauja [Rekhta]
[1627] T: (مُوَافِق) Mizaaj ya tabiyyat waghaira ke munaasib [Rekhta]

aae'n to unhe'n mera salaam keh dena aur unhe'n apne darwaze ki dehleez baaqi rakhne ka paighaam dena. Phir jab Hazrat Ismail ﷺ ghar aae to unho'n ne dariyaaft kiya ke tumhare paas koi aaya tha? Us (biwi) ne kaha: Haa'n, ek (1) khush-waza'[1628] buzurg shakhs hamaare yahaa'n aae the aur usne unki taareef karte hue bataaya ke unho'n ne mujhse tumhare mutaalliq poocha tha. Main bataaya ke wo falaa'n kaam gae hain. Phir unho'nne hamari guzar-basar ke mutaalliq poocha to maine keh diya ke ham acchi haalat mein hain. Hazrat Ismail ne ahliya se poocha ke unho'n ne tumhe'n koi wasiyyat ki thi? Biwi ne kaha: Haa'n, wo aap ko salaam keh rahe the aur apne darwaze ki dehleez qaaem rakhne ka hukum de rahe the. Hazrat Ismail ﷺ ne farmaya: Wo mere waalid-e-giraami the aur darwaze ki dehleez tum ho. Unho'n ne mujhe hukum diya ke tumhe'n apne paas rakhu'n. Phir Hazrat Ibrahim ﷺ jis qadar Allah ne chaaha apne mulk mein thehre, uske baad tashreef laae to us waqt Hazrat Ismail ﷺ zamzam ke paas ek (1) bade darakht ke neeche baithe apne teer durust kar rahe the. Jab Hazrat Ismail ﷺ ne Hazrat Ibrahim ﷺ ko dekha to taazeem ke liye uth khade hue. Phir dono ne mulaqaat karte waqt wohi kuch kiya jo baap bete ke saath aur beta apne baap ke saath karta hai. Phir Hazrat Ibrahim ﷺ ne kaha: Aye Ismail! Allah Ta'ala ne mujhe ek (1) kaam karne ka hukum diya hai. Unho'n ne arz kiya: Jo kuch aap ke Rabb ne hukum diya hai aap usey zaroor kare'n. Hazrat Ibrahim ﷺ ne kaha: Is kaam mein tum mera haath bataaoge? Unho'n ne arz kiya: Ji haa'n, main aap ki madad karu'nga. Hazrat Ibrahim ﷺ ne farmaya: Allah ne mujhe hukum diya hai ke main yahaa'n ek (1) ghar taameer karu'n aur unho'n ne ek (1) teele ki taraf ishaara farmaya, jo apne aas-paas ki cehzoo'n se qadre ooncha tha. Aap ﷺ ne farmaya ke: "*Us waqt un dono ne baitullah ki bunyaado'n ko uthaaya, Hazrat Ismail ﷺ patthar laate aur Hazrat Ibrahim ﷺ taameer karte the, yahaa'n tak ke jab deewaare'n oonchi ho gaee'n to Hazrat Ismail ﷺ ye patthar (jise muqaam-e-Ibrahim) kaha jaata hai) laae aur use unke liye rakh diya. Chunache Hazrat Ibrahim ﷺ us par khade ho kar taameer karne lagey aur Hazrat Ismail ﷺ unhe'n patthar pakdaate the aur wo dono is tarah dua karte the: Aye Hamaare Rabb! Ham Se Is Khidmat Ko Qubool Farma. Yaqeenan Toohi Sab Kuch Sunne Waala Sab Kuch Jaanne Waala Hai*".[1629] Raawi kehta hai: Wo dono kaaba ki taameer kar rahe the aur baitullah ke ird-gird ghoomte hue ye keh rahe the: "Aye Hamaare Rabb! Ham Se Ye Khidmat Qubool Farma. Beshak Toohi Sab Kuch Sunne Waala Sab Kuch Jaanne Waala Hai".[1630]

Faaeda: Kuch logo'n ne is hadees se istidlal kiya hai ke Zabeehullah Hazrat Ishaq ﷺ hain, kyou'nke is hadees ke mutaabiq Hazrat Ibrahim ﷺ ne apne bete Ismail ﷺ ko sheer-khaargi ki haalat mein chod gae the, phir jab dekhne aae to wo shaadi-shuda the. Agar Hazrat Ismail ko zibah karne ka zikr hota to is hadees mein uska zikr zaroor hota, ke Hazrat Ibrahim ﷺ unki shaadi se pehle bhi aaya karte the. Lekin hamaare nazdeek ye istidlal mahal-e-nazar hai. Kyou'nke is hadees mein ye qat-an mazkoor nahi ke zamaana-e-razaa-at[1631] se le kar shaadi ke zamaane tak Hazrat Ibrahim ﷺ apne bete se mulaqaat ke liye nahi aae, balke aap ka baa-baar aana saabit hai, jaisa ke Abu Jaham ki riwayat mein hai ke Hazrat Ibrahim ﷺ har mahine baad buraaq par sawaar ho kar subha ke waqt makkah mukarrama aate, phir waapas chale jaate aur qailoola apne mulk, shaam mein jaakar karte the.[1632] Nez, jab Allah Ta'ala ne Hazrat Ismail ke paida hone ki bashaarat di to uske saath sifat-e-Haleem ka zikr kiya aur uska taalluq qurbaani se hai. Kyou'nke us mauqa par unke burdbaar hone ki taraf lateef ishaara hai, lekin jab Syedna Ishaq ﷺ ki basharat di gai to sifat-e-aleem zikr ki gai, jiska qurbani se koi taalluq nahi. Iske alaawa Surah Saaffaat mein pehle Syedna Ibrahim ﷺ ke us bete ka zikr aaya jo fil-waaqt zabheeullah the.[1633] Uske baad Hazrat Ismail ﷺ hain. Nez, Hazrat Ishaq ﷺ ki basharat ke waqt unke bete Yaqoob ﷺ ki basharat ka bhi zikr hai, yaane wo jawaan ho'nge aur aage unki aulaad hogi to phir unhe'n zibah karne ka hukum dene ka kya matlab? Is liye zibah Syedna Ismail ﷺ hi the.

[3365] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab Hazrat Ibarhim ﷺ aur unki biwi (Saara) ke darmiyan kuch jhagda ho gaya to Aap, Hazrat Ismail ﷺ aur unki waalid-maajida ko saath le kar baahar nikal aae, jabke unke paas sirf ek (1) mashkeeza paani ka tha. Hazrat Ismail ﷺ ki waalida us mein se paani peeti rahee'n aur unke doodh

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[1628] T: (خوش وضَع) Khush-shakl, khush-libaas [Rekhta]

[1629] Surah al Baqara: 127

[1630] راجع: 2368

[1631] T: (رَضاعَت) Baccho'n ko doodh pilaana, doodh peene ka amal [Rekhta]

[1632] Fath-ul-Baari: V6 P489

[1633] Surah Saaffaat: 101

bacche ke liye josh maarta raha, hatta ke jab wo (Hazrat Ibrahim ﷺ) makkah mukarrama aae to unhe'n ek (1) bade darakht ke neeche baitha diya. Phir Hazrat Ibrahim ﷺ apni biwi Saara ki taraf waapas chale to Hazrat Ismail ﷺ ki waalida unke peeche aaee'n, hatta ke wo muqaam-e-kada mein pohonche to unke peeche se aawaaz di: Aye Ibrahim! Hame'n kiske paas chod kar jaa rahe ho? Unho'n ne jawab diya: Allah ke paas. Hazrat Haajra ne kaha: Main Allah par raazi hoo'n. Ye keh kar wo waapas chali aaee'n aur mashkeeze se paani peeti rahee'n aur bacche ke liye doodh josh maarta raha, hatta ke jab paani khatam ho gaya to kehne lagee'n: Ab idhar-udhar dekhna chaahiye, shayad koi aadmi nazar aajaae. Ye soch kar wo chalee'n aur safa pahaadi par chadh kar dekhne lagee'n, lekin koi shakhs nazar na aaya. Phir waadi mein utree'n to daudee'n aur marwa par aaee'n. Isi tarah unho'n ne kai chakkar lagaae. Phir socah ke jaao'n aur bacche ko dekhu'n wo kis haalat mein hai? Chunache aaee'n aur dekha to baccha usi haalat mein tha, goya wo maut ke liye tadap raha hai. Ye haalat dekh kar be-qaraar ko qaraar na aaya to khayaal kiya ke main jaau'n aur shayad koi shakhs nazar aajaae. Wo chalee'n aur safa pahaadi par chadh kar idhar-udhar dekhne lagee'n, hatta ke saat (7) chakkar poore kiye. Phir socha jaau'n aur dekhu'n baccha kis haalat mein hai? Us waqt unhe'n wahaa'n ek (1) aawaaz sunaai di, to unho'n ne kaha: Agar tumhare paas kuch bhalaai hai to meri madad karo. Wahaa'n Hazrat Jibraeel ﷺ maujood the. Unho'n ne apni edi se ishaar kiya, yaane zameen par edi maari to paani phoot pada. Hazrat Ismail ﷺ ki waalida hairaan reh gaee'n, phir zameen khodne lagee'n.

Hazrat Ibne Abbas ﷺ ne kaha ke Hazrat Abul Qasim ﷺ ne farmaya: "*Agar wo paani ko you'n hi rehne deetee'n to paani sateh zameen par behta rehta*". Algharz Hazrat Haajra wo paani peeti rahee'n aur apna doodh bacche ko pilaati rahee'n. Hazrat Ibne Abbas ﷺ ne kaha: Us waadi se qabila-e-jurhum ke kuch log guzare to unho'n ne parinda dekha to hairaan reh gae aur kehne lagey ke ye parinda to paani hi par udta hai. Taaham unho'n ne apne qaasid ko bheja to usne dekha ke wahaa'n paani tha. Wo qaasid unke paas aaya aur unhe'n paani se aagaah kiya. Chunache wo log Hazrat Haajra ke paas aae aur arz karne lagey: Aye Ismail ﷺ ki waalida! Kya aap hame'n ijaazat deti hain ke ham aap ke paas rihaaish rakhe'n, ya aap ke qareeb sukoonat kar le'n? (Ijaazat ke baad ye log wahaa'n reh gae). Jab un (Hazrat Haajra) ka baccha baaligh hua to us qabile ki ek (1) aurat se nikah kar liya. Idhar Hazrat Ibrahim ﷺ ko khayaal aaya to apni biwi (Saara) se kaha: Main apne chode hue biwi baccho'n ki khabar lena chaahta hoo'n, chunache wo makkah aae, salaam kaha, aur poocha ke ismail kaha'n hain? Unki biwi ne kaha: Wo shikaar karne gae hain. Hazrat Ibrahim ﷺ ne paighaam diya ke wo jab wo aae'n to unhe'n kehna ke apne darwaze ki dehleez ko tabdeel kar de'n. Hazrat Ismail ﷺ tashreef laae to biwi ne unhe'n saara waaqea bataaya. Unho'n ne farmaya ke toohi dehleez hai, lehaaza apne ghar chali jaao.

Hazrat Ibne Abbas ﷺ ne kaha: Phir dobaara Hazrat Ibrahim ﷺ ke dil mein khayaal aaya to apni biwi (Saara) se farmaya ke main apne chode hue biwi baccho'n ko dekhna chahta hoo'n, chunache aap tashreef laae aur Hazrat Ismail ﷺ ke mutaalliq dariyaaft kiya ke wo kaha'n hain? Unki biwi ne bataaya: Wo shikaar karne gae hain. Aap hamaare yahaa'n thehre'n, khana-khaae'n, aur paani nosh kare'n. Hazrat Ibrahim ﷺ ne poocha: Tumhara khurd-o-nosh kya hai? Usne bataaya ke ham gosht khaate aur paani peete hain. Hazrat Ibrahim ﷺ ne dua farmaai: Aye Allah! Unke khane-peene mein barkat ataa farma. Hazrat Abul Qaasim ﷺ ne farmaya: "*Ye sab kuch Hazrat Ibrahim ﷺ ki dua ki barkat hai*".

Hazrat Ibne Abbas ﷺ ne farmaya: Phir Hazrat Ibrahim ﷺ ko khayaal aaya to apni biwi Hazrat (Saara) se farmaya ke main apne chode hue baccho'n ko dekhna chaahta hoo'n, chunache aap tashreef laae to Hazrat Ismail ﷺ se zamzam ke peeche mulaqaat ho gai jo apne teero'n ko durust kar rahe the. Unho'n (Hazrat Ibrahim ﷺ) ne farmaya: Aye Ismail! Tere Rabb ne mujhe hukum diya hai ke main baitullah ki taameer karu'n, Hazrat Ismail ﷺ ne arz kiya: Abba Jaan! Aap apne Rabb ki farma-bardaari kare'n. Farmaya: Usne mujhe ye bhi hukum diya hai ke aap taameer-e-kaaba mein meri madad kare'n. Unho'n ne (Hazrat Ismail ﷺ ne) arz kiya: Main is khidmat ke liye haazir hoo'n. Bahar-haal ye dono hazraat uth-khade hue. Hazrat Ibrahim ﷺ taameer karte aur Hazrat Ismail ﷺ unhe'n patthar pakdaate the

aur dono ye dua maangte the: Aye Hamaare Rabb! Hamari Taraf Se Is Khidmat Ko Qubool Farma. Yaqeenan Toohi Sab Kuch Khoob Sunne Waala Khoob Jaanne Waala Hai.[1634]

Hazrat Ibne Abbas ﷺ farmate hain: Jab deewaare'n oonchi ho gaee'n aur Hazrat Ibrahim ﷺ pattharo'n ki naqal-o-harkat se aajiz ho gae to wo muqaam-e-Ibrahim par khade ho gae aur Hazrat Ismail ﷺ unhe'n patthar utha kar dene lagey. Saath-saath wo dono dua kar rahe the: "Aye Hamaare Parwardigaar! Hamara Amal Qubool Farma, Beshak Toohi Sab Kuch Khoob Sunne Waala Khoob Jaanne Waala Hai".[1635]

## Baab 10: Bila-unwaan

[3366] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Maine arz kiya: Allah ke Rasool ﷺ! Rooe zameen par sab se pehle kaunsi masjid banaai gai? Aap ne farmaya: "*Masjid-e-Haraam*". Maine arz kiya: Phir kaun si? Aap ne farmaya: "*Masjid-e-Aqsa*". Maine dariyaaft kiya: Un dono mein kitni muddat ka faasla tha? Aap ne farmaya: "*Chaalees (40) saal ka, magar jaha'n bhi tumhe'n namaz ka waqt aajaae wahee'n namaz padh lo, kyou'nke fazilat usi mein hai*".[1636]

[3367] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ke saamne jabl-e-uhud aaya to aap ne farmaya: "*Ye pahaad ham se mohabbat karta hai aur ham isse mohabbat karte hain. Aye Allah! Hazrat Ibrahim ﷺ ne makkah ko haram banaaya tha aur main madina taiyyaba ke dono pathreele maidaano'n ke darmiyan waali jagah ko haram qaraar deta hoo'n*".

Is riwayat ko Abdullah bin Zaid ﷺ ne bhi Nabi ﷺ se bayan kiya hai.[1637]

[3368] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aye Ayesha! Tum ne dekha nahi ke tumhari qaum ne jab kaaba ki taameer ki to Hazrat Ibrahim ﷺ ki bunyaado'n par taameer karne se qaasir ho gae. Maine arz kiya: Allah ke Rasool ﷺ! Aap baitullah ko Hazrat Ibrahim ﷺ ki bunyaado'n par kyou'n taameer nahi kar dete? Aap ne farmaya: Agar tumhari qaum ka zamana kufr ke qareeb na hota (to main aisa kar deta)*". Hazrat Adullah bin Umar ﷺ ne farmaya: Choo'nke Hazrat Ayesha ﷺ ne ye baat Rasool Allah ﷺ se suni thi, is liye mera gumaan hai ke Rasool Allah ﷺ ne hateem ki jaanib baitullah ke dono kono'n ko haaht lagaana chod diya, kyou'nke baitullah Hazrat Ibrahim ﷺ ki bunyaado'n par taameer nahi kiya gaya.

(Raawi-e-hadees) Ismail bin Abu Owais ne is hadees mein Abdullah bin Muhammad bin Abu Bakar kaha hai.[1638]

[3369] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai ke Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Ham aap par durood kaise padhe'n? To Rasool Allah ﷺ ne farmaya: "*Is tarah kaha karo: Aye Allah! Hazrat Muhammad aur unki azwaaj-o-aulaad par rahmat naazil farma, jis tarah toone Hazrat Ibrahim ﷺ ki aulaad par rahmat naazil farmaai thi. Aur Hazrat Muhammad aur unki azwaaj-o-aulaad par barkat naazil farma, jis tarah toone Hazrat Ibrahim ﷺ ki aulaad par barkat naazil farmaai thi. Bila-shubha tu khoobiyo'n waala aur azmat waala hai*".[1639]

[3370] Hazrat Abdullah bin Abul Laila se riwayat hai, unho'n ne bayan kiya ke ek (1) martaba meri Hazrat Kaab bin Ujrah ﷺ se mulaqaat hui to unho'n ne farmaya: Kya main tumhe'n ek (1) tohfa na du'n, jo maine Nabi ﷺ se haasil kiya hai? Maine kaha: Haa'n, mujhe wo tohfa zaroor inaayat kare'n. Unho'n ne bayan kiya ke ham ne Rasool Allah ﷺ se poocha tha: Allah ke Rasool ﷺ! Ham aap par aur aap ke ahle-bait par kis tarah durood bheja kare'n? Kyou'nke Allah Ta'ala ne aap par salaam bhejne ka tareeqa to khud hi hame'n sikha diya hai. Aap ﷺ ne farmaya: "*You'n kaha kaho: Aye Allah! Hazrat Muhammad aur Aap ki aal par rahmat naazil farma, jis tarah toone Hazrat Ibrahim ﷺ ki aulaad par rahmat naazil farmaai thi. Bila-shubha tu khoobiyo'n waala, azmat waala hai. Aur Hazrat Muhammad*

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[1634] Surah al Baqara: 127

[1635] راجع: 2368

[1636] Dekhiye: 3425

[1637] راجع: 371

[1638] راجع: 126

[1639] Dekhiye: 6362

*aur aap ki azwaaj-o-aulaad par barkat naazil farma, jis tarah toone Hazrat Ibrahim ﷺ ki aulaad par barkat naazil farmaai thi. Bila-shubha tu khoobiyo'n waala, azmat waala hai*".[1640]

Faaeda: Rasool Allah ﷺ par salaat-o-salaam padhne ka khud Allah Ta'ala ne hukum diya hai. Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Tum Apne Nabi Par Durood-o-Salaam Bheja Karo".[1641] Hamaare yahaa'n baaz hazraat ishukum ki taameel mein ek (1) khud-saakhta durood-o-salaam padhte hain. Yaane "اَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ" kehte hain. Isse faasid aur shirkiya aqeede ka izhaar hota hai, lehaaza ye padhna durust nahi, balke Masnoon durood-o-salaam padhna chaahiye. Mazkoora durood-o-salaam Rasool Allah ﷺ se ya aap ke Sahaba Ikraam ﷺ se saabit nahi. Hadees mein zikr karda durood ki taaleem khud Rasool Allah ﷺ ne irshad farmaai hai aur salaam padhna hame'n tasshahud mein sikhaaya gaya hai aur wo ye hai: "اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ".

[3371] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ kalimaat-e-zel se Hazrat Hasan aur Hazrat Hussain ﷺ ko dam karte aur farmate the: "*Tumhare dada Hazrat Ibrahim ﷺ bhi inhi kalimaat se Hazrat Ismail aur Hazrat Ishaq ﷺ ko damm karte the. Maine Allah ke kalimaat-e-taammah ke zariye se har shaitan, zehreele jaanwar aur har zarar-rasaa'n nazar ke shar se panaah maangta hoo'n*".

## Baab 11: Irshad-e-Baari Ta'ala: Aur Aap Unhe'n Hazrat Ibrahim Ke Mehmaano'n Ki Khabar De'n.[1642] "لَا تَوْجَلْ"[1643] Ke Maane "لَا تَخَفْ" ke hain. Yaane khauf na kar. Irshad-e-Baari Ta'ala: "Aur Jab Ibrahim Ne Kaha Tha: Aye Mere Rabb! Mujhe Dikha Tu Murdo'n Ko Kaise Zinda Karega" Ka Bayan[1644]

[3372] Hazrat Abu Huraira se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ham Hazrat Ibrahim ﷺ se shak karne ke ziyaada haqdaar the jab unho'n ne kaha: Aye Mere Rabb! Mujhe Dikha Tu Murdo'n Ko Kis Tarah Zinda Karta Hai? Allah Ta'ala Ne Farmaya: Kya Tujhe Yaqeen Nahi Hai? Hazrat Ibrahim ﷺ Ne Arz Kiya: Kyou'n Nahi, (yaqeen hai) Lekin Chaahta Hoo'n Ke Mere Dil Ko Qaraar Aajaae*".[1645] "*Aur Allah Ta'ala Hazrat Lut ﷺ par rahem farmae! Wo ek (1) zabardast rukn ki panaah lena chaahte the aur agar main qaid-khaane mein itna arsa rehta jitna Hazrat Yusuf ﷺ rahe to main fauran bulaane waale ke baat ko maan leta*".[1646]

## Baab 12: Irshad-e-Baari Ta'ala: "Aur Kitab Mein Hazrat Ismail Ka Zikr Keejiye, Yaqeenan Wo Waade Ke Sacche The"[1647] Ka Bayan

[3373] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ka guzar qabila-e-aslam ke chand logo'n ke paas se hua jo teer-andaazi kar rahe the. Rasool Allah ﷺ ne farmaya: "*Aye Aulaad-e-Ismail! Teer-andaazi karo, kyou'nke tumhare baap bhi bade teer-andaaz the aur main falaa'n fareeq ki taraf hoo'n*". Raawi kehte hain: Ye sun kar doosre fareeq ne haath rok liye. Is par Rasool Allah ﷺ ne farmaya: "*Tumhe'n kya hua, teer-andaazi kyou'n nahi karte?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Ham kis tarah teer-andaazi kare'n, jabke aap doosre fareeq ke saath ahin? Phir aap ne farmaya: "*Teer-andazi karo, main tum sab ke saath hoo'n*".[1648]

## Baab 13: Allah Ke Nabi Ishaq Bin Ibrahim ﷺ Ka Qissa

Inke mutaalliq Hazrat Ibne Umar aur Hazrat Abu Huraira ﷺ, Nabi ﷺ se riwayat karte hain.

## Baab 14: (Irshad-e-Baari Ta'ala:) "Kya Tum Us Waqt Maujood The Jab Hazrat Yaqoob Par Maut Ka Waqt Aaya, Jab Unho'n Ne Apne Beto'n Se Kaha..."[1649] الأيةKa Bayan

[3374] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ se arz kiya gaya: Logo'n mein se sab se ziyaada mukarram kaun hai? Aap ne farmaya: "*In mein ziyaada muazzaz-o-mohtaram wo hai jo Allah Ta'ala se ziyaada darne*

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[1640] Dekhiye: 4797 6357
[1641] Surah al Ahzaab: 56
[1642] Surah al Hijr: 51
[1643] Surah al Hijr: 53
[1644] Surah al Baqara: 260
[1645] Surah al Baqara: 260
[1646] Dekhiye: 3375 3387 4537 4694 6992
[1647] Surah Maryam: 54
[1648] راجع: 2899
[1649] Surah Baqara: 133

*waala ho*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Ham aap se ye nahi poochte. Aap ne farmaya: "*Logo'n mein sab se ziyaada mukarram Yusuf bin Nabiullah bin Nabiullah bin Nabiullah bin Khalilullah hain*". Logo'n ne kaha: Ham aap se iske mutaalliq bhi nahi pooch rahe (hamaara maqsad ye bhi nahi). To aap ne farmaya: "*Tum khandaan-e-arab ke mutaalliq pooch rahe ho?*" Unho'n ne kaha: Ji haa'n. To aap ne farmaya: "*Tum mein se jo jaahiliyyat mein acche the, wo islaam mein bhi acche hain, ba-sharte ke wo deen mein faqaahat haasil kare'n*".[1650]

## Baab 15: (Irshad-e-Baari Ta'ala:) "Ham Ne Hazrat Lut Ko Bheja, Jab Usne Apni Qaum Se Kaha: Kya Tum Behayaai Par Utar Aae Ho… To Daraae Gae Logo'n Par (pattharo'n ki) Bad-tareen Baarish Barsaai Gai Thi"[1651] Ka Bayan

[3375] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Allah Ta'ala Hazrat Lut ﷺ par rahem farmae! Wo ek (1) mazboot rukn ki panaah lena chaahte the*".[1652]

## Baab 16: (Irshad-e-Baari Ta'ala:) "Jab Ye Firistaada (farishte) Lut Ke Ghar Aae To Lut Ne Unse Kaha: Tum To Ajnabi Maaloom Hote Ho"[1653] Ka Bayaan

"بِرُكْنِهِ"[1654] (Firaun) apne saathiyo'n smet kyou'nke wo uski taaqat the. "تَرْكَنُوْا"[1655] Tum jhuko. "فَأَنْكَرَهُمْ, وَنَكِرَهُمْ"[1656] aur "اِسْتَنْكَرَهُمْ" ke maane ek (1) hi hain. Yaane unhe'n ajnabi khayaal kiya. "يُهْرَعُوْنَ"[1657] ke maane hain: Tezi se daudte hue. "دَابِرَ"[1658] Uski jadd ya aakhri insaan. "صَيْحَةً"[1659] Halaakat-khez dhamaaka. "لِلْمُتَوَسِّمِيْنَ"[1660] Saaheb-e-baseerat logo'n ke liye "لَبِسَبِيْلٍ"[1661] Shaare-aam[1662].

[3376] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne "فَهَلْ مِنء مُّدَّكِرٍ"[1663] padha tha.[1664]

## Baab 18: (Irshad-e-Baari Ta'ala:) "Kya Tum Us Waqt Maujood The Jab Yaqoob Ko Maut Aai"[1665] Ka Bayaan

[3377] [3378] [3379] [3380] [3381][1666]

[3382] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kareem bin Kareem bin Kareem bin Kareem, Hazrat Yusuf bin Yaqoob bin Ishaq bin Ibrahim ﷺ hain*".[1667]

## Baab 19: Irshad-e-Baari Ta'ala: "Yusuf Aur Unke Biradaraan Ke Waaqe Mein Sawaal Karne Waalo'n Ke Liye Mutaaddid Nishaniya'n Hain"[1668] Ka Bayan

[3383] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ se dariyaaft kiya gaya: Logo'n mein se kaun sab se ziyaada moazzam hai? Aap ne farmaya: "*Jo Allah Ta'ala se ziyaada darne waala hai*". Unho'n ne kaha: Ham ne uske mutaalliq nahi poocha. Aap ne farmaya: "*Logo'n mein sabse ziyaada qaabil-e-ehteraam Allah ke Nabi Hazrat Yusuf bin Nabiullah bin Nabiullah bin Khalilullah hain*". Unho'n ne kaha: Ham ne uske mutaalliq arz nahi kiya. Aap ne farmaya: "*Tum khandan-e-arab ke mutaalliq sawaal karte ho? Log to ma'dano'n*[1669] *ki tarah hain. Jo zamana-e-jaahiliyyat mein acche the wo islaam mein bhi acche hain, ba-sharte ke wo deen mein faqaahat haasil kare'n*".

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[1650] راجع: 3353

[1651] Surah an Naml: 54-58

[1652] راجع: 3372

[1653] Surah al Hijr: 61-62

[1654] Surah az Dhaariyaat: 39

[1655] Surah Hud: 113

[1656] Surah Hud: 70

[1657] Surah Hud: 78

[1658] Surah al Hijr: 66

[1659] Surah Yaseen: 29

[1660] Surah al Hijr: 57

[1661] Surah al Hijr: 76

[1662] T: (شارِع عام) Shariyat ka raasta [Rekhta]

[1663] Surah al Qamar: 15

[1664] راجع: 3341

[1665] Surah al Baqara: 133

[1666] T: Urdu pdf mein Baab 17, (jo-ke Baab: 6 aur Baab 7) ke beech mein hai, us mein Hadees 3377 se le kar 3381 tak tamaam hadees maujood hain. [RSB]

[1667] Dekhiye: 3390 4688

[1668] Surah Yusuf: 7

[1669] T: (مَعْدَن) ya (كَان) Kaan (ةines) ki jamaa [RSB] Dekho! Logo'n ki misaal kaano'n ki si hai (kisi kaan mein se accha maal nikalta hai kisi mein se bura)". Maine ye tarjuma Darul Ilm, Mumbai se Maulana

Muhammad bin Salaam ne apni sanad ke saath ba-waasta-e-Hazrat Abu Huraira ﷺ, Nabi ﷺ se isi tarah bayan kiya hai.[1670]

[3384] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ne unse farmaya: "*Abu Bakar ﷺ se kaho, wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ﷺ ne arz kiya: Wo raqeeq-ul-qalb[1671] aadmi hain. Jab wo aap ki jagah par khade ho'nge to un par riqqat[1672] taari ho jaaegi. Aap ﷺ ne dobaara yehi hukum diya to Hazrat Ayesha ﷺ ne bhi dobaara wohi uzr pesh kiya. (Raawi-e-hadees) Shu'ba ne apni riwayat mein bayan kiya ke Aap ﷺ ne teesri ya chauchi martaba farmaya: "*Tum to Yusuf ﷺ (par fareefta hone) waali aurto'n ki tarah (be-jaa israar karne waali) maaloom hoti ho. Abu Bakar ﷺ se kaho wo logo'n ko namaz padhaae'n*".[1673]

[3385] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ bimaar hue to farmaya: "*Abu Bakar ﷺ ko (meri taraf se) hukum do, ke wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ﷺ ne arz kiya ke Hazrat Abu Bakar ﷺ ﷺ is tarah ke aadmi nahi hain. Aap ﷺ ne dobaara yehi hukum diya to Hazrat Ayesha ﷺ ne bhi wohi uzr dohra diya. Aap ﷺ ne farmaya: "*Unhe'n hukum do ke wo namaz padhae'n, tum to Hazrat Yusuf ﷺ (par fareefta hone) waali aurto'n ki taraf (be-jaa israar karne waali) ho*". Bahar-haal Hazrat Abu Bakar ﷺ ﷺ ne Nabi ﷺ ki zindagi mein logo'n ki imaamat karaai.

Hussain ne Zaaidah (زَائِدَةَ) se "رَجُلٌ كَذَا" ki jagah "رَجُلٌ رَّقِيْقٌ" "naram-dil aadmi" zikr kiya hai.[1674]

[3386] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne baae'n-alfaaz dua farmaai: "*Aye Allah! Ayyash bin Abi Rabeea ko najaat de. Aye Allah! Salama bin Hisham ko najaat de. Aye Allah! Waleed bin Waleed ko rihaai dilaa. Aye Allah tamaam kamzor aur naatawaa'n*[1675] *musalmano ko najaat dila. Aye Allah! Qabila-e-muzar par apni giraft sakht karde. Aye Allah! Unhe'n qahet-saali mein mubtalaa karde jaisa ke Hazrat Yusuf ﷺ ke zamane mein qahet-saali padi thi*".

[3387] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala Hazrat Lut ﷺ par rahem farmae ke wo ek (1) mazboot sahaare ki panaah lena chaahte the aur agar main itni muddat tak qaid-khaane mein rehta, jitni der Hazrat Yusuf ﷺ rahe the, phir mere paas (rihaai ke liye) koi bulaane waala aata to main fauran uski daawat par labbaik kehta*".[1676]

[3388] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Maine Ummul Momineen Hazrat Ayesha ﷺ ki waalida maajida Hazrat Umme Rumaan ﷺ se siddiqa-e-kaaenaat par lagaae gae bohtaan ke mutaalliq poocha to unho'n ne bataaya ke main ek (1) dafa Hazrat Ayesha ﷺ ke hamraah baithi hui thi ke ek (1) ansari aurat aai aur kehne lagi: Allah Ta'ala falaa'n ko tabaah kare aur wo tabaah ho bhi chuka. Maine kaha: Kyou'n? Unho'n ne bataaya ke usi ne to ye (jhooti) baat mash-hoor ki hai. Hazrat Ayesha ﷺ ne poocha: Kaunsi baat? Phir usne tamaam waaqea bayan kiya. Hazrat Ayesha ﷺ ne poocha: Kya ye waaqea Hazrat Abu Bakar ﷺ ﷺ aur Rasool Allah ﷺ ko bhi maaloom ho gaya hai? Unki waalida ne bataaya ke haa'n. Ye sunte hi Hazrat Ayesha ﷺ behosh ho kar gir padee'n. Jab hosh aaya to sardi aur kapkapi ke saath bukhaar Chadha hua tha. Nabi ﷺ tashreef laae to farmaya: "*Inhe'n kya hua hai?*" Maine arz kiya: Jo baate'n kahi jaa rahi hain unke baais unhe'n bukhaar ho gaya hai. Us dauraan mein Hazrat Ayesha ﷺ uth kar baith gaee'n aur arz karne lagee'n: Agar main qasam uthaau'n to bhi aap log meri baat nahi maan sakte, aur agar koi uzr-khwahi[1677] karu'n to bhi nahi sunoge, lehaaza meri aur aap logo'n ki misaal Hazrat Yaqoob ﷺ aur unke beto'n

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Daud Raz ﷺ ke tarjuma ke saath chapi Saheeh Bukhari se liya hai) [RSB]

[1670] راجع: 3353

[1671] T: (رَقِيْقُ القَلْب) Jis ka dil jald bhar jaae, taras khaane waala, rahem-dil [Rekhta]

[1672] T: (رِقَّت) Aansuo'n se rone ki soorat-e-haal, giriyaa, naala-o-fariyaad [Rekhta]

[1673] راجع: 198

[1674] راجع: 678

[1675] T: (ناتُواں) Zaeef, kamzor, boda, laaghar [Rekhta]

[1676] راجع: 3372

[1677] T: (عُذْر خواہی) Moaafi talab karna, nez tauba, maazarat chaahna [Rekhta]

ki si hai. Unho'n ne farmaya ke jo kuch tum keh rahe ho main us par Allah Ta'ala hi ki madad chaahta hoo'n. Uske baad Nabi ﷺ waapas tashreef le gae aur Allah Ta'ala ko jo manzoor tha usne wo naazil farmaya. Jab Aap ﷺ ne uski khabar Hazrat Ayesha ؓ ko di to unho'n ne kaha: Main iske liye sirf Allah Ta'ala ka shukr adaa karti hoo'n kisi aur ki taareef nahi karti.[1678]

[3389] Hazrat Urwo bin Zubair se riwayat hai, unho'n ne Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se is aayat ke mutaalliq sawaal kiya: "حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا"[1679] waali aayat mein "كُذِبُوا" tashdeed ke saath hai ya baghair tashdeed ke? Unho'n ne farmaya: (ye tashdeed ke saath hai, aur matlab ye hai ke) Unki qaum ne unhe'n jhutlaaya tha. Maine arz kiya: Allah ki qasam! Unhe'n to yaqeen tha ke unki qaum unhe'n jhutla rahi hai, phir lafz-e-zann (ظن) kyou'n istemaal hua? Hazrat Ayesha ؓ ne farmaya: Aye chote se Urwah! Bila-shubha unko to uska yaqeen tha. Maine arz kiya: Shayad ye lafz tashdeed ke baghair ho, yaane paighambaro'n ne khayaal kiya ke unke saath jo madad ka waada kiya gaya tha wo saheeh nahi tha. Hazrat Ayesha ؓ ne farmaya: Maaz-Allah! Ambiya-e-ikraam apne Rabb ke mutaalliq aisa gumaan hargiz nahi kar sakte, albatta is aayat se muraad ye hai ke rasoolo'n ke itteba (pairokaar) jo apne parwardigaar par imaan laae the aur unho'n ne apne rasool ki tasdeeq ki thi. Wo jab arsa-e-daraaz tak aazmaaish mein rahe aur Allah ki madad aane mein der hui aur Ambiya-e-Ikraam bhi apni qaum ke jhutlaane waalo'n (ke imaan laane) se naa-ummeed ho gae, unho'n ne ye gumaan kiya ke jo log unhe'n maanne waale hain ab wo bhi unhe'n jhoota samajhne lage'nge. Us waqt Allah Ta'ala ki madad aapohonchi.

Abu Abdullah (Imam Bukhari ؒ) ne kaha: "اِسْتَفْعَلُوْا ,اِسْتَيْأَسُوْا" ke wazan par hai, jo "يَئِسْتُ مِنْهُ" se nikla hai. Biradaraan-e-Yusuf, Hazrat Yusuf se naa-ummeed hogae the. "وَلَا تَيْأَسُوا مِن رَّوْحِ اللّٰ"[1680] Allah ki rahmat se naa-ummeed na raho, balke ummeedwaar raho.[1681]

[3390] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Shareef bin Shareef bin Shareef bin Shareef Hazrat Yusuf bin Yaqoob bin Ishaq bin Ibrahim* ؑ *hain*".[1682]

## Baab 20: Allah Ta'ala Ke Farmaan: "Aur (yaad kare'n) Ayyub Ko Jab Unho'n Ne Apne Rabb Ko Pukaara Ke Beshak Mujhe Bimaari Lag Gai Hai Aur Tu Sab Rahem Karne Waalo'n Se Badh Kar Raham Karne Waala Hai"[1683] Ka Bayaan

"اَرْكُضْ"[1684] ke maane tu maar. "يَرْكُضُوْنَ"[1685] ke maane hain: Wo bhaagne lagey.

[3391] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) dafa Hazrat Ayyub* ؑ *barhana ghusl kar rahe the, ke un par sone ki bohot si tiddiyaa'n giree'n. Wo unhe'n apne kapde mein sametne lagey to unke Rabb ne unhe'n aawaaz di: Aye Ayyub! Kay maine tujhe in cheezo'n se be-parwaa nahi kar diya, jinhe'n tum dekh rahe ho? Hazrat Ayyub* ؑ *ne arz kiya: Kyou'n nahi, aye mere Rabb! Lekin teri barkat se kis tarah be-parwa ho sakta hoo'n?*"[1686]

Faaeda: Hazrat Ayyub ؑ ne jab Allah Ta'ala se dua ki, jiska zikr Imam Bukhari ؒ ne unwaan mein kiya hai, to Allah ki taraf se wahee aai ke apna paao'n zameen par maaro, chunache unho'n ne jab hukum-e-ilaahi ki taameel ki to paani ka chashma ubal pada. Jisse unho'n ne nange badan ghusl kiya. Jaldi bimaari khatam ho gai aur us paani ko nosh karne se aap ki jawaani aur husn-o-jamaal laut aaya. Aap pehle se bhi ziyaada khoobsoorat ho gae. Paani peene se pait ki bimaariyaa'n jaati rahee'n. Phir maal-o-daulat ki farawaani[1687] hui, jaisa ke is riwayat mein hai ke Allah Ta'ala ne un par sone ki tiddiyo'n ki baarish barsa di. Waaqai Allah Ta'ala Arham-ur-Raahimeen hai.

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[1678] Dekhiye: 4143 4691 4751
[1679] Surah Yusuf: 110
[1680] Surah Yusuf: 87
[1681] Dekhiye: 4525 4695 4696
[1682] راجع: 3382
[1683] Surah al Ambiya: 83
[1684] Surah Saad: 42
[1685] Surah al Ambiya: 12
[1686] راجع: 279
[1687] T: (فَراوانی) Ifraat, bohtaat, ziyaadati [Rekhta]

## Baab 21: (Irshad-e-Baari Ta'ala:) "Aur Is Kitab Mein Moosa Ka Qissa Bhi Yaad Keejiye, Bila-shubha Wo Ek (1) Bargazida Insaan Aur Rasool Nabi The Aur Ham Ne Unhe'n Koh-e-Toor Ki Daaee'n Jaanib Se Pukaara Aur Raaz Ki Guftagu Karne Ke Liye Usey Qurb Ataa Kiya"[1688] Ka Bayaan

Yaane Allah Ta'ala ne unse kalaam kiya. Wahid, tasniya[1689] aur jamaa sab ke liye lafz-e-"نَجِيٌّ" bola jaata hai. Chunache quran mein hai: "خَلَصُوْا"[1690] alag ho kar aapas mein mashwara karne lagey. Agar "نَجِيٌّ" se muraad fard-e-waahid ho to uski jamaa "أَنْجِيَةٌ" aati hai. "يَتَنَاجَوْنَ" bhi usi se hai. "تَلَقَّفُ" ke maane hain: "تَلَقَّمُ", yaane hain: Wo unko luqma banaane laga.

[3392] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Phir Nabi ﷺ (wahee aane ke baad) Hazrat Khadeeja ﷺ ki taraf laute to aap ka dil kaa'np raha tha. Chunache wo aap ko Hazrat Warqa bin Naufal ke paas le gaee'n. Wo shakhs nasraani ho gaya tha. Injeel ka arbi zuban mein tarjuma karta tha. Warqa ne aap se poocha: Aap ne kya dekha? To aap ne usse saara waaqea bayan kar diya. Warqa ne kaha: Ye to wohi raazdaan hai, jis ko Allah Ta'ala ne Hazrat Moosa ﷺ par utaara tha. Agar mujhe aap ka zamaana (zuhoor-e-nabuwwat) mil gaya, to main aap ki bharpoor madad karu'nga.

Naamoos, us raazdaan ko kehte hain jo doosro'n se raaz mein rakhte hue kisi cheez ki ittela de.[1691]

## Baab 22: Allah Azzawajal Ke Farman: "Kya Tumhare Paas Moosa Ki Khabar Aai Jab Usne Aag Dekhi... Tu Muqaddas Waadi-e-Tuwaa Mein Hai"[1692] Ka Bayaan

"ءَانَسْتُ"[1693] ke maane hain: Maine dekhi hai. Shayad main wahaa'n se tumhare liye koi angaara laa saku'n. Hazrat Ibne Abbas ﷺ ne kaha: "اَلْمُقَدَّسِ"[1694] ke maane baa-barkat aur "طُوًى" ek waadi ka naam hai. "سِيْرَتَهَا"[1695] ke maane hain: uski haalat. "اَلنُّهٰى"[1696] Aqal. "بِمَلْكِنَا"[1697] apne ikhtiyaar se. "هَوٰى"[1698] wo bad-bakht hua. "فٰرِغًا"[1699] Moosa ke alaawa aur koi khayaal dil mein na raha. "رِدْءًا"[1700] Muaawin bana, taake wo meri tasdeeq kare. Iski tafseer fariyaad-ras[1701] aur madadgaar se bhi ki jaati hai. "يَبْطُشُ" Hamla kare. Isey Ta (ط) par pesh (ُ) se bhi padha jaata hai. "يَأْتَمِرُوْنَ"[1702] Mashwara kar rahe hain. "جِذْوَةٌ" Lakdi ka sakht koyla[1703], jis mein raushni ki tezi na ho. "سَنَشُدُّ"[1704] Anqareeb ham teri madad kare'nge. Jab bhi tu kisi cheez ko mazboot kare, goya toone uske liye baazu bana diya. Ibne Abbas ﷺ ke alaawa doosro'n ne kaha ke jo koi harf na bol sake aur ta-ta (تاتا) ya fa-fa (فافا) kare, yaane zubaan se lafz "ت" aur "ف" bhi adaa na ho sakey to ye zubaan ki girah hai. "أَزْرِىْ"[1705] Meri kamar. "فِيُسْحِتَكُمْ"[1706] Tum ko wo halaak karega. "اَلْأَمْثَلٰى"[1707], "أَمْثَلُ" ki taanees[1708] hai. Tumhare behtareen deen ko khatam karde. Kaha jaata hai: " خُذِ الْمُثْلٰى", "خُذِ الْأَمْثَلَ" yaane behtareen cheez ko lo. "ثُمَّ ائْتُوْا صَفًّا"[1709] Kaha jaata hai: Kya aaj tum apni saff par aae? Yaane saff se muraad wo musalla hai jaha'n namaz padhi jaae. (Jaadugaro'n ko kaha gaya ke tum ekatthe ho kar aao). "فَاَوْجَسَ"[1710] Dil mein khauf mehsoos kiya. "خِيْفَةً" ke maane hain: Khauf, waao (واؤ) khaa (خاء) ke kasre (ِ) ki wajah se

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[1688] Surah Maryam: 51-52
[1689] T: (تَثْنِيَه) Kisi fe'l ke gardaan mein do (2) ko zaahir karne waala segha [Rekhta]
[1690] Surah Yusuf: 80
[1691] راجع: 3
[1692] Surah Taha: 9-12
[1693] Surah Taha: 10
[1694] Surah Taha: 12
[1695] Surah Taha: 21
[1696] Surah Taha: 54
[1697] Surah Taha: 87
[1698] Surah Taha: 81
[1699] Surah al Qasas: 10
[1700] Surah al Qasas: 34
[1701] T: (فَرياد رَس) Fariyaad ko pohonchne waala, insaaf karne waala [Rekhta]
[1702] Surah al Qasas: 20
[1703] T: Coal [RSB]
[1704] Surah al Qasas: 35
[1705] Surah Taha: 31
[1706] Surah Taha: 63
[1707] Surah Taha: 64
[1708] T: (تانِيثِ مَعْنَوى) Ye taanees-e-maanawi hai: Wo ism jis mein koi alaamat-e-taanees na ho, magar ahle zabaan usko muannas bolte ho'n [Rekhta]
[1709] Surah Taha: 67
[1710] Surah Taha: 71

ya (یا) se badal gai. “فِيْ جُذُوْعِ النَّخْلِ”[1711] Is mein harf فِيْ, عَلٰیke maane mein hai. “خَطْبُكَ”[1712] Tera haal. “مِسَاسَ”[1713] مَاسَّهُ se masdar hai, usey haat na lagaao. “لَنَنْسِفَنَّهُ” Ham usey reeza-reeza[1714] karke (dariya mein) baha de’nge. اَلْضَّحَاءُse muraad grami hai. Yaane garmi ke waqt log ekatthe ho’n. “قُصِّيْهِ”[1715] Us nishaan ke peeche chalo. Ye lafz bayan ke maane mein bhi aata hai. Jaise “نَحْنُ نَقُصُّ عَلَيْكَ”[1716] Ham tum par bayan karte hain. “عَنْ جُنُبٍ”[1717] Dor se. “عَنْ جَنَابَةٍ” aur “عَنْ اجْتِنَابٍ” ke maane bhi yehi hain.

Imam Mujahid ne kaha: “عَلٰى قَدْرٍ”[1718] Waade ki jagah ya waade ka waqt. “لَا تَنِيَا”[1719] Kamzor na pado. “مَكَانًا سُوًى” Dono fareeqo’n ke darmiyan masaafat. “بَيَسًا”[1720] Khushk. “مِنْ زِيْنَةِ الْقَوْمِ”[1721] Zewaraat jo qaum-e-firaun se maang kar laae the. “فَقَذَفْتُهَا”[1722] Maine unko daal diya. “اَلْقٰى” Banaaya. “فَنَسِيَ”[1723] Wo kehte the ke Moosa apne Rabb se chook[1724] gae. “أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا”[1725] Bachde ke baare mein hai (ke wo unhe’n kisi baat ka jawaab nahi deta).

[3393] Hazrat Maalik bin Sa’sa’h (مَالِكِ بْنِ صَعْصَعَةَ) ﷺ se riwayat hai ke Rasool Allah ﷺ ne unhe’n us raat ke mutaalliq bataaya jis mein aap ko saer[1726] karaai gai thi aur farmaya ke paanchwe’n aasmaan par pohonche to wahaa’n Hazrat Haroon ﷺ se mulaqaat hui. Hazrat Jibraeel ﷺ ne kaha: Ye Hazrat Haroon ﷺ hain, inko salaam kare’n. “*Maine unko salaam kiya, unho’n ne jawab dete hue kaha: Aye biraadar-e-mohtaram-o-nabi-e-mukarram! Khush-aamadeed*”.

Saabit aur Abbaad bin Abu Ali ne, Hazrat Anas ﷺ se, unho’n ne Nabi ﷺ se bayan karne mein Hazrat Qatada ki mataaba-at ki hai.[1727]

## Baab 23: (Irshad-e-Baari Ta’ala:) “Firaun Ke Khandaan Mein Se Ek (1) Mard-e-Momin Ne Kaha, Jis Ne Apne Imaan Ko Chupaaya Hua Tha… Hadd Se Badhne Waala Kazzaab Ho”[1728] Ka Bayaan

Faaeda: Ye mard-e-momin firaun ke khandaan se tha, kyou’nke agar wo bani israel se hota to firaun uski lambi-chaudi taqreer sunne ki zehmat na uthaata. Isse maaloom hota hai ke Hazrat Moosa ﷺ ki tableegh ke asaraat khud aal-e-firaun mein bhi nufooz[1729] kar chuke the. Mukammal aayat ka tarjuma darj-e-zel hai: “Kya Tum Aise Aadmi Ko Qatl Karna Chaahte Ho, Jo Kehta Hai Ke Mera Rabb Allah Ta’ala Hai. Halaa’nke Wo Tumhare Rabb Ki Taraf Se Tumhare Paas Waaze Dalaael Laaya Hai? Agar Wo Jhoot Hai To Apne Jhoot Ka Wabaal Khud Bhugtega Aur Agar Wo Saccha Hai To Jis Azaab Se Tumhe’n Daraata Hai, Uska Kuch Na Kuch Hissa Tumhe’n Pohonch Kar Rahega. Allah Ta’ala Yaqeenan Aise Shakhs Ko Raah-e-Raast Par Nahi Laata Jo Hadd Se Tajaawuz Karne Waala Intehaai Jhoota Fareebi Ho”.[1730] Tarjuma-e-quran se us mard-e-momin ki taqreer ka zaroor mutaala-a[1731] kiya jaae kyou’nke usse mard-e-momin ki jur-at aur dileri ka andaaza lagaaya jaa sakta hai.

## Baab 24: Irshad-e-Baari Ta’ala: “Kya Aap Ko Moosa Ki Khabar Pohonchi Hai”[1732] (aur) “Allah Ta’ala Ne Moosa Se Kalaam Kiya”[1733] Ka Bayaan

[3394] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Jis raat mujhe meraj hui to maine Hazrat Moosa ﷺ ko dekha wo ek (1) duble-patle, seedhe baalo’n waale aadmi hain. Aisa maaloom hota tha ke qabila-e-shanooa* (قَبِيله شَنُوْءَة) *se hoo’n aur maine Hazrat Isa ﷺ ko bhi dekha wo aise tar-o-taaza aur paak-o-*

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[1711] Surah Taha: 95
[1712] Surah Taha: 97
[1713] Surah al Qasas: 11
[1714] T: (ریزہ ریزہ) Tukde-tukde, zarra-zarra, baareek-baareek, chakna choor [Rekhta]
[1715] Surah Yusuf: 3
[1716] Surah al Qasas: 11
[1717] Surah Taha: 40
[1718] Surah Taha: 42
[1719] Surah Taha: 58
[1720] Surah Taha: 77
[1721] Surah Taha: 87
[1722] Surah Taha: 87
[1723] Surah Taha: 88
[1724] T: (چُوک) Khataa, bhool, ghalati [Rekhta]
[1725] Surah Taha: 89
[1726] T: (سیر) Ghoomna, phirna, siyaahat karna [RSB]
[1727] راجع: 3207
[1728] Surah Ghaafir: 28
[1729] T: (نُفُوذ) Daakhil hona, saraayat karna, jazb hona [Rekhta]
[1730] Surah al Momin: 28
[1731] T: (مُطالَعہ) Kisi cheez ko uski waaqfiyat haasil karne ki niyyat se dekhna, kisi cheez se aagaah hona, ghaur, tawajjo [Rekhta]
[1732] Surah Taha: 9
[1733] Surah an Nisa: 164

*saaf jaise abhi ghusl khaane se nikle hain aur main Hazrat Ibrahim ﷺ ki aulaad mein se unke saath bohot milta-julta ho'n. Us dauraan mein mere paas do (2) bartan laae gae. Un mein se ek (1) mein doodh aur doosre mein sharaab thi. Jibraeel ﷺ ne kaha: Aap un mein se jise chaahe'n nosh kare'n. Maine doodh ka pyaala haath mein liya aur usey nosh kiya. To mujh se kaha gaya: Aap ne fitrat ko ikhtiyaar kiya hai. Agar aap sharaab peete to aap ki ummat gumrah ho jaati*".[1734]

[3395] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kisi insaan ko ye zeb nahi deta ke wo kahe: Main Yunus bin Matta* (يُوْنُسَ بْنِ مَتّٰ) *se behtar hoo'n*". Aap ﷺ ne unhe'n unke waalid ki taraf mansoob kiya.[1735]

[3396] Nabi ﷺ ne shab-e-meraj ka zikr karte hue farmaya: "*Hazrat Moosa ﷺ gandum-goo'n*[1736] *aur daraaz-qad the, goya aap shanooa* (شَنُوْءَة) *qabile ke fard hain*". Nez farmaya: "*Hazrat Isa ﷺ ghungraale baalo'n waale darmiyane qad ke the*". Unke alaawa aap ne dozakh ke nigraan maalik aur maseeh-e-dajjaal ka bhi zikr kiya.[1737]

[3397] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ jab madina taiyyaba tashreef laae to wahaa'n ke logo'n ko aashoora ka roza rakhte hue paaya. Unho'n ne bataaya ke ye badi azmat waala din hai. Us din Allah Ta'ala ne Hazrat Moosa ﷺ ko najaat di thi aur aal-e-firaun ko garq kiya tha. Is bina par Hazrat Moosa ﷺ ne shukar adaa karne ke liye us din ka roza rakha. Aap ﷺ ne farmaya: "*Ham unki nisbat Moosa ﷺ se ziyaada qurb rakhte hain, chunache aap ne khud bhi roza rakha aur doosro'n ko bhi roza rakhne ka hukum diya*".[1738]

## Baab 25: Irshad-e-Baari Ta'ala: "Aur Ham Ne Moosa Se Tees (30) Raato'n Ka Waada Kiya … Aur Main Sab Se Pehla Imaan Laane Waala Hoo'n"[1739] Ka Bayaan

Kaha jaata hai: "دَطَّهُ" Usey hila diya. "فَدُكَّتَا"[1740] Ke maane hain: "دُكِّكْنَ" (yaane jamaa muannas ghayab waala). Lekin tasniya ka segha is tarah durust hua ke yahaa'n pahaado'n ko ek (1) cheez (aur zameen ko doosri cheez) qaraar diya gaya hai.

Jaisa ke irshad-e-Baari Ta'ala hai: "Beshak Aasmaan Aur Zameen Dono Miley hue The".[1741] Wahaa'n "كُنَّ رَتْقًا" nahi kaha, balke tasniya ka segha istemaal hua hai. "رَتْقًا" ke maane hain: Dono miley hue the. "اُشْرِبُوْا"[1742] Unke dilo'n mein rach gai. Jaise kaha jaata hai: "ثَوْبٌ مُشَرَّبٌ" ranga hua kapda.

Hazrat Ibne Abbas ﷺ ne farmaya: "اِنْبَجَسَتْ" ke maane hain, phat jaana. "وَاِذْ نَتَقْنَا اَلْجَبَلَ" ke maane hain: Jab ham ne un par pahaad uthaaya.[1743]

[3398] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat ke din log behosh ho'nge aur mujhe sab se pehle hosh aaega to main Hazrat Moosa ﷺ ko dekhu'nga ke wo arsh ke paae ko pakde ho'nge. Na Maaloom wo mujhse pehle hosh mein aajaae'nge ya unhe'n koh-e-toor ki behoshi ka badla mila hoga?*"[1744]

[3399] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Agar bani Israel na hote to gosht mein sadaand*[1745] *paida na hoti aur agar Hawwa na hotee'n to koi aurat apne shauhar ki kabhi (zindagi bhar) khiyaanat na karti*"[1746]

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[1734] Dekhiye: 3437 4709 5576 5603
[1735] Dekhiye: 3413 4630 7539
[1736] T: (گنْدُم گوں) Gandum ke rang ka [Rekhta]
[1737] راجع: 3239
[1738] راجع: 2004
[1739] Surah al A'raaf: 143
[1740] Surah al Haaqqa: 14
[1741] Surah al Ambiya: 30
[1742] Surah al Baqara: 93
[1743] Surah al A'raaf: 171
[1744] راجع: 2412
[1745] T: (سَڑّانْد) Naa-gawaar badboo, bohot tez badboo [Rektha]
[1746] راجع: 3330

## Baab 26: Toofaan Isse Muraad Sailaab Ka Toofaan Hai

Kasrat-e-amwaat ko bhi toofaan kaha jaata hai. "اَلْقُمَّلَ"[1747] iske maane wo cheechdi[1748] hai jo choti joo'n ke mushaaba hoti hai. "حَقِيْقٌ"[1749] ke maane hain: laayaq hai aur haq laazim hai. "سُقِطَ"[1750] iske maane: "Pashimaan hua" hain. Har wo shakhs jo sharmsaar hota hai wo apne haatho'n par gir-padta hai.

## Baab 27: Hazrat Moosa ﷺ Ke Saath Hazrat Khizar ﷺ Ka Waaqea

[3400] Hazrat Ibne Abbas ﷺ se riwayat hai ke unka aur Hazrat Hurra bin Qais Fazaari ka Hazrat Moosa ﷺ ke saathi ke mutaalliq ikhtelaaf hua. Hazrat Ibne Abbas ﷺ ne farmaya ke wo Hazrat Khizar ﷺ hain. Us dauraan mein Hazrat Ubai bin Kaab ﷺ wahaa'n se guzre to Hazrat Ibne Abbas ﷺ ne unhe'n bulaya aur kaha ke mera aur mere is saathi ka saaheb-e-musa ke mutaalliq ikhtelaaf ho gaya hai, jisse mulaqaat ka Hazrat Moosa ﷺ ne Allah Ta'ala se sawaal kiya tha. Kya aap ne Rasool Allah ﷺ se iske mutaalliq koi hadees suni hai? Hazrat Ubai ﷺ ne kaha: Haa'n, maine Rasool Allah ﷺ ko ye farmate hue suna tha: "*Ek (1) martaba Hazrat Moosa ﷺ bani israel ke majma mein waaz kar rahe the ke ek (1) shakhs ne unse aakar kaha: Kya aap kisi ko apne se ziyaada aalim jaante hain? Unho'n ne farmaya: (Mujhse ziyaada koi aalim) nahi. (Us par) Allah Ta'ala ne Hazrat Moosa ﷺ ki taraf wahee ki: Kyou'n nahi, hamaara banda Khizar hai. Moosa ﷺ ne un tak pohonchne ka raasta poocha to Allah Ta'ala ne machli ko unke liye mulaqaat ki alaamat qaraar diya aur unse keh diya ke tum jaha'n machli ko gumm paao to waapas aajaao, wahee'n unse mulaqaat hogi. Chunache wo machli ki nigraani karte hue samandar ke kinaare safar karne lagey. Aakhir Hazrat Moosa ﷺ ke rafeeq-e-safar ne unse kaha: Kya aap ne khayaal nahi kiya ke ham chattaan*[1751] *ke paas baithe the, to main machli ke mutaalliq aap ko bataana bhool gaya tha aur mujhe shaitan ne usey yaad rakhne se ghaafil kar diya. Hazrat Moosa ﷺ ne farmaya: Usi ko to ham talaash kar rahe the, chunache wo dono buzurg apne qadmo'n ke nishanaat dekhte hue waapas palte to Hazrat Khizar ﷺ se mulaqaat ho gai. Aage un dono ka wohi qissa hai jo Allah Ta'ala ne apni kitab mein zikr kiya hai*".[1752]

[3401] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se arz kiya: Nauf Bikaali kehta hai ke wo Moosa jo Hazrat Khizar ke saath hain wo bani israel ke paighambar Moosa ﷺ nahi, balke koi aur Moosa hain. Hazrat Ibne Abbas ﷺ ne farmaya ke us Allah ke dushman ne ghalat kaha hai. Hame'n Ubai bin Kaab ﷺ ne Nabi ﷺ se khabar di hai: "*Ek (1) martaba Hazrat Moosa ﷺ bani israel mein khade taqreer kar rahe the ke unse dariyaaft kiya gaya: Kaunsa shakhs sab se ziyaada ilm waala hai? Unho'n ne farmaya: Main (sab se bada aalim hoo'n). Is par Allah Ta'ala naaraaz hua ke unho'n ne ilm ki nisbat Allah ki taraf kyou'n nahi ki aur farmaya: Kyou'n nahi, mera ek (1) banda hai jaha'n do (2) dariya milte hain, wo wahaa'n rehta hai. Wo tum se ziyaada ilm rakhta hai. Unho'n (Moosa ﷺ) ne arz kiya: Aye mere Rabb! Mere liye us tak pohonchaane ka kaun zaamin hai? …kabhi Sufyan ne you'n kaha: Main unse kis tarah mulaqaat karu'nga…? Allah Ta'ala ne farmaya: Ek (1) machli lo aur usey (bhoon kar) apne tosha-daan (tokri) mein rakh lo, jaha'n tum se wo machli gumm ho jaae, bas wo mera band wahee'n hoga. Chunache unho'n (Moosa ﷺ) ne ek (1) machli li aur usey tokri mein rakh liya. Phir wo aur unke khaadim Yoosha bin Noon safar par rawaana hue, hatta ke ek (1) chattaan ke paas pohonch gae. Wahaa'n aaraam karne ke liye dono ne apne sar us par rakh diye. Hazrat Moosa ﷺ ko wahaa'n neend aagai. Us dauraan mein machli ne harkat ki. Tosha-daan se baahar nikli aur samandar ke andar chali gai. Usne samandar mein apna raasta surang jaisa bana liya. Allah Ta'ala ne machli se paani ka bahaao rok diya aur wo taaq*[1753] *ki maanind ho gaya. Aap ne ishaare se bataaya ke aise taaq ki tarah ho gaya. Phir wo dono hazraat baaqi raat chalte rahe, hatta ke jab doosra din hua to Hazrat Moosa ﷺ ne apne khaadim se kaha: Naashta laao, hame'n to is safar mein badi thakaawat mehsoos hui hai. Waaqea ye hai ke Moosa ﷺ ne us waqt tak koi thakaawat mehsoos nahi ki, jab tak wo us muqarrara jagah se aage na badh gae,*

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[1747] Surah al A'raaf: 133

[1748] T: (چیچڑی) Joo'n ki shakl se milta hua, qadre lamba keeda jo kutte, bhaens, bhed, dumbe, ke mukhtalif hisso'n mein nihaayat sakhti ke saath chimta rehta hai aur unka khoon choosta hai [Rekhta]

[1749] Surah al A'raaf: 105

[1750] Surah al A'raaf: 149

[1751] T: (چَتّان) Pahaad ka ubhra hua ya nikla hua hissa [Rekhta]

[1752] راجع: 73

[1753] T: (طاق) Mehraab [Rekhta]

*jiska Allah ne unhe'n hukum diya tha. Khaadim ne kaha: Dekhe'n jaha'n ham ne chattaan ke paas aaraam kiya tha wahaa'n main machli ke mutaalliq aapko bataana bhool gaya tha aur mujhe uske baare mein shaitan ne ghaafil rakha aur us machli ne to samandar mein apna raasta ajeeb taur par banaaya tha. Machli ke liye to jaane ka raasta tha, lekin un dono ke liye taajjub ka baais ban gaya. Wo dono hairaan the. Hazrat Moosa ﷺ ne farmaya: Yehi wo jagah thi, jiski talaash mein ham dono nikle the. Chunache ye dono usi raaste se pehle ki taraf waapas hue aur jab us chattaan ke paas pohonche to ek (1) buzurg apna saara banda ek kapde mein lapete hue maujood the. Hazrat Moosa ﷺ ne unhe'n salaam kaha aur unhe'n ne uska jawaab diya, phir kaha ke tumhari sar-zameen mein salaam kaha'n se aaya? Farmaya: Main Moosa hoo'n. Unho'n ne poocha: Bani Israel ke Musa? Farmaya: Haa'n (wohi hoo'n). Main aap ki khidmat mein is liye haazir hua hoo'n ke aap mujhe wo ilm-e-hidaayat sikhaae'n jo aap ko sikhaaya gaya hai. Wo farmaane lagey: Aye Musa! Main Allah ki taraf se ek (1) aise ilm ka haamil*[1754] *hoo'n, jo Allah ne mujhe sikhaaya hai, aap usey nahi jaante aur aap Allah ki taraf se ek (1) aise ilm-e-shariyat ke haamil hain, jo Allah Ta'ala ne aap ko sikhaaya hai, main usey nahi jaanta. Hazrat Moosa ﷺ ne kaha: Kya main aap ke saath reh sakta hoo'n? Unho'n ne farmaya: Aap har-giz mere saath sabr nahi kar sake'nge. Waaqai aap us cheez par kaise sabr kar sakte hain jiska aap ke ilm ne ihaata nahi kiya…. "اَمْرًا" tak?"*

"*Phir dono hazraat saahil-e-samandar par chal pade to unke qareeb se ek (1) kashti guzri. Unho'n ne un (kashti waalo'n) se baat-cheet ki, ke unko bhi sawaar kar le'n to unho'n ne Hazrat Khizar ﷺ ko pehchaan liya aur kiraaya liye baghair unhe'n sawaar kar liya. Jab ye hazraat us mein sawaar ho gae to ek (1) chdiya aai aur kashti ke ek (1) kinaare baith kar usne paani mein apni chonch ko ek (1) ya do (2) martaba daala. Hazrat Khizar ﷺ ne farmaya: Aye Musa, mera aur aap ka ilm Allah ke ilm se itni bhi kami nahi kar paaya jis qadar is chidiya ne apni chonch se samandar ke paani mein kami ki hai. Us dauraan mein Hazrat Khizar ﷺ ne kulhaadi uthaai aur uske zariye se kashti mein se ek (1) takhta nikaal liya. Achaanak Moosa ﷺ ne dekha ke kulhaadi se kashti ka ek (1) takhta ukhad chuka hai. Moosa ﷺ ne unse kaha: Aap ne ye kya kiya? In logo'n ne ham se kiraaya liye baghair hame'n kashti mein sawaar kiya. Aap ne daanista*[1755] *takhta nikaal kar kashti mein shigaaf*[1756] *kar diya, taake saare kashti waale doob jaae'n. Is tarah aap ne nihaayat hi naa-gawaar kaam sar-anjaam diya hai. Hazrat Khizar ﷺ ne farmaya: Maine apa se pehle hi keh diya tha ke aap mere saath reh kar sabr nahi kar sake'nge. Hazrat Moosa ﷺ ne farmaya: Bhook-chook par aap meri giraft*[1757] *na kare'n aur mere muaamale mein mujh par tangi na farmae'n. Ye pehli ghalati Hazrat Moosa ﷺ se bhool kar hui thi. Chunache jab samandari safar khatam hua to un dono ka guzar ek (1) bacche ke paas se hua, jo doosre baccho'n ke saath khel raha tha. Hazrat Khizar ﷺ ne uska sar pakda aur apne haath se usey dhad se judaa kar diya*".

… Raawi-e-hadees Sufyan ne apne haath se ishaara kiya, jaise wo koi cheez tod rahe ho'n… "*Hazrat Moosa ﷺ ne kaha: Aap ne ek (1) maasoom jaan ko baghair kisi jaan ke badle qatl kar diya hai. Is tarah aap ne ek (1) naa-pasandeeda harkat ki hai. Hazrat Khizar ne kaha: Maine aap ko pehle se nahi kaha tha ke aap mere saath reh kar sabr nahi kar sake'nge. Moosa ﷺ ne farmaya: Iske baad agar maine aap se kisi cheez ke mutaalliq poocha to aap mujhe saath na le jaae'n, meri taraf se tumhara uzr poora ho chuka hai. Chunache wo dono chalte-chalte ek (1) gaao'n waalo'n ke paas pohonche. Unse kahana talab kiya to unho'n ne mezbaani se inkaar kar diya. Un hazraat ko basti mein ek (1) aisi deewaar nazar aai jo girne ke qareeb thi. Hazrat Khizar ne usey apne haath se seedha kar diya*".
…Sufyan ne apne haath se ishaara karke bataaya ke wo jhuk rahi thi, unho'n ne ishaara kiya, goya wo kisi cheez ko oopar ki taraf pher rahe hain. Maine sufyan se مَثِلًاka lafz sirf ek (1) martaba suna hai… "*Bahar-haal h Moosa ﷺ ne kaha: Ham in logo'n ke paas aae, unho'n ne na to hame'n khana khilaaya aur na mezbaani hi ka haq adaa kiya, aap ne muft mein unki deewaar durust kardi, aap chaahte to us par kuch mazdoori le sakte the? Hazrat Khizar ne farmaya: Bas yahaa'n se mere aur aap ke darmiyaan judaai hogi. Aap jin baato'n par sabr nahi kar sakey main ab aap ko unki haqeeqat bataata hoo'n*".

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[1754] T: (حامِل) Koi cheez ya sifat ka rakhne waala, koi khusoosiyat rakhne waala [Rekhta]

[1755] T: (دانِسْتَہ) Jaan-boojh kar, qasdan [Rekhta]

[1756] T: (شِگاف کرنا) Phaadna, daraade'n daalna [Rekhta]

[1757] T: (گِرَفْت) Pakad, baaz-purs, muwaakhaza [Rekhta]

Nabi ﷺ ne farmaya: "*Allah Ta'ala Moosa par rahem kare, agar wo thoda sa sabr kar lete to Allah Ta'ala ham se unka mazeed haal bayaan karta*". Hazrat Ibne Abbas ﷺ ne baae'n-taur par is aayat ko padha hai: "Unke Aage Ek Baadshah Tha Jo Saheeh-o-Saalim Kashti Unse Cheen Leta Tha… Aur Wo Ladka Kaafir Tha Aur Uske Waalidan Momin The".[1758]

Sufyan ne mujh se kaha: Maine ye hadees Amr bin Dinar se do (2) dafa suni aur unhi se yaad ki. Sufyan se poocha gaya: Kya Amr bin Dinar se sunne se pehle aap ne isko yaad kar liya tha ya kisi aur insaan se isey yaad kiya hai? Sufyan ne kaha: Main kisse is hadees ko yaad karta? Kya is hadees ko Amr bin Dinar se mere siwa kisi aur ne riwayat kiya hai? Maine hi isey Amr bin Dinar se do (2) baar ya teen (3) baar suna aur usko unse yaad kiya hai.[1759]

[3402] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Khizar ka naam is liye Khizar rakha gaya, ke wo ek (1) martaba khushk zameen par baithe jab wahaa'n se uthe to wo sar-sabz ho kar leh-lahaane lagi*".

Ali bin Khashram ne Hazrat Sufyan ke hawaale se taweel hadees bayan ki hai.

## Baab 28: Bila-unwaan

[3403] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bani Israel se kaha gaya ke tum sajda karte hue darwaze se daakhil ho jaao aur "حِطَّةٌ" kaho, yaane hamaare gunah moaaf karde. Unho'n ne usey tabdeel kar diya aur apne sureeno'n*[1760] *ko ghaseet-te hue daakhil hue. Jabke zubaan se "حَبَّةٌ فِيْ شَعْرَةٍ" keh rahe the: Uske maane hain: Baaliyo'n mein daane khoob ho'n*".[1761]

[3404] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Moosa ﷺ bade hayaa-daar aur sharm -posh the. Unke hayaa ki wajah se unke jism ka koi hissa bhi nahi dekha jaa sakta tha. Bani Israel ke jo log unhe'n aziyyat*[1762] *pohonchane ke dar-pe*[1763] *the, unho'n ne kaha ke is qadar badan chupaane ka ehtemaam sirf is liye hai ke unke jism mein koi aeb hai. Unhe'n bars hai ya fataq* (فتق) *(khusyatain*[1764] *ke bada chota hone ya phool jaane) ki ya koi aur bimaari hai. Allah Ta'ala ne Moosa ﷺ ko unki takleef-deh baato'n (aur eeza-rasaaniyo'n*[1765]*) se paak karna chaaha. Chunache ek (1) din Moosa ﷺ akele ghusl karne ke liye aae to ek (1) patthar par apne kapde utaar kar rakh diye, phir ghusl karne lagey. Faraaghat ke baad kapde uthaane ke liye patthar ki taraf badhe to wo patthar unke kapde le kar bhaag nikla. Moosa ﷺ ne apna asaa liya aur patthar ke peeche ye kehte hue daude: Aye patthar! Mere kapde de-de, Aye patthar! Mere kapde de-de. Hatta ke bani israel ki ek (1) jamaat ke paas pohonche to unho'n ne Moosa ﷺ ko barhana haalat mein dekha. Wo Allah ki makhlooq mein sab se ziyaada khoobsoorat the. Is tarah Allah Ta'ala ne unhe'n us tohmat se baree*[1766] *kar diya, jiski taraf wo Hazrat Moosa ﷺ ko mansoob karte the. Ab patthar bhi wahaa'n theher gaya aur aap ne apne kapde le kar zeb-tan kar liye. Phir apne asaa se patthar ko maarna shuru kar diya. Allah ki qasam! Moosa ke maarne ki wajah se patthar par teen (3), chaar (4), ya paanch (5) nishaan bhi pad gae the. Isi liye irshad-e-Baari Ta'ala hai: Aye Imana Waalo! Un Logo'n Ki Tarah Na Ho Jaao Jinho'n Ne Moosa Ko Aziyyat Pohonchaai Thi. Allah Ta'ala Ne Unhe'n Unki Baato'n Se Baree Kiya. Wo Allah Ke Nazdeek Bade Muazzaz Aur Baa-wiqaar The*".[1767] [1768]

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[1758] Surah al Kahaf: 79-80

[1759] راجع: 74

[1760] T: (سُرِين) Suren ki jamaa, chootad [Rekhta]

[1761] Dekhiye: 4479 4641

[1762] T: (اَذِيَّت) Dukh, zehni koft, roohaani sadma [Rekhta]

[1763] T: (دَرپَے) Peeche, ghaath mein, khwaahaa'n, talaash ya justajoo mein [Rekhta]

[1764] T: (خُصْيَتَين) Testicals, do (2) thailiyaa'n jis mein maadda mutnaasil rehta hai [Rekhta]

[1765] T: (اِيْذا رسانی) Dukh dena, takleef pohonchaana [Rekhta]

[1766] T: Aazaad kiya [RSB]

[1767] Surah al Ahzaab: 69

[1768] راجع: 278

Faaeda: Hazraat-e-Ambiya ﷺ zaahiri aur baatini uyoob[1769] se paak hote hain aur jo koi kisi nabi ki khalqat[1770] mein aeb lagaae wo apne imaan ki khair manaae. Aise kaam karna nabi ko aziyyat pohonchana hai aur aziyyat-rasaani haraam hai.

[3405] Hazrat Abdullah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne maal taqseem kiya to ek (1) shakhs ne kaha ke is taqseem se Allah ki raza maqsood nahi hai. Main ye sun kar Nabi ﷺ ki khidmat mein aaya aur aap ko bataaya, aap is qadar naaraaz hue ke maine chehra-e-anwar par ghusse ke aasaar dekhe. Phir aap ne farmaya: "*Allah Ta'ala Hazrat Moosa ﷺ par rahmat kare! Unhe'n isse bhi ziyaada aziyyat pohonchaai gai, taaham unho'n ne sabr se kaam liya*".[1771]

## Baab 29: (Irshad-e-Baari Ta'ala:) "Wo Apne Butho'n Ke Paas Dera Daale Baithe The"[1772] Ka Bayaan

"مُتَبَّرٌ"[1773] Tabaah-shuda, "وَلِيُتَبِّرُوْا مَا عَلَوْا"[1774] Aur jaha'n wo ghalba paae'n usey tahas-nahas kar de'n.

[3406] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Ham (ek (1) martaba) Rasool Allah ﷺ ke hamraah peelu ka phal[1775] chun rahe the, to aap ne farmaya: "*Siyaah-siyaah daane talaash karo, kyou'nke wo acche aur umda hote hain*". Logo'n ne arz kiya: Aay aap ne bakriyaa'n charaai hain? Aap ne farmaya: "*Koi nabi aisa nahi guzra jis ne bakriyaa'n na charaai ho'n*"[1776]

## Baab 30: (Irshad-e-Baari Ta'ala:) "Aur Jab Moosa Ne Apni Qaum Se Kaha: Allah Tumhe'n Hukum Deta Hai Ke Ek (1) Gaae Zibah Karo"[1777] Ka Bayaan

Abul Aaliya ne kaha: "عَوَانٌ'" ke maane hain: Naujawaan aur budhiya ke darmiyaan. "فَاقِعٌ"[1778] ke maane saaf. Aur " لَا ذَلُوْلٌ" ke maane hain ke kaam ne usey kamzor na kiya ho. "تُثِيْرُ الْأَرْضَ"[1779] Na to zameen mein hal-chalaati ho aur na kheti-baadi hi mein kaam aati ho. "مُسَلَّمَةٌ" ke maane hain: Har qism ke aeb se paak. "لَاشِيَةَ" Us mein safed daagh na ho. "صَفْرَآءُ"[1780] usko siyaah ke maane mein liya jaa sakta hai aur zard ko bhi kehte hain, jaisa ke irshad-e-Baari Ta'ala hai: "جِمٰلَاتٌ صُفْرٌ"[1781] Iske maane hain: Wo siyaah oont jo zardi maael ho'n. "فَادَّارَأْتُمْ"[1782] ke maane hain: Tum ne ikhtelaaf kiya.

## Baab 31: Hazrat Moosa ﷺ Ki Wafaat Aur Uske Baad Ke Haalaat

[3407] Hazrat Abu Huraira ﷺ se riwayat hai ke Hazrat Moosa ﷺ ke paas maut ka farishta bheja gaya. Jab wo aap ke yahaa'n aaya to aap ne usey thappad raseed kiya. Farishta apne Rabb ke paas chala gaya aur arz kiya: Aye Allah! Toone mujhe ek (1) aise bande ki taraf bheja hai jo marna nahi chahta. Allah Ta'ala ne farmaya: Tum waapas us ke paas jaakar usse kaho ke wo apna haath kisi bael[1783] ki pusht[1784] par rakhe'n. Unke haath ke neeche jitney baal aajaae'n, har baal ke badle ek (1) saal umr unhe'n de di jaaegi. Unho'n (Moosa ﷺ ne arz kiya: Aye Allah! Phir kya hoga? Farmaya: Phir bhi maut hogi. Arz kiya: Phr abhi kyou'n na aajaae. Hazrat Abu Huraira ﷺ farmate hain ke Moosa ﷺ ne Allah se sawaal kiya ke unhe'n baitul muqaddas se ek (1) pathar phenkne ke baraabar qareeb karde.

Hazrat Abu Huraira ﷺ ne kaha ke Rasool Allah ﷺ ne farmay: "*Agar main wahaa'n maujood hota to main tumhe'n unki qabar dikhata jo ek (1) surkh teele ke neeche raaste ke ek (1) kinaare par waaqe hai*".

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[1769] T: (عُيُوب) Bohot saare aeb, buraaiyaa'n [Rekhta]
[1770] T: (خَلْقَت) Makhlooq, bani-e-aadam [Rekhta]
[1771] راجع: 3150
[1772] Surah al A'raaf: 138
[1773] Surah al Isra: 7
[1774] Surah al Isra: 7
[1775] T: (پیلُو) Ek darakht ka naam, jis ki patli shaakho'n aur jad ki miswaak nez daant ka brush bhi banaate hain. Is ka resha bohot mazboot hota hai aur phal khaate bhi hain, Careya arborea [Rekhta]
[1776] Dekhiye: 5453
[1777] Surah al Baqara: 67
[1778] Surah al Baqara: 69
[1779] Surah al Baqara: 71
[1780] Surah al Baqara: 69
[1781] Surah al Mursalaat: 33
[1782] Surah al Baqara: 72
[1783] T: (بَیْل) Ox [RSB]
[1784] T: (پُشْت) Jism ka pichla hissa, kaandho'n se le kar reedh ki haddi ke aakhri sire tak, peeth [Rekhta]

Raawi-e-hadees Ma'mar ne Hamaam se kaha: Hame'n Abu Huraira ﷺ ne Nabi ﷺ se isi tarah khabar di.[1785]

Faaeda: Hazrat Moosa ﷺ ke paas maut ka farishta insaani shakl mein haazir hua tha. Unho'n ne ye khayaal karke, ke aadmi mere ghar mein ijaazat ke baghair ghus aaya hai uske tamaacha maara. Moosa ﷺ ko ye maaloom na tha ke ye maut ka farishta hai aur unki rooh qabz karne aaya hai. Jab unhe'n maaloom hua ke ye farishta hai aur rooh qabz karna chahta hai to sar-e-tasleem kham kar diya.

[3408] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ek (1) musalman aur ek (1) yahoodi aapas mein lad pade. Musalman ne kaha: Us zaat ki qasam jis ne Hazrat Muhammad ﷺ ko tamaam jahaano'n par bartari di hai! Yahoodi ne kaha: Us zaat ki qasam jis ne Hazrat Moosa ﷺ ko sab ahle jahan par fazilat di hai! Us waqt musalman ne haath uthaaya aur yahoodi ko tamaacha raseed kar diya. Yahoodi Nabi ﷺ ke paas aaya aur us waaqia ki ittela di jo uske aur musalman ke darmiyan hua tha. Aap ﷺ ne farmaya: "*Mujhe Hazrat Moosa ﷺ par bar-tari na do, kyou'nke jab tamaam log behosh ho jaae'nge to sab se pehle main hosh mein aau'nga. Main dekhu'nga ke Hazrat Moosa ﷺ arsh ka kinaara pakde hue ho'nge. Mujhe nahi maaloom ke wo un logo'n mein se the jo behosh ho gae the, lekin mujh se pehle hosh mein aagae ya wo un logo'n mein se the jin ko Allah Ta'ala ne behoshi se mustashna kar rakha hai?*"[1786]

[3409] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Hazrat Moosa aur Hazrat Aadam ﷺ ne aapas mein bahes ki. Hazrat Moosa ﷺ ne unse kaha: Aap wohi aadam hain ke aap ki laghzish ne aap ko jannat se nikaala. Hazrat Aadam ﷺ ne unhe'n jawaab diya ke tum wohi Moosa ho, ke tumhe'n Allah Ta'ala ne apni risaalat aur kalaam se nawaaza, phir tum mujhe ek (1) aisi baat par malaamat karte ho jo mere paida hone se pehle mera muqaddar ban chuki thi?*" Rasool Allah ﷺ ne farmaya: "*Hazrat Aadam ﷺ Hazrat Moosa ﷺ par ghaalib aagae*". Aap ne ye jumla do (2) martaba farmaya.[1787]

[3410] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ek (1) din hamaare paas tashreef laae aur farmaya: "*Tamaam ummate'n mere saamne pesh ki gaee'n. Maine dekha ke ek (1) bohot badi jamaat aasmaan ke kinaaro'n par chaai hui hai. Mujhe bataaya gaya ke ye apni qaum ke hamraah Hazrat Moosa ﷺ hain*".[1788]

## Baab 32: Irshad-e-Baari Ta'ala: "Allah Ta'ala Ne Ahle Imaan Ke Liye Firaun Ki Biwi Ki Misaal Bayan Ki Hai… Wo Farma-bardaaro'n Mein Se Thi"[1789] Ka Bayaan

[3411] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mardo'n mein se to bohot log kaamil hue hain, lekin aurto'n mein se firaun ki biwi Aasiya, aur Maryam bint Imran ke siwa koi kaamil nahi hui. Albatta aurto'n par Ayesha ﷺ ki fazilat aisi hai jaise tamaam khaano'n par sareed ki fazilat hai*".[1790]

Faaeda: Syeda Ayesha ﷺ ko doosri aurto'n se mumtaaz karne ke liye unka muwaazana[1791] sareed se kiya hai. Sareed us khaane ko kaha jaata hai jo roti aur shorba milaa kar banaaya jaae. Uski fazilat is liye hai ke us mein ghizaaiyat, lazzat, taaqat hoti hai, aur ye chabaane mein aasaan aur zood-hazm[1792] hota hai. Hazrat Ayesha ﷺ bhi husn-e-khalq, sheereen kalaam, fasaahat[1793]-o-balaaghat[1794], raae ki pukhtagi mein doosri aurto'n se mumtaaz thee'n. Aur aap ne wo baate'n samjhee'n jo doosri aurto'n ko samajh na aasakee'n. Aap sawalaat ke jawabaat is andaaz se deti thee'n ke aise jawabaat deegar kai sahaaba bhi nahi de sakte the… ﷺ

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[1785] راجع: 1339
[1786] راجع: 2411
[1787] Dekhiye: 4736 4738 6614 7515
[1788] Dekhiye: 5705 5752 6472 6541
[1789] Surah at Tahreem: 11-12
[1790] Dekhiye: 3433 3769 5418
[1791] T: Baraabari [Urduinc]
[1792] T: (زُود بَضْم) Jald hazm ho jaane waala, halki ghiza [Rekhta]
[1793] T: (فَصاحَت) Khush-bayaani, khush-kalaami [Rekhta]
[1794] T: (بَلاغَت) Kalaam mein martaba-e-kamaal tak pohonchna [Rekhta]

## Baab 33: (Irshad-e-Baari Ta'ala:) "Qaaroon, Hazrat Moosa ﷺ Ki Qaum Se Tha"[1795] Ka Bayaan

"لَتَنُوْءُ" bhaari hoti thee'n. Hazrat Ibne Abbas ﷺ ne farmaya: "اُولِي الْقُوَّةِ" jinki chaabiyo'n ko mardo'n ki ek (1) taaqat-war jamaat bhi na uthaa sakey. Kaha jaata hai ke "اَلْفَرِحِيْنَ"[1796] ke maane hain: "اَلْمَرِحِيْنَ" yaane fakhr karne waale. "وَيْكَاَنَّ اللّٰه"[1797] ka lafz "اَلَمْ تَرَ اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَ يَقْدِرُ" "Allah Ta'ala jiske liye chaahta hai rozi faraakh kar deta hai aur jiske liye chaahta hai tang kar deta hai", ki tarah hai.

## Baab 34: Irshad-e-Baari Ta'ala: "Aur Ahle Madyan Ki Taraf Ham Ne Unke Bhai Shuaib Ko Bheja"[1798] Ka Bayaan

"مَدْيَنَ" Se muraad Ahle Madyan hain, kyou'nke madyan to ek shahr ka naam hai. Isi tarah "وَسْئَلِ اَلْقَرْيَةَ" aur "الْعِيْرَ"[1799] se muraad ye hai ke basti waalo'n aur qafile waalo'n se poochiye. "وَرَاءَ كُمْ ظِهْرِيًّا"[1800] Unho'n ne unki taraf iltifaat[1801] na kiya. Muhaawara hai ke jab wo uski haajat poori na kare to usey kaha jaata hai: Toone meri haajat ko pas-e-pusht daal diya hai. "جَعَلْتَنِيْ ظِهْرِيًّا" ke maane hain: Toone mujhe nazar-andaaz kar diya hai. "ظِهْرِيٌّ" Us jaanwar ya bartan ko kehte hain jisko tu apni quwwat badhaane ke liye apne saath rakhe. "مَكَانَتُهُمْ" aur "مَكَانُهُمْ" dono ke ek (1) hi maane hain, yaane tumhara tareeqa. "يَغْنَوْا"[1802] Zinda hai. "تَأْسَ"[1803] Huzn[1804]-o-malaal. "ءَاسَىٰ"[1805] Afsos karu'n. Hasan Basri ne kaha: Wo mazaaq ke taur par kehte the: "إِنَّكَ لَأَنتَ الْحَلِيمُ الرَّشِيدُ"[1806] Tum To Bade Burd-baar Aur Bhale Maanas Ho.

Imam Mujahid ne kaha: "لَيْكَةُ" se muraad "أَيْكَةُ" hai. (Yahaa'n qaum-e-shuaib aabaad thi). "يَوْمِ الظُّلَّةِ"[1807] yaane jis din azaab ek (1) saaibaan[1808] ki shakl mein numudaar hua.

## Baab 35: Irshad-e-Baari Ta'ala: "Beshak Hazrat Yunus ﷺ Rasoolo'n Mein Se The … Jabke Wo (khud ko) Malaamat Kar Raha Tha"[1809] Ka Bayaan

Imam Mujahid ne kaha: "مُلِيْمٌ" ke maane hain: Gunahgaar. "اَلْمَشْحُوْنُ" Bhari hui. Agar Wo Tasheeb Padhne Waale Na Hote (to qiyaamat tak machli ke pait mein rehte).[1810] "فَنَبَذْنَاهُ بِالْعَرَآءِ" Ham Ne Unhe'n Zameen Ki Sateh Par Daal Diya.[1811] "فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ" "Aur Wo Bimaar The, Phir Ham Ne Un Par Yaqteen Ka Darakht Ugaa Diya".[1812] Isse muraad aisa darakht jiska tanaa na ho aur wo kaddu waghaira hai. (Farmaya:) "Ham Ne Unko Ek-lakh Ya Usse Ziyaada Aabaadi Ki Taraf Bheja, Wo Imaan Laae To Ham Ne Unko Kuch Muqarrara Muddat Tak Ke Liye Mazeed Mohalat Di".[1813] (Nez farmaya:) "Aur Aap Machli Waale (Yunus) Ki Tarah Na Ho'n Jab Usne (Allah ko) Pukaara Tha, Jabke Wo Gham Se Bhara Hua Tha".[1814] "كَظِيْمٌ" ke maane hain: "مَغْمُوْمٌ".

[3412] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum mein se koi ye na kahe ke main Yunus ﷺ se behtar hoo'n*".

(Raawi-e-hadees) Musaddad ne apni riwayat mein Yunus bin Matta ka izaafa kiya hai.[1815]

[3413] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kisi shakhs ko ye zeba nahi ke wo kahe: Main (Rasool Allah ﷺ) Yunus bin Matta se behtar hoo'n*". Aap ne unko baap ki taraf mansoob kiya.[1816]

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[1795] Surah al Qasas: 76
[1796] Surah al Qasas: 76
[1797] Surah al Qasas: 82
[1798] Surah Hud: 84
[1799] Surah Yusuf: 82
[1800] Surah Hud: 92
[1801] T: (اِلْتِفات) Tawajjo, parwaa, meherbaani [Rekhta]
[1802] Surah al A'raaf: 92
[1803] Surah al Maaida: 26 & 68
[1804] T: (حُزْن) Gham, ranj, ghamgeen hona [Rekhta]
[1805] Surah al A'raaf: 93
[1806] Surah Hud: 87
[1807] Surah ash Shu'araa: 189
[1808] T: (سائیبان) Wo chappar jo makaan ya kheme ke aage dhoop, raushni, ya baarish ki bochaad se bachne ke waaste daalte hain [Urduinc]
[1809] Surah as Saaffaat: 139-142
[1810] Surah as Saaffaat: 143
[1811] Surah as Saaffaat: 145
[1812] Surah as Saaffaat: 145-146
[1813] Surah as Saaffaat: 147-148
[1814] Surah al Qalam: 48
[1815] Dekhiye: 4603 4804
[1816] راجع: 3395

[3414] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) dafa ek (1) yahoodi ne apna saamaan farokht karne ke liye rakha. Usko uski qeemat thodi di jaa rahi thi, jisse wo naa-khush tha. Usne kaha: Nahi, qasam hai us zaat ki jisne Hazrat Moosa ﷺ ko tamaam insaano par fazilat di! Ye jumla ek (1) ansari mard ne sun liya, chunache wo khada hua aur yahoodi ke mu'n par tamaacha de maara aur kaha ke tu ye baat kehta hai: Qasam hai us zaat ki jisne Moosa ﷺ ko tamaam insaano par fazilat di, halaa'nke Nabi ﷺ ham mein maujood hain? Wo yahoodi Aap ﷺ ke paas aaya aur arz kiya: Aye Abul Qaasim! Mujhe aamaan aur ehed mil chuka hai. Iske ba-wujood falaa'n shakhs ka kya haal hai ke usne mere mu'n par tamaacha maara hai? Aap ne farmaya: "*Tum ne uske mu'n par kyou'n tamaacha maara?*" Raawi ne bayan kiya ke Nabi ﷺ ye sun kar ghusse se bhar gae, hatta ke aap ke chehra-e-anwar par uske asaraat dekhe gae. Phir aap ne farmaya: "*Allah ki taraf se bheje hue Ambiya Ikraam ﷺ ke darmiyan ek (1) ko doosre par fazilat na do. Waaqea ye hai ke jab soor mein phoo'nka jaaega aur tamaam zameen-o-aasmaan waale behosh ho jaae'nge, magar jise Allah chaahe (wo behosh na hoga) phir us mein dobaara phoo'nka jaaega to main sab se pehle uthaya jaau'nga. Main dekhu'nga ke Moosa ﷺ arsh ko pakde ho'nge. Main nahi keh sakta ke unko toor ke din ki behoshi ka ewaz*[1817] *mila hai, ya unko mujh se pehle utha diya gaya*".[1818]

[3415] Aap ﷺ ne farmaya: "*Maine ye bhi nahi keh sakta ke koi Yunus bin Matta se afzal hai*".[1819]

[3416] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kisi Bande ke liye munaasib nahi ke wo ye kahe: Main, yaane Rasool Allah ﷺ Hazrat Yunus bin Matta se bethar hu'n*".[1820]

## Baab 36: Irshad-e-Baari Ta'ala: "Aur Unse Us Basti Ka Haal Bhi Poochiye Jo Samandar Ke Kinaare Waaqe Thi. Jab Wo Log Hafte Ke Din Ke Baare Mein Hadd Se Guzar Jaate The"[1821] Ka Bayaan

"اِذْ يَعْدُوْنَ فِيْ السَّبْتِ" ke maane hain: Wo log hafte ke din ahkaam-e-ilaahi ki khilaaf-warzi karte the. "Hafte ke din to machliyaa'n (seena taan kar) paani par zaahir hotee'n". "شُرَّعًا" ke maane hain: Shawaaria (شَوَارِعَ), yaane paani par tairti hui … aakhir aaya: "Zaleel-o-Khwaar Bandar Ban Jaao"[1822] tak.

## Baab 37: Irshad-e-Baari Ta'ala: "Aur Ham Ne Hazrat Dawood ﷺ Ko Zaboor Ataa Ki"[1823] Ka Bayaan

"الزَّبُوْرَ" ke maane kitaabe'n aur saheefe hain. Uska waahid Zaboor hai. "زَبَرْتَ" ke maane hain: Toone likha. (Farmaya:) "Aur Ham Ne Dawood Ko Apne yahaa'n Se Buzurgi Ataa Ki Thi. Aye Pahaado! Unke Saath Tasbeeh Padha Karo". Imam Mujahid ne iske yehi maane kiye hain. (Nez farmaya:) "Aur Parindo'n Ko Bhi Ham Ne Unke Saath Tasbeeh Padhne Ka hukum Diya, Nez Lohe Ko Unke Haatho'n Naram Kar Diya Ke Usse Zirhe'n Banaae'n". "سَابِغَاتٍ" ke maane hain: Zirhe'n[1824]. (Nez farmaya:) "Aur Banaane Mein Ek (1) Khaas Andaaz Ikhtiyaar Kare'n". Yaane zirho'n ke keel aur halqe banaane mein, keelo'n ko itna baareen na kare'n ke wo dheeli ho jaae'n aur itni badi ho'n ke haqa toot jaae. "أَقْرِغْ" ke maane Faizaan kar. "بِسْطَةً" Iske maane hain: Ziyaada aur fazilat. "Nek Amal Karo, Tum Jo Bhi Amal Karoge Main Usey Dekh Raha Hoo'n".[1825]

[3417] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Dawood ﷺ par zaboor ka padhna aasaan kar diya gaya tha. Wo apni sawaari ke mutaalliq hukum dete to us par zeen kasi*[1826] *jaati, sawaari par zeen kasne se pehle-pehle wo zaboor padh lete the aur apne haath se mehnat karke khaae the*".

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[1817] T: (عِوَض) Badla, sila [Rekhta]

[1818] راجع: 2411

[1819] Dekhiye: 3411 4204 4631 4805

[1820] راجع: 3415

[1821] Surah A'raaf: 163

[1822] Surah A'raaf: 163-166

[1823] Surah an Nisa: 163

[1824] T: (زَرَهْ) ki jamaa, baareek kadiyo'n ka baghair aasteen ka faulaadi libaas jo dauraan-e-jung jism ki hifaazat ke liye aam libaas ke oopar pehna jaata hai [Rekhta]

[1825] Surah Saba: 11

[1826] T: (زِين كَسْنا) Ghode waghaira ki peeth par zeen rakhna, sawaari ke liye taiyyaar karna [Rekhta]

Is riwayat ko Moosa bin Uqba ne Safwaan se, unho'n ne Ataa bin Yasaar se, unho'n ne Hazrat Abu Huraira ﷺ se aur wo Nabi ﷺ se bayan karte hain.[1827]

[3418] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ko mere mutaalliq bataaya gaya ke main kehta hoo'n: Allah ki qasam! Main jab tak zinda rahu'nga din ko roza rakhu'nga aur raat ko qiyaam karu'nga. Rasool Allah ﷺ ne usse farmaya: "*Toone aisa kaha hai ke Allah ki qasam! Main zindagi bhar din ko roze se rahu'nga aur raat qiyaam mein guzaaru'nga?*" Maine arz kiya: Maine aisa kaha hai. Aap ne farmaya: "*Tu iski taaqat nahi rakhta, roza rakho aur iftaar bhi karo, raat ko namaz padho aur neend bhi karo, har maah teen (3) roze rakh liya karo. Choo'nke har neki ka dus (10) guna ajar milta hai, is liye ye amal saal bhar ke rozo'n ki tarah hain*". Maine kaha: Allah ke Rasool ﷺ! Main isse ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Ek (1) din roza rakho aur do (2) din iftaar karo*". Maine arz kiya: Main isse bhi ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Ek (1) din roza rakho aur ek (1) din iftaar karo. Ye Hazrat Dawood ﷺ ke roze hain aur aisa karna afzal amal hai*". Maine arz kiya: Allah ke Rasool ﷺ! Main isse bhi ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Isse Afzal koi (roza) nahi hai*".[1828]

[3419] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne kaha: Mujh se Nabi ﷺ ne farmaya: "*Kya ye baat saheeh hai ke tum raat bhar namaz padhte rehte ho aur din ko roze rehte ho?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Agar tum aisa karoge to nazar kamzor ho jaaegi aur jism naheef*[1829] *ho jaaega. Tum har mahine mein teen (3) roze rakh liya karo, ye saal bhar ke roze hain ya farmaya ke saal bhar ke rozo'n jaise hain*". Maine arz kiya: Maine apne andar taaqat mehsoos karta hoo'n. Aap ne farmaya: "*Tum Hazrat Dawood ﷺ jaise roze rakho. Wo ek (1) din roze se hote aur ek (1) din iftaar karte the, lekin jab wo dushman ka muqaabla karte to (maidaan-e-jung se) nahi bhaagte the*".[1830]

## Baab 38: Allah Ta'ala Ke yahaa'n Sab Se Ziyaada Pasandeeda Namaz Hazrat Dawood ﷺ Ki Namaz Hai Aur Pasandeeda Roza Hazrat Dawood ﷺ Ka Roza Hai. Wo Aadhi Raat Sote Aur Ek-tihaai Raat Namaz Padhte, Phir Raat Ka Chatta Hissa Mahoo-e-isteraahat Rehte, Nez Ek (1) Din Roza Rakhte Aur Ek (1) Din Roza Chodte The

Hazrat Ali ﷺ ne kaha: Hazrat Ayesha ﷺ ka (Rasool Allah ﷺ ke mutaalliq bhi yehi) farmaan hai, ke Aap ﷺ jab bhi sehri ke waqt mere yahaa'n maujood hote to soe hote the.

[3420] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujhse farmaya: "*Allah ke yahaa'n pasandeeda roze Hazrat Dawood ﷺ ke roze hain. Wo ek (1) din roza rakhte aur ek (1) din chodte the. Isi tarah Allah Ta'ala ke yahaa'n pasandeeda namaz Hazrat Dawood ﷺ ki namaz hai. Wo aadhi raat tak sote the aur phir ek-tihaai raat ki ibaadat karte aur aakhri chatta (6th) hissa phir so jaate the*".[1831]

## Baab 39: (Irshad-e-Baari Ta'ala:) "Hamaare Bande Dawood Ko Yaad Karo, Wo Taaqatwar Aur Bohot Rujoo Karne Waala Tha … Aur Faisla-kun Baat (ki salaahiyat) Di Thi"[1832] Ka Bayaan

Imam Mujahid ne kaha: "فَصْلَ الْخِطَابِ" ke maane hain ke Allah Ta'ala ne unhe'n faisla karne ki quwwat ataa farmaai thi. "وَلَاتُشْطِطْ" Israaf na keejiye. "[1833] " Hame'n seedhi raah bataaiye. "اِنَّ هٰذَا اَخِيْ لَهُ تِسْعٌ وَتِسْعُوْنَ نَعْجَةً" Ye mera bhai hai. Iske paas ninyaanwe (99) dumbiyaa'n[1834] hain. Aurat ko bhi "نَعْجَةٌ" kaha jaata hai. Aur "نَعْجَةٌ" bakri ko bhi kehte hain. "وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ اَكْفِلْنِيْهَا" "Aur mere paas sirf ek (1) dumbi hai. Ab mujhe kehta hai ke wo bhi mujhe de de". (Ye) "كَفَّلَهَا زَكَرِيَّا" ki tarah hai, ba-maane "ضَمَّهَا" yaane zakariyya ne Maryam ko apne saath mila liya. "وَعَزَّنِيْ"[1835] ke maane hain: Mujhe dabaata hai. Mujhse ziyaada izzat waala ho gaya. "اَعَزَّنْهُ" Maine usey ghaalib kar diya. "فِي الْخِطَابِ" Baat-cheet karne mein. "Unho'n ne kaha: Teri ek (1) dumbi ko apni ninyaanwe dumbiyo'n ke saath

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[1827] راجع: 2073

[1828] راجع: 1131

[1829] T: (نَحِيف) Jismaani taur par kamzor, naatawaan, dubla-patla, laaghar [Rekhta]

[1830] راجع: 1131

[1831] راجع: 1131

[1832] Surah Saad: 17-20

[1833] Surah Saad: 21-22

[1834] T: (دُنْبی) Dumbi, dumba ki female [RSB]

[1835] Surah Saad: 23

milaane ka sawaal karke usne tujh par zulm kiya hai. Beshak aksar shuraka[1836] ek-doosre par ziyaadati karte hain”.[1837] “اَلْخُلَطَاءُ” ke maane hain: Shuraka. Ibne Abbas ﷺ ne “اَنَّمَا فَتَنَّاهُ” ke maane kiye hain: Ham ne uska imtihaan liya. Hazrat Umar ﷺ ne usey “تا” ki tashdeed se padha hai. “To unho’n ne apne Rabb se moaafi maangi, rukoo karte hue neeche gir-pade aur Allah ki taraf khoob mutawajja hue”

[3421] Hazrat Ibne Abbas ﷺ se riwayat hai ke unse Hazrat Mujahid ne poocha: Kya ham Surah Saad mein sajda-e-tilaawat kare’n? To unho’n ne “وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ” se le kar “فَبِهُدَاهُمُ اقْتَدِهْ”[1838] tak aayaat tilaawat kee’n. Hazrat Ibne Abbas ﷺ ne phir farmaya: Tumhare Nabi ﷺ un logo’n mein se hain jinhe’n pehle Ambiya ﷺ ki pairawi karne ka hukum diya gaya.[1839]

[3422] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho’n ne farmaya: Surah Saad ka sajda-e-azaaem (zaroori) sujood mein se nahi hai. Maine dekha ke Nabi ﷺ us mein sajda kiya karte the.[1840]

## Baab 40: Irshad-e-Baari Ta’ala: “Ham Ne Dawood Ko Sulaiman (beta) Ataa Kiya. Wo Accha Banda Aur Bohot Rujoo Karne Waala Tha”[1841] Ka Bayaan

“اَوَّابٌ” ke maane hain: Allah ki taraf rujoo aur tawajjo karne waala. Hazrat Sulaiman ﷺ ka ye kehna: “(Aye mere Rabb!) Mujhe Aisi Sultanat De Jo Mere Baad Kisi Ko Muyassar Na Ho”.[1842] Nez irshad-e-Baari Ta’ala hai: “Un Logo’n Ne Us cheez Ki Pairwee Ki Jise Shayateen Hazrat Sulaiman ﷺ Ke Daur-e-Hukumat Mein Padha Karte The”.[1843] Nez farmaya: “Ham Ne Hawa Ko Hazrat Sulaiman ﷺ Ke Taabe Kar Diye Tha. Wo Subah Ke Waqt Ek (1) Maah Ki Masaafat Aur Shaam Ko Ek (1) Maah Ki Masaafat Tae Kar Leti Thi.[1844] Ham Ne Unke Liye Hote Ka Chashma Baha Diya Tha Aur Kuch Jinn Bhi Apne Rabb Ke Hukum Se Unke Saamne Kaam Karte The Aur Un Mein Se Jo Hamaare Hukum Se Sarkashi Karta To Ham Usey Khoob Bhadakti Aag Ke Azaab Ka Mazaa Chakhaate. Wo (jinn) Us (Sulaiman ﷺ) Ke Liye Banaate The Jo Wo Chahta Tha, Badi-badi Aalishaan Imaarate’n[1845]”.[1846] Mujhaid ne kaha: “مَحَارِيْبَ” se muraad wo imaarate’n hain jo mahallaat[1847] se kam ho’n. “وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ” Mujassame aur bade-bade hauz, lagan[1848] ki tarah, yaane isse muraad bade-bade hauz hain jaha’n oont paani peete hain. Hazrat Ibne Abbas ﷺ ne farmaya ke iske maane hain: Zameen ka wo hissa jo hauz ki tarah ho.

Nez farmaya: “Aur Ek (1) Jagah Par Jami (tiki) Hui Deghe’n. Aye Aal-e-Dawood! Shukar Ke Taur Par Amal Karo, Kyou’nke Mere Bando’n Mein Kam Hi Shukar-guzaar Hote Hain. Phir Jab Ham Ne Sulaiman Par Maut Ka Faisla Kiya To Ghun (deemak) Ke Keede Ke Alaawa Kisi Cheez Ne Jinno’n Ko Sulaiman Ki Maut Ka Pataa Na Diya Jo Unke Asaa Ko Khaae Jaa Raha Tha. Phir Jab Wo (Sulaiman ﷺ) Gir Pade To Jinno’n Par Waazeh Ho Gaya Ke Agar Wo Ghaib Jaante To Aise Zillat Ke Azaab Mein Na Pade Rehte”.[1849] “دَآبَّةُ اَلْأَرْضِ” se muraad lakdi ka keeda, yaane deemak waghaira. “مِنْسَاَتَهُ” se muraad unki laathi hai.

(Nez farmaya:) “Maine Is Maal Ko Apne Rabb Ki Yaad Ke Muqaable Mein Pasand Kiya Hai.[1850] (Hatta ke wo dasta[1851] saamne se ojhal[1852] ho gaya. Aap ne kaha: unko mere paas laao) To Aap Unki Pindliyo’n Aur Gardano’n Par Haath Pherne Lagey”.[1853] Yaane Hazrat Sulaiman ghodo’n ki gardano’n aur ediyo’n ko choote the. “اَلْأَصْفَادِ”[1854] se muraad

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[1836] T: (شُرَكا) Saajhedaar log, muaawin, madadgaar [Rekhta]
[1837] Surah Saad: 24
[1838] Surah al Anaam: 84-90
[1839] Dekhiye: 4632 4806 4807
[1840] راجع: 1029
[1841] Surah Saad: 30
[1842] Surah Saad: 35
[1843] Surah al Baqara: 102
[1844] Surah Saba: 12
[1845] T: (عِمارَت) Imaarat ki jamaa, Makaan, ghar waghaira [Rekhta]
[1846] Surah Saba: 12-13
[1847] T: (مَحَلّات) Mahal ki jamaa, aalishaan imaarate’n [Rekhta]
[1848] T: (لَگن) Taambe ya peetal ka kam gehra bartan, jis ke kinaare qadre hute hote hain [Rekhta]
[1849] Surah Saba: 13-14
[1850] Surah Saba: 13-14
[1851] T: (دَسْتہ) Fauj ya police ka ek (1) hissa [Rekhta]
[1852] T: (اوجَھل) Ghayab, posheeda, nigaaho’n se door [Rekhta]
[1853] Surah Saba: 33
[1854] Surah Saba: 38

bandhan hain. Imam Mujahid ne kaha: "اَلصّٰفِنٰتُ" [1855] ka lafz "صَفَنَ الْفَرَسُ" se mushtaq[1856] hai. Jab ghoda ek (1) paao'n utha kar samm[1857] ki nok par khada ho. "أَلْجِيَادُ" ke maane tez raftaaf. "جَسَدًا"[1858] se muraad shaitaan hai. "رُخَآءً"[1859] ke maane narmi ke saath. "حَيْثُ أَصَابَ" Jaha'n aap chaahte. "فَأَمْنُنْ"[1860] ke maane kisi par ehsaan karke kuch do. "بِغَيْرِ حِسَابٍ" Kisi qism ka muwaakhaza nahi hoga.

[3423] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Aaj raat ek (1) sarkash jinn mujh par hamla-aawar hua, taake meri namaz qata*[1861] *kare. Allah Ta'ala ne mujhe us par qudrat de di to maine usey pakad liya. Maine usey masjid ke sutoono'n mein se kisi sutoon ke saath baandh dene ka iraada kiya, taake tum sab ke sab usey dekh lo. Phir mujhe apne bhai Sulaiman ki dua yaad aagai: Aye Mere Rabb! Mujhe Aisi Hukumat Ataa Farma Jo Mere Baad Kisi Ko Na Miley.*[1862] *To maine usey zaleel-o-khwaar karke chod diya*".[1863]

"عِفْرِيْتٌ" ke maane sarkash hain, khwah wo insaan ho ya jinn. Ye "زِنْدِيْقٌ" ki tarah hai jiski jamaa "زَنَادِقَةٌ" hai.

[3424] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Sulaiman bin Dawood* ﷺ *ne kaha: Main aaj sattar (70) biwiyo'n ke paas jaau'nga. Har aurat ko ek (1) ghodsawaar ka hamal thehrega (yaane har-har aurat ek (1) shah-sawaar ko janam degi), jo Allah ki raah mein jihaad karega. Unke saathi ne kaha: Aaap In Sha Allah keh de'n. Lekin unho'n ne In Sha Allah na kaha to ek (1) aurat ke siwa kisi ko hamal na thehra. Wo bhi (aisa ke) jiska ek (1) pehlu saaqit tha*". Nabi ﷺ ne farmaya: "*Agar wo In Sha Allah keh dete to wo sab ke sab jawaan ho kar Allah ki raah mein jihaad karte*".

Shuaib aur Abu Zinada ne sattar (70) ke bajaae nawwe (90) aurto'n ka zikr kiya hai aur yehi ziyaada saheeh hai.

[3425] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Maine Arz kiya: Allah ke Rasool ﷺ! Sab se pehle kaunsi masjid banaai gai hai? Aap ne farmaya: "*Masjid-e-Haraam*". Maine arz kiya: Uske baad kaun si? Aap ne farmaya: "*Masjid-e-Aqsa*". Maine arz kiya: Un dono ki taameer ka darmiyani arsa kitna tha? Aap ne farmaya: "*Chalees (40) saal*". Phir aap ne farmaya: "*Jis jagah bhi namaz ka waqt aajaae fauran namaz padh lo, tumhare liye tamaam roo-e-zameen masjid hai*".[1864]

[3426] Hazrat Abu Huraira ﷺ se riwayat hai ke unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Meri aur logo'n ki misaal us shakhs jaisi hai jo aag jalaae to parwaane aur keede, patinge us mein girne lage'n*".

[3427] Phir Aap ﷺ ne farmaya: "*Do (2) aurte'n thee'n, jin ke saath unke do (2) bacche bhi the. Bhediya aaya aur un mein se ek (1) ke bacche ko utha kar le gaya. Uski saheli ne kaha: Behdiya tere bacche ko le gaya hai. Doosri boli: Nahi, wo bhediya tera baccha le gaya hai. Phir dono Hazrat Dawood* ﷺ *ke paas muqaddama le kar gaee'n aur unhe'n waaqea se muttala kiya to unho'n ne badi aurat ke haq mein faisla kiya to unho'n ne badi aurat ke haq mein faisla de diya. Phir wo Hazrat Sulaiman* ﷺ *ke paas aaeen aur unho'n ne kaha: Mere paas churi laao, taake main bacche ke do (2) tukde (karke unke darmiyan taqsee) kar du'n. Choti ne kaha: Allah Ta'ala aap par rahem kare! Aap aisa na kare'n, ye usi ka beta hai (usko de de'n). Tab Hazrat Sulaiman* ﷺ *ne us (bacche) ka faisla choti ke haq mein kar diya*".

Hazrat Abu Huraira ﷺ ne kaha: Allah ki qasam! Maine us din churi ka naam sikkeen suna tha. Ham usey "mudya" kaha karte the.[1865]

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[1855] Surah Saba: 31
[1856] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]
[1857] T: (سَمّ) Suraakh [Rekhta]
[1858] Surah Saba: 34
[1859] Surah Saba: 36
[1860] 39
[1861] T: (قَطْعْ) Kaatna, inqtetaa ka amal, ya munqata hona [Rekhta]
[1862] Surah Saad: 35
[1863] راجع: 461
[1864] راجع: 3366
[1865] Dekhiye: 6769

Faaeda: Churi ko mudya is liye kehte hain ke ye haiwaan ki muddat-e-hayaat khatam kar deti hai aur sikkeen is liye kehte hain ke uske zariye se haiwaan ki harkat ko saakin[1866] kar diya jaata hai.

## Baab 41: Irshad-e-Baari Ta'ala: "Aur Yaqeenan Ham Ne Luqman Ko Hikmat Ataa Ki… (beshak shirk to zulm)-e-Azeem Hai"[1867] Ka Bayaan

"وَلَا تُصَعِّرْ", "تصعر" ke maane hain: Roo-gardaani[1868] karna.

[3428] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Jo Log Imaan Laae Aur Apne Imaan Ko Zulm Se Aalooda Na Kiya…"[1869] Nabi ﷺ ke Sahaba Ikraam ﷺ ne arz kiya: Ham mein se kaun aisa hai jisne apne imaan ko zulm se aalooda na kiya ho, to ye aayat naazil hui: "Allah Ke Saath Shirk Na Kar Kyou'nke Shirk Zulm-e-Azeem Hai".[1870] [1871]

[3429] Hazrat Abdullah bin Masood ﷺ hi se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Jo Log Imaan Laae Aur Apne Imaan Ko Zulm Se Aalooda Na Kiya…." To musalmano (Sahaba Ikraam ﷺ) par bohot shaaq guzri[1872] aur arz karne lagey: Allah ke Rasool ﷺ! Ham mein se kaun aisa hai jisne apni jaan par zulm na kiya ho? Aap ne farmaya: "*Isse muraad aam zulm nahi, balke shirk muraad hai. Kya tum ne Hazrat Luqman ka qaul nahi suna jo unho'n ne apne lakht-e-jigar ko naseehat karte hue kaha tha: Aye Pyaare Bete! Shirk Na Karna Kyou'nke Shirk Zulm-e-Azeem Hai*".[1873] [1874]

Faaeda: Hazrat Luqman, arab ke andar ek (1) daana[1875] aur saaheb-e-baseerat[1876] insaan the. Baaz riwayaat se pataa chalta hai ke unho'n ne Hazrat Dawood ﷺ ka zamana paaya aur unse faiz bhi haasil kiya. Unke mutaalliq ulama-e-ummat mein ikhtelaaf hai ke aaya ye Nabi the ya aam saaheb-e-baseerat insaan. Jamhoor ka kehna hai ke ye ek (1) daana hakeem the, Nabi nahi the. والله أعلم

## Baab 42: (Irshad-e-Baari Ta'ala:) "Aap Unke Liye Basti Waalo'n Ki Misaal Bayaan Kare'n"[1877] Ka Bayaan

Mujaahid ne "فَعَزَّزْنَا" ki tafseer "شَدَّدْنَا" se ki hai, yaane ham ne unko quwwat di. Hazrat Ibne Abbas ﷺ ne farmaya: "طَائِرُكُمْ"[1878] se muraad tumhari museebate'n hain.

## Baab 43: Irshad-e-Baari Ta'ala: "(Ye) Aap Ke Rabb Ki Rahmat Ka zikr Hai Jo Usne Apne Band-e-Zakariyya Par Ki Thi … Ham Ne Usse Pehle Us Naam Ka Koi Ham-naam Nahi Banaaya"[1879] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: "سَمِيًّا" ke maane hain, misaal. Kaha jaata hai ke "رَضِيًّا"[1880] ke maane pasandeeda aur "عِتِيًّا"[1881] ke maane naa-farmaan hain. "عَتَا", "يَعْتُوْ" uska baab hai.

(Nez farmaya): "Us (Zakariyya ﷺ) Ne Kaha: Mere Rabb! Mere yahaa'n Ladka Kaise Paida Hoga Jabke Meri Biwi Baanjh Hai Aur Main Khud Budhaape Ki Intihaa Ko Pohonch Chuka Hoo'n … Tu Teen (3) Raat Tak (logo'n se kalaam na kar sakega)".[1882] "سَوِيًّا" ke maane saheeh aur tandrust ke hain.

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[1866] T: (ساكِن) Wo harf jis par zer, zabar, pesh waghaira harakaat mein se koi harkat na ho [Rekhta]
[1867] Surah Luqman: 12-13
[1868] T: (رُو گرْدانی) Mukhaalifat, inheraaf karna [Rekhta]
[1869] Surah al Anaam: 82
[1870] Surah Luqman: 13
[1871] راجع: 32
[1872] T: (شاق گزرنا) Bura lagna, gawaara na hona, takleef-deh hona [Rekhta]
[1873] Surah Luqman: 13
[1874] راجع: 32
[1875] T: (دانا) Jaanne waala, aalim, baa-khabar, aqalmand, daanishmand, hoshiyaar [Rekhta]
[1876] T: (صاحبِ بصِیرَت) Samajhdaar, daana, aqalmand shakhs [Rekhta]
[1877] Surah Yaseen: 13
[1878] Surah Yaseen: 19
[1879] Surah Maryam: 2-7
[1880] Surah Maryam: 6
[1881] Surah Maryam: 8
[1882] Surah Maryam: 10

(Farmaya:) “Chunache Hazrat Zakariyya Apne Hujre Se Nikal Kar Apni Qaum Ke Paas Aae To Unhe’n Ishaara Kiya Ke Subah O Shaam Tasbeeh Bayan Karo”.[1883] “اَوْحٰى” ke maane hain: Ishaara karna.

(Nez farmaya:) “Aye Yahya! Kitab Ko Mazbooti Se Pakdo … Aur Jab Dobaara Uthaae Jaae’nge”.[1884] “حَفِيًّا”[1885] ke maane meherbaan aur “عَاقِرًا”[1886] ke baajh hain. (Ye) muzakkar aur muannas dono ke liye aata hai.

[3430] Hazrat Maalik bin Sa’sa-a’h ﷺ (مَلِكِ بْنِ صَعْصَعَةَ) se riwayat hai ke Nabi ﷺ ne Sahaba Ikraam ﷺ ko shab-e-meraj ka waaqea bayan farmaya: “*Jab Hazrat Jibraeel ﷺ oopar chadhe hatta ke wo doosre aasmaan par aae, phir darwaza kholne ke liye kaha gaya to poocha gaya: Ye kaun hai? Kaha: Main Jibraeel hoo’n. Phir poocha gaya: Tumhare saath kaun hai? Unho’n ne kaha: Hazrat Muhammad ﷺ hain. Dariyaaft kiya gaya: Kya unhe’n (Aap ﷺ ko) bulaya gaya tha? Kaha: Ji haa’n. (Rasool Allah ﷺ ne farmaya:) Phri jab main wahaa’n pohoncha to Hazrat Yahya aur Hazrat Isa ﷺ wahaa’n maujood the. Ye dono aapas mein khala-zaad bhai hain. Hazrat Jibraeel ﷺ ne bataaya ke ye Yahya aur Isa ﷺ hain. Aap unhe’n salaam kare’n. Maine unhe’n Salaam kiya to unho’n ne jawab diya. Phir un dono ne farmaya: “Aye nek seerat bhai aur khush-khisaal*[1887] *nabi! Khush-aamadeed”.”*.[1888]

Faaeda: Hazrat Isa ﷺ ki waalida Hazrat Maryam ﷺ aur Hazrat Yahya ﷺ ki waalida Hazrat Eesha’ bint Hanna ( ایشاع بنت حنا) hain. Ye dono maadri behne’n hain. Is bina par ye dono aapas mein khala-zaad bhai hain, ye qaraabat hi un dono ke doosre aasmaan mein yakjaa rehne ka sabab bani hai. Hazrat Zakariyya ﷺ ne Hazrat Maryam ki kafaalat ki thi, qaraabat-daari ke alaawa roohaani taalluq bhi tha. Is liye Hazrat Zakariyya, unke lakht-e-jigar Hazrat Yahya ﷺ, nez Hazrat Maryam aur unke jigar-goshe Hazrat Isa ﷺ ka quran mein yakja zikr aata hai.

## Baab 44: Irshad-e-Baari Ta’ala: “Is Kitab Mein Maryam Ka Bhi Zikr Keejiye, Jab Wo Apne Ghar Waalo’n Se Alag Mashriqi Jaanib Gosha-nasheen Huee’n”.[1889] (Farmaya:) “Jab Farishto’n Ne (Maryam se) Kaha: Aye Maryam! Yaqeenan Allah Ta’ala Tujhe Apne Kalme Ki Bashaarat Deta Hai”.[1890] (Nez farmaya:) “Allah Ta’ala Ne Aadam Ko, Nuh Ko, Aal-e-Ibrahim Ko Aur Aal-e-Imran Ko, Tamaam Ahle Jahan Mein Muntakhab Kiya Hai … Bila-shubha Allah Ta’ala Jise Chahta Hai Be-hisaab Rizq Deta Hai”[1891] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: Aale Imran se muraad imandaar log hain jo Imran ki aulaad se ho’n. Jaise Aale Ibrahim, Aale Yaseen, aur Aale Muhammad ﷺ se bhi wohi log muraad hain jo ahle imaan ho’n. Chunache Allah Ta’ala farmata hai: “Ibrahim Ke Ziyaada Qareeb Wo Log Hain Jinho’n Ne Unki Pairawi Ki”.[1892] Aur Wo Log Ahle Imaan Hi Hain. Kaha jaata hai ke Aale Yaqoob se muraad Ahle Yaqoob hain. Jab lafz-e-Aal (آل) ki tasgheer[1893] banaai jaati hai to usey asal ki taraf rad karke uhailun (أُهَيْلٌ) kaha jaata hai.

[3431] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne kaha: Maine Rasool Allah ﷺ ko ye kehte hue suna: “*Banu Aadam mein jab koi baccha paida hota hai to paidaaish ke waqt usey shaitan choota hai aur baccha shaitan ke mas*[1894]*karne ki wajah se cheekhne lagta hai. Maryam aur unke bete Hazrat Isa ﷺ ke alaawa*”. Phir Abu Huraira ﷺ ne bayan kiya (iski wajah ye dua hai:) “*Main Isey (Maryam) Aur Uski Aulaad Ko Shaitan Mardood Se Teri Panaah Mein Deti Hoo’n*”.[1895] [1896]

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[1883] Surah Maryam: 11
[1884] Surah Maryam: 12-15
[1885] Surah Maryam: 47
[1886] Surah Maryam: 8
[1887] T: (خوش خِصال) Umda, pasadinda aadate’n rakhne waala, khush-khaq [Rekhta]
[1888] راجع: 3207
[1889] Surah Maryam: 16
[1890] Surah aale Imran: 45
[1891] Surah aale Imran: 33-37
[1892] Surah aale Imran: 68
[1893] T: (تَصْغِير) Chota karna, takhfeef, ikhtesaar [Rekhta]
[1894] T: (مَس) Kisi cheez ko choone ka amal, kisi cheez ko haath lagaane ka amal [Rekhta]
[1895] Surah aale Imran: 36
[1896] راجع: 3286

## Baab 45: (Irshad-e-Baari Ta'ala:) "Aur Jab Farishto'n Ne (Maryam se) Kaha: Aye Maryam! Allah Ta'ala Ne Tumhe'n Chun Liya Hai … Maryam Ki Kafaalat Kaun Karega"[1897] Ka Bayaan

Kaha jaata hai: "يَكْفُلُ" milaata hai. "كَفَلَهَا" usko milaaya. Usey fa "فا" ki takhfeef se padha jaae. Usey qarz waghaira ki kafaalat na khayaal kiya jaae.

[3432] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Duniya ki aurto'n mein sab se behtar Maryam bint Imran Hain aur sab khawateen se behtar Hazrat Khadeeja Hain*".[1898]

## Baab 46: Irshad-e-Baari Ta'ala: "Jab Farishto'n ne Kaha: Aye Maryam! Bila-shubha Allah Tujhe Apne Kalme Ki Basharat Deta Hai Jiska Naam Isa Ibne Maryam Hoga … Ho Ja to Wo Ho Jaata Hai"[1899] Ka Bayaan

"يَبْشُرُكِ" aur "يُبَشِّرُكِ" ke maane ek (1) hain. "وَجِيْهًا" shareef aur Ibhraim Nakhafi ne kaha: "اَلْمَسِيْحُ" ke maane raast-baaz ke hain. Hazrat Mujaahid farmate hain: "اَلْكَهْلُ" ke maane burdbaar aur "اَلْأَكْمَهَ" wo hai jo din ko dekhe lekin raat ko na dekh sakey. Mujahid ke alaawa doosre hazraat kehte hain: Jo maadar-zaad andha ho usey "اَلْأَكْمَهَ"[1900] kaha jaata hai.

Faaeda: Is unwaan mein Hazrat Maryam aur Isa ﷺ dono ke haalaat bayaan ho'nge. Waaze rahe ke insaani makhlooq ki chaar (4) anwaa[1901] hain. ① Maa aur Baap dono se paida hone waale, aam insaan isi noo[1902] se taalluq rakhte hain. ② Baghair Baap ke paida hona: Hazrat Isa ﷺ ki padaish kharq-e-aadat[1903] hai, yaan baghair baap ke paida hue. ③ Baghair maa ke paida hona: Hazrat Hawwa ko Hazrat Aadam ki pasli se maa ke baghair hi paida kiya gaya. ④ Maa aur baap dono ke baghair paida hona: Hazrat Aadam ko Allah Ta'ala ne baraah-e-raast mitti se paida kiya, unki maa ya baap nahi tha. Hazrat Isa ﷺ ko maseeh is liye kaha jaata hai ke wo zameen mein siyaahat karne waale the ya haath pher kar bimaaro'n ko tandrust kar dete the, aur dajjaal ko maseeh is liye kehte hain ke wo saari duniya ka chakkar kaatega, ya uski ek (1) aankh mamsooh[1904] hogi.

[3433] Hazrat Abu Moosa Ahsari ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Aurto'n par Hazrat Ayesha ﷺ ki fazilat aisi hai jaise tamaam khaano'n par sareed ki aur mardo'n mein se to bohot kaamil ho guzre hain, lekin aurto'n mein Maryam bint Imran aur firaun ki biwi Aasiya ke siwa aur koi kaamil paida nahi hui*".[1905]

[3434] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Quraish ki aurte'n un tamaam aurto'n (arbi khwateen) se behtar hain jo oont par sawaar hoti hain. Ye sab aurto'n se ziyaada apne baccho'n par shafqat karti hain aur apne shauhar ke maal ka ziyaada khayaal rakhne waali hain*". Ye hadees bayan karne ke baad Hazrat Abu Huraira ﷺ kaha karte the ke Maryam bint Imran kabhi oont par sawaar nahi huee'n.

Imam Zohri ﷺ ke bhatije aur Ishaq Kalbi ne Zohri se riwayat karne mein Yunus ki mataaba-at ki hai.[1906]

## Baab 47: Irshad-e-Baari Ta'ala: "Aye Ahle Kitab! Tum Apne Deen Mein Ghuloo Na Karo … Aur Allah Bataur-e-Kaarsaaz Kaafi Hai"[1907] Ka Bayaan

Abu Obaida ne kaha: Us (Allah) ka kalma-e-"Kun" "كُنْ" hai. Jise kehne se kaam ho jaata hai. Uske alaawa doosro'n ne kaha: "رُوْحٌ مِّنْهُ" ke maane hain: Allah ne unko zinda kiya aur us mein rooh phoo'nki. "Aur Tum Teen Ilaah Na Kaho".[1908]

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[1897] Surah aale Imran: 42-44
[1898] Dekhiye: 3815
[1899] Surah aale Imran: 45-47
[1900] Surah aale Imran: 49
[1901] T: (اَنْواع) Qisme'n, aqsaam [Rekhta]
[1902] T: (نوع) Qism, jins, tarah [Rekhta]
[1903] T: (خَرْقِ عادَت) Mizaaj ke khilaaf kaam, mo'jeza, chamatkaar, karaamaat [Rekhta]
[1904] T: (ممسوح) Masah kiya hua, haath phera hua [Urduinc]
[1905] راجع: 3411
[1906] Dekhiye: 5082 5365
[1907] Surah an Nisa: 171
[1908] Surah an Nisa: 171

[3435] Hazrat Ubadah ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jisne ye gawaahi di ke Allah ke siwa koi maabood-e-bar-haq nahi, wo yakta hai, uska koi shareek nahi, aur Hazrat Muhammad ﷺ Allah ke bande aur uske rasool hain, aur Hazrat Isa ﷺ bhi Allah ke bande aur uske rasool hain. Nez wo Allah ka aisa kalma hain jise Maryam Siddiqa tak pohonchaya aur uski taraf se rooh hain. Jannat bhi haq hai aur dozakh bhi haq hai, to usne jo bhi amal kiya hoga Allah Ta'ala usey jannat mein daakhil karega*".

Ek (1) riwayat mein ye izaafa hai: "*Aisa shakhs jannat ke aatho'n darwaazo'n mein se jisse chaahe guzrega*".

Faaeda: Is hadees mein hai ke Hazrat Isa ﷺ Allah ki taraf se rooh hain, isse ye wahem na kiya jaae ke Hazrat Isa ﷺ Allah Ta'ala ka juzz aur uska hissa hain, jaisa ke kuch isaiyo'n ka aqeeda hai. Balke is muqaam par man "من" ibteda ke maane deta hai. Iske hissa hone ke nahi, yaane ye rooh Allah ki taraf se thi. Agarche phoo'nk to Hazrat Jibraeel ne maari thi, lekin ye sab kuch Allah ke hukum se tha. Jaisa ke irshad-e-Baari Ta'ala hai: "Aur Jo Kuch Arz-o-Samawaat Mein Hai Sab Kuch Usi Ki Taraf Se Hai. Usne Tumhare Liye Kaam Par Laga Rakha Hai".[1909] Iske maane ye nahi hain ke jamee ashyaa Allah ka juzz hain, isi tarah Hazrat Isa ke mutaalliq "رُوْحٌ مِنْهُ" ka matlab ye nahi ke wo Allah ka juzz hain, balke wo Rooh, Allah ki taraf se hai. Dar-asl isaiyo'n ke aqeeda-e-taslees ki tardeed maqsood hai. Ye ek (1) aisa aqeeda hai jis par aqal aur naqal se koi saheeh aur maaqool daleel pesh nahi ki jaa sakti, lekin afsos ke isaai duniya isi aqeeda-e-baatil par jami hui hai.

## Baab 48: Irshad-e-Baari Ta'ala: "Aur Is Kitab Mein Maryam Ka Zikr Keejiye Jab Wo Apne Ghar Waalo'n Se Alag Ho Gaee'n"[1910] Ka Bayaan

"فَنَبَذْنَاهُ"[1911] Ham Ne Usey Phenk Diya. Maryam Siddiqa ke mutaalliq is lafz ke maane hain. Wo jaanib jo taraf-e-mashriq se muttasil thi. "فَأَجَآءَهَا"[1912] ye "جِئْتُ" se baab-e-afaal hai. Kaha jaata hai ke uske maane "أَلْجَأَهَا" hain, yaane usey majboor kar diya. "تُسَاقِطْ"[1913] ke maane giraaegi. "قَصِيًّا" ke maane bohot door aur "فَرِيًّا"[1914] ke maane badi baat. Hazrat Ibne Abbas ﷺ ne kaha: "نِسْيًا" ke maane giraegi. "قَصِيًّا" ke maane bohot door aur "فَرِيًّا" ke maane badi baat. Hazrat Ibne Abbas ﷺ ne kaha: "نِسْيًا" ke maane: "Main koi cheez na hoti". Ibne Abbas ﷺ ke alaawa doosro'n ne iske maane "haqeer" kiye hain.

Abu Waael ne kaha: Maryam Siddiqa ko maaloom tha ke muttaqi insaan hi aqalmand hota hai, jabke unho'n ne farishte se kaha tha: "Agar Tu Muttaqi Hai".[1915] Yaane, agar tu aqalmand hai (Kisi ajnabi aurat se ched-chaad nahi karega). Hazrat Wakee apne ustad Israel se, wo Abu Ishaq se aur wo Baraa bin Aazib ﷺ se bayan karte hain ke "سَرِيًّا"[1916] suryaani[1917] zubaan mein choti neher[1918] ko kehte hain, (jabke arbi zuban mein "سَرِيًّا" ke maane sardar hain).

[3436] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sirf teen (3) baccho'n ne gehwaare (pingore[1919], jhoole) mein guftagu ki hai: Hazrat Isa ﷺ ne, doosre bani israel mein Juraij naami ek (1) shakhs tha, wo namaz padh raha tha ke uski maa aai aur usne usey bulaya. Juraij ne (dil mein) socha ke namaz padhu'n ya waalida ko jawaab doo'n (aakhir us ne jawab diya). Uski waalida ne bad-dua di aur kaha: Aye Allah! Ye us waqt tak na mare, taa-aa'nke[1920] tu usey zinakaar aurto'n ki soorat dikhaae. Phir aisa hua ke Juraij apne ibaadat khaane mein tha, ek (1) faahisha aurat aai aur usne badkaari ke mutaalliq guftagu ki, lekin Juraij ne inkaar kar diya. Phir wo ek (1) charwaahe ke paas gai to usse mu'n kaala kiya. Aakhir usne ek (1) baccha janam diya aur ye keh diya ke baccha Juraij ka hai. Chunache log Juraij ke paas aae aur uske ibaadat khaane ko tod-phod diya. Usey neeche utaara aur khoob gaaliyaa'n dee'n. Juraij ne wazoo kiya aur namaz padhi, phir us bacche ke paas aakar kaha: Aye*

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[1909] Surah al Jaathiya: 13
[1910] Surah Maryam: 16
[1911] Surah as Saaffaat: 145
[1912] Surah Maryam: 23
[1913] Surah Maryam: 25
[1914] Surah Maryam: 27
[1915] Surah Maryam: 18
[1916] Surah Maryam: 24
[1917] T: (سُرْيانى) Ek (1) qadeem zabaan, yahood-o-nasaara ki mazhabi zabaan, ye shaam se palestine tak raaej thi, ye Hazrat Isa ﷺ ki zabaan thi [Rekhta]
[1918] T: (نہَر) Paani ki guzar-gaah, kisi dariya ki shaakh [Rekhta]
[1919] T: (پِنّگورا) Bacche ko sulaane ka gehwaara [Rekhta]
[1920] T: (تا آنکِه) Yahaa'n tak ke, is darja [Rekhta]

*bacche! Tera baap kaun hai? Usne kaha: Falaa'n charwaaha. Ye haal dekh kar logo'n ne kaha: Ham tera ibaadat khana sone (ki eento'n) se bana dete hain. Usne kaha: Nahi, mitti se hi (bana do). Teesra ye ke bani israel ki ek (1) aurat apne bacche ko doodh pila rahi thi ke idhar*[1921] *se ek (1) khush-waza*[1922] *sawaar guzra to aurat usey dekh kar kehne lagi. Aye Allah! Tu mere bacche ko bhi aisa karde. Us bacche ne maa ka pistaan chod kar sawaar ki taraf mu'n karke kaha: Aye Allah! Mujhe is jaisa na karna. Phir wo apni maa ka pistaan choosne laga*".

Hazrat Abu Huraira ﷺ kehte hain: Goya main Rasool Allah ﷺ ko dekh raha hoo'n, wo apni ungli choos kar doodh peene ki kaifiyat bayan kar rahe hain. "*Phir ek laundi udhar se guzri to maan ne kaha: Aye Allah! Mere bete ko is jaisa na karna. Bacche ne phir pistaan chod kar kaha: Aye Allah! Mujhe is jaisa karde. Uski maa ne kaha: Mere bacche baat kya hai? Bacche ne kaha: Wo sawaar mutakabbireen mein se ek (1) mutakabbir aur khud-pasand tha aur ye laundi be-qasoor hai. Log usey kehte hain ke toone chori ki hai, toone zina kiya hai, halaa'nke usne kuch nahi kiya*".[1923]

[3437] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis raat mujhe aasmaano'n ki sair karaai gai to main Hazrat Moosa* ﷺ *se mila*". Aap ﷺ ne unka wasf is tarah bayan farmaya ke wo mard, daraaz-qad aur seedhe baalo'n waale the. Goya wo qabila-e-shanooa ke logo'n mein se hain. "*Maine Hazrat Isa* ﷺ *se bhi mulaqaat i. Unka miyaana qad aur surkh rang tha. Goya wo abhi-abhi hammaam se baahar aae hain. Maine Hazrat Ibrahim* ﷺ *ko bhi dekha. Main aap ki aulaad mein sab se ziyaada aap ke ham-shakl hoo'n. Us dauraan mein mere paas do (2) bartan laae gae: Ek (1) mein doodh aur doosre mein sharaab thi. Mujh se kaha gaya: Un mein se jo chaahe'n pasand kar le'n to maine doodh waala bartan le kar usey nosh kar liya. Mujh se kaha gaya: Aap ko fitrat ki raah dikhaai gai hai ya aap ne fitrat ko paa liya. Agar aap sharaab pee-lete to aap ki ummat gumraah ho jaati*".[1924]

[3438] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Maine (shab-e-meraj) Isa, Musa, aur Ibrahim* ﷺ *ko dekha. Hazrat Isa* ﷺ *surkh rang, ghate badan aur chaude seene waale hain aur Hazrat Moosa* ﷺ *gandumi rang ke daraaz-qad seedhe baalo'n waale hain, goya qabila-e-zut* (زُطّ) *ke logo'n mein se hain*".

[3439] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ se logo'n mein ek (1) din maseeh dajjaal ka zikr karte hue farmaya: "*Allah Ta'ala yak-chashm nahi, albatta maseeh dajjaal daae'n aankh se kaana hoga, uski aankh phoole hue angoor jaisi hogi*".[1925]

[3440] (Aur Aap ﷺ ne farmaya:) "*Allah Ta'ala ne mujhe aaj raat sote mein kaaba ke qareeb dikhaya, maine ek (1) shakhs ko dekha jo aise gandumi rang ka tha ke gandumi rang waalo'n mein usse behtar koi aur shakhs na tha. Uske sar ke baal kaan ki lo*[1926] *se neeche latke hue dono shaano'n ke darmiyan pade the. Magar wo baal seedhe the. Uske sar se paani tapak raha tha. Wo apne dono haath do (2) aadmiyo'n ke shaano'n par rakhe hue baitullah ka tawaaf kar raha tha. Maine kaha: Ye kaun hai? To logo'n ne bataaya ke ye Maseeh ibne Maryam hain. Phir maine unke peeche ek (1) aur shakhs ko dekha jo bohot sakht pechdaar (ghungharaale) baalo'n waala. Daahini aankh se kaana aur Ibne Qatn (kaafir) se bohot milta julta tha. Wo bhi apne dono haath ek (1) shakhs ke dono kandho'n par rakhe kaaba ka tawaaf kar raha tha. Maine poocha: Ye kaun hai? Logo'n ne bataaya ke ye maseeh-e-dajjaal hai*".

Obaidullah ne Naafe se bayan karne mein Moosa ki mataaba-at ki hai.[1927]

[3441] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Allah ki qasam! Nabi ﷺ ne Hazrat Isa ﷺ ke mutaalliq nahi farmaya ke wo surkh rang ke the, balke aap ne ye farmaya tha: "*Us waqt jab main ba-haalat-e-khwaab kaaba ka tawaaf kar raha tha, to achaanak dekha ke ek (1) aadmi gandumi rang ka hai, jiske baal seendhe hain, aur wo do (2) aadmiyo'n ke darmiyan chal raha hai aur uske sar se paani takap raha hai. Maine poocha: Ye kaun hai? Logo'n ne kaha: Ye Ibne Maryam hain. Main peeche mudhkar dekhene laga to mujhe ek (1) aur shakhs nazar aaya*

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[1921] T: urdu pdf mein alif ke neeche zer hai, jiski wajah se maine yahaa'n idhar likha hai. [RSB]

[1922] T: (خوش وضَع) Khush-shakl, khush-libaas [Rekhta]

[1923] راجع: 1206

[1924] راجع: 3394

[1925] راجع: 3057

[1926] T: (کان کی لو) Kuchya, wo naram gosht jo kaan ka neeche ka hissa hai [Rekhta]

[1927] Dekhiye: 3441 5902 6999 7026 7128

*jo surkh rang, farba jism aur pechdaar (ghungraale) baalo'n waala, daae'n aankh se kaana, ogya uski aankh ek (1) phoola hua angoor hai. Maine kaha: Ye kaun hai? Logo'n ne kaha: Ye dajjaal hai, wo logo'n mein Ibne Qatan (kaafir) se ziyaada mushaabahat rakhta tha*".

Imam Zohri ne kaha: Ibne Qatan, qabila-e-khuza ka ek (1) aadmi tha jo daur-e-jaahliyat mein mar gaya tha.

[3442] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Main Ibne Maryam ke sab logo'n se ziyaada qareeb hoo'n, aur tamaam Ambiya ﷺ baaham pidari*[1928] *bhai hain. Mere aur Isa ﷺ ke darmiyan koi nabin nahi*".[1929]

Faaeda: Hazraat-e-ambiya ﷺ alaati[1930], yaane pidari bhai is binaa par hain ke aqeeda-e-tauheed mein sab muttahid hain aur tauheed ba-manzila baap ke hai, kyou'nke tamaam sharaae[1931] uski mohtaj hain, albatta shariyate'n alag-alag hain. Shariyat maa'n ke qaaem muqaam hai.

[3443] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main duniya aur aakhirat mein sab se ziyaada Isa bine Maryam ﷺ se qareeb-tar hoo'n. Tamaam Ambiya-e-Ikram ﷺ aapas mein pidari bhai hain. Unki maae'n, yaane shariyate'n mukhtalif hain, magar deen sab ka ek (1) hai*".

Ek doosri sanad se Hazrat Ataa ﷺ bhi ye riwayat Hazrat Abu Huraira ﷺ se bayan karte hain. Unho'n ne kaha: Rasool Allah ﷺ ne farmaya.[1932]

[3444] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Isa ﷺ ne kisi ko chori karte hue dekha to usse kaha: Kya toone chori ki hai? Usne kaha: Hargiz nahi, us Allah ki qasam jiske siwa koi maabood-e-bar-haq nahi! Maine aisa nahi kiya. Hazrat Isa ﷺ ne farmaya: Main Allah par imaan laata hoo'n aur apni aankh ki takzeeb karta hoo'n*".

[3445] Hazrat Umar ﷺ se riwayat hai, unho'n ne bar-sar-e-mimbar kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Mujhe aisa na badhaao jis tarah nasaara ne Isa ibne Maryam ﷺ ko badhaaya. Bas main to Allah ka banda hoo'n, is liye tum you'n kaha karo: Aap Allah ke bande aur uske Rasool hain*".[1933]

Faaeda: Rasool Allah ﷺ ne hamari rahnumaai farmaai hai ke aap ki madah-saraai[1934] mein mubaalghe[1935] se kaam na liya jaae, jaisa ke isaaiyo'n ne Hazrat Isa ﷺ ko mansab-e-uloohiyat[1936] tak pohonchaya aur unhe'n Allah ka beta qaraar diya. Ye aap ki taafreef mein intehaai mubaalagha tha, jisse aap ne manaa farmaya.

[3446] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab koi aadmi apni laundi ki acchi tarbiya kare aur usey acche tareeqe se taaleem de, phir usko aazaad karke usse nikah kar le to usko dugna sawaab milega. Aur jo shakhs Hazrat Isa ﷺ par imaan laaya, phir mujhe tasleem kiya to usey bhi dugna sawaab milega. Aur banda jab apne Rabb se darta hai aur aaqaao'n ki bhi khidmat-guzaari karta hai to usey bhi dugna sawaab milega*".[1937]

[3447] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*(Qiyamat ke din) Tum log nange paao'n, nange badan aur khatne ke baghair uthaae jaaoge. Phir aap ne ye aayat tilaawat farmaai: Jis Tarah Ham Ne Unhe'n Pehli Martaba Paida Kiya Tha Usi Tarah Ham Dobaara Bhi Paida Kare'nge, Ye Hamaara Waada Hai*

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[1928] T: (پِدَری) Pidar se mansoob, baap ka, baap waali, jaise pidari jaaedaad [Rekhta]

[1929] Dekhiye: 3443

[1930] T: (عَلّاتی) Wo bhai behen jo ek baap aur do (2) maa se ho'n [Rekhta]

[1931] T: (شَرَائع) Shariyat ki jamaa, deeniyaat [Rekhta]

[1932] راجع: 3442

[1933] Dekhiye: 6830

[1934] T: (مَدْح سَرائی) Madah, taareef-o-tauseef, madah-khwaani [Rekhta]

[1935] T: (مُبالَغَہ) Hadd se badh kar buraai ya taareef karna, badha-chadha ka bayaan karna [Rekhta]

[1936] T: (منصب الوهيت) Ghairullah mein sifaat-e-ilaahi hone ka daawa karna [Rekhta]

[1937] راجع: 97

*Jise Ham Zaroor Poora Kare'nge*".[1938] *Sab se pehle Syedna Ibrahim ﷺ ko libaas pehnaya jaaega. Phir mere ashaab mein se kuch logo'n ko daae'n (jannat ki) jaanib le jaaya jaaega. Lekin kuch ko baae'n (jahannum ki) jaanib le jaaya jaaega to main kahu'nga: Ye mere ashaab hain. Lekin mujhe bataaya jaaega ke aap jab unse judaa hue to us waqt unho'n ne irtedaad ikhtiyaar kar liya tha. Main us waqt wohi kuch kahu'nga jo Abd-e-Saaleh Isa ibne Maryam ﷺ ne kaha tha: "Jab Tak Main Unke Andar Maujood Raha Unki Nigraani Karta Raha, Lekin Jab Toone Mujhe Utha Liya To Toohi Unki Nigehbaani Karne Waala tha Aur Tu Har cheez Par Nigehbaan Hai. Agar Tu Unhe'n Sazaa De To Wo Tere Bande Hi Hain, Aur Agar Tu Unhe'n Moaaf Farmaade To Bila-shubha Toohi Sab Par Ghaalib Aur Kamaal-e-Hikmat Waala Hai".*[1939]

Muhammad Yusuf Firbari bayan karte hain ke Abu Abdullah (Imam Bukhari ﷺ) ne Qabisah se bayan kiya hai ke unse muraad wo murtad log hain jinho'n ne Hazrat Abu Bakar ﷺ ke daur-e-khilaafat mein kufr ikhtiyaar kiya tha, phir Hazrat Abu Bakar ﷺ ne unse jung ladi thi.[1940]

Faaeda: Wo ahle bidat bhi hauz-e-kausar se rok diye jaae'nge jinho'n ne bidat ko riwaaj de kar chehra-e-islaam ko maskh kar daala tha. Kyou'nke ek (1) riwayat mein hai ke: "*Un logo'n ke liye doori ho, jinho'n ne mere jaane ke baad mere deen ko badal daala*".

## Baab 49: Hazrat Isa Ibne Maryam ﷺ Ka Aasmaan Se Nuzool Farmaana

[3448] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Anqareeb Hazrat Isa ﷺ tumhare darmiyan ek (1) aadil haakim ki haisiyat se naazil ho'nge. Wo saleeb*[1941] *ko tod daale'nge, khinzeer ko qatl kare'nge aur jizya*[1942] *mauqoof*[1943] *kar de'nge. Us waqt maal-o-daulat ki farawaani hogi, hatta ke usey koi bhi qubool nahi karega. Us waqt ka ek (1) sajda duniya aur uski saar nemato'n se qeemti hoga*". Phir Hazrat Abu Huraira ﷺ ne farmaya: Agar chaaho to ye aayat padho: "Aur Koi Bhi Ahle Kitab Aisa Nahi Hoga Jo Hazrat Isa ﷺ Ki Wafaat Se Pehle Un Par Imaan Na Le Aae Aur Wo Qiyaamat Ke Din Un Par Gawah Ho'nge".[1944] [1945]

[3449] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tumhari us waqt kaisi shaan hogi jab tumhare darmiyan Isa ibne Maryam naazil ho'nge aur tumhara imam tum mein se hoga?*".

Uqail aur Auzaai ne Yunus ki mataaba-at ki hai.[1946]

Faaeda: "*Tumhara imam tum mein se hoga*". Nuzool-e-maseeh ke waqt namaz adaa karne ka waqt hoga aur jamaat tumhara imam, yaane Hazrat Mahdi karaae'nge, jaisa ke Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Hazrat Isa ﷺ naazil ho'nge to musalmano ka ameer unse kahega ke aae'n hame'n namaz padhaae'n. Wo jawab de'nge. Nahi, tum ek-doosre ke ameer ho. Allah Ta'ala ne is ummat ko ye buzurgi bakhshi hai.[1947] Waazeh rahe ke pehli namaz to Imam Mahdi padhae'nge aur Syedna Isa ﷺ unki iqtida mein namaz padhe'nge, lekin uske baad doosri namaze'n khud Hazrat Isa ﷺ padhae'nge jaisa ke doosri ahadees mein iski saraahat hai. Is jumle ka doosra mafhoom ye hai ke Hazrat Isa ﷺ tumhare khalifa ho'nge aur tumhare deen par ho'nge aur quran ke mutaabiq faisla kare'nge. Injeel par amal nahi kare'nge, lekin pehle maane ziyaada wazni maaloom hote hain. Hazrat Isa ﷺ ko zinda aasmaan par utha liya gaya tha. Wo aasmaano'n mein zinda hain aur qiyamat ke qareeb naazil ho'nge aur dajjaal ko qatl karke is zameen mein kitab-o-sunnat ka jhanda gaade'nge. Hazrat Isa ﷺ zameen par utarne ke baad chaalees (40) saal tak

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[1938] Surah al Ambiya: 104

[1939] Surah al Maaida: 117-118

[1940] راجع: 3349

[1941] T: (صَلِيب) Sooli ki shakl par bani hui lakdi waghaira jo isaai apne galey mein daalte aur imaarat par nasb karte hain, cross [Rekhta]

[1942] T: (جِزْيَہ) Wo sharai mahsool jo islaami hukumat mein ghais muslim raeeyyat se uski jaan-o-maal ke tahaffuz ke ewaz wasool kare [Rekhta]

[1943] T: (مَوقُوف) Multawi, mansookh [Rekhta]

[1944] Surah an Nisa: 159

[1945] راجع: 2222

[1946] راجع: 2222

[1947] Saheeh Muslim: Kitab-ul-Iman: H395(156)

imam-e-aadil aur haakim-e-munsif ki haisiyat se rahe'nge aur shariyat-e-muhammadiya ke mutaabiq faisla kare'nge.[1948] Rasool Allah ﷺ ne qiyamat se pehle dus (10) nishaniyo'n ka zikr kiya hai. Un mein se Hazrat Isa ﷺ ka naazil hona bhi hai.[1949] Qurb-e-qiyamat ke waqt Hazrat Isa ﷺ ke utarne mein ye hikmat hai ke us mein yahoodiyo'n ki tardeed hai, jinho'n ne kaha ke ham ne unhe'n qatl kar diya hai to Allah Ta'ala is tarah unki takzeeb karega ke unho'n ne Hazrat Isa ﷺ ko qatl nahi kiya, balke wo khud unhe'n (yahoodiyo'n ko) qatl kare'nge, nez isaaiyo'n ke baatil da-aawi[1950] ke butlaan[1951] ka izhaar kare'nge.

## Baab 50: Bani Israel Ke Haalaat-o-Waaqeaat Ka Bayaan

[3450] Hazrat Uqba bin Amr Ansari ؓ ne Hazrat Huzaifa ؓ se kaha: Kya aap hamse wo hadees bayan nahi kare'nge jo aap ne Rasool Allah ﷺ se suni thi? Unho'n (Hazrat Huzaifa ؓ) ne kaha: Maine Aap ﷺ ko ye farmate hue suna: "*Jab dajjaal khurooj karega to uske saath paani aur aag hogi, lekin jisko log dekh'gen ke aag hai, wo dar-haqeeqat thanda paani hoga aur jise log tahnda paani khayaal kare'nge wo aag hogi, jo jalaaegi. Lehaza tum mein se jo shakhs usey paae to usey chaahiye ke jisko wo aag khayaal karta hai, us mein kood jaae, kyou'nke wo to bohot thanda aur shireen paani hoga*".[1952]

[3451] Hazrat Huzaifa ؓ ne kaha: Maine Aap ﷺ ko ye kehte hue suna: "*Tum sepehle ek (1) shakhs tha uske paas farishta aaya, taake uski rooh qabz kare to usse poocha gaya: Kya toone koi nek amal bhi kiya hai? Usne kaha: Main nahi jaanta. Usey dobaara kaha gaya: Zara nazar to daal. Usne kaha: Main iske siwa kuch nahi jaanta ke main duniya mein logo'n se len-den karta tha aur qarz bhi deta tha, to taqaaza karte waqt maaldaar ko mohlat de deta tha aur tang-dast ko moaaf kar deta tha. Allah Ta'ala ne is amal ke tufail usey jannat mein daakhil kar diya*".[1953]

[3452] Hazrat Huzaifa ؓ ne kaha: Maine Aap ﷺ ko ye kehte hue suna: "*Ek (1) shakhs marne laga, jab wo zindagi se bilkul maayoos ho gaya to usne apne ahle-khaana ko wasiyat ki ke jab main mar jaau'n to mere liye bohot si lakdiyaa'n jamaa karke, un mein aag lagaa dena aur mujhe jalaa dena. Aur jab aag mere gosht ko khaa jaae aur meri haddiyo'n tak pohonch jaae aur wo bhi jal kar koyla ho jaae'n to us koyle ko pees lena. Phri kisi tez hawaa waale din use dariya mein baha dena. Chunchae unho'n ne aisa hi kiya. Phir Allah Ta'ala ne uske zarraat ko jamaa karke usse poocha: Toone aisa kyou'n kiya? Usne kaha: Tere khauf se. To Allah Ta'ala ne usey moaaf kar diya*".[1954]

Uqba bin Amr ؓ ne kaha: Maine aap ko ye farmate bhi suna tha: "*Wo shakhs kafan-chor tha*".

Faaeda: Murdo'n ko jalaana khilaaf-e-fitrat hai, aur aise hi ghalat tasawwuraat ka nateeja hai, jo hadees mein bayan kye gae hain. Insaan ki asal mitti hai, lehaaza marne ke baad usey mitti hi mein dafan karna fitrat ka taqaaza hai.

[3453 3454] Hazrat Ayesha aur Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne bayan kiya: Jab Rasool Allah ﷺ par nazaa'[1955] ki haalat taair hui to aap apni chaadar chehra-e-mubaarak par baar-baar daal lete. Jab ghabraahat mehsoos hoti to usey hataa dete the. Aap ﷺ ne usi haalat mein farmaya: "*Allah Ta'ala yahood-o-nasaara par laanat kare, unho'n ne apne ambiya ﷺ ki qabro'n ko sajda-gaah bana liya*". Aap is bayaan se apni ummat ko unke fe'l-e-shanee (فعل شنيع) (bure kaam) se bachaana chaahte the.[1956]

Faaeda: Is hadees mein bani israel, yahood-o-nasaara ka ek (1) kirdaar bayan hua hai ke unho'n ne apne ambiya aur saaleheen ki qabro'n ko ibaadat-gaah bana liya. Rasool Allah ﷺ ne ye bhi farmaya: "*Meri qabr par is tarah jam-gatha*

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[1948] MA: V6 P75

[1949] Saheeh Muslim: Al Fitan: H7285(2901)

[1950] T: (دَعاوِی) Daawa ki jamaa, daawe [Rekhta]

[1951] T: (بُطْلان) Baatil karne ya hone ka amal [Rekhta]

[1952] Dekhiye: 7130

[1953] راجع: 2077

[1954] Dekhiye: 3479 6480

[1955] T: (نَزْع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

[1956] راجع: 435 436

*na karna aur us par jashn ka sa samaa'n na paida karna*". Jabke Allama Haali[1957] ne kaha hai: "*Banaana Na Turbat*[1958] *Ko Meri Sanam*[1959] *Tum!*"

Afsos, ke naam-nihaad musalmano ne qabro'n aur mazaaro'n ke saath wohi kuch kar dikhaaya hai jisse Rasool Allah ﷺ ne manaa farmaya tha aur hadees mein jis khatre ka izhaar kiay tha uske mutaabiq amal karke apni tabaahi ka saamaan paida kiya hai.

[3455] Hazrat Abu Haazim (Salman Ashjai) رحمہ اللہ bayan karte hain: Main paanch (5) saal Hazrat Abu Huraira رضی اللہ عنہ ki majlis mein baitha hoo'n, maine unhe'n Nabi ﷺ ki ye hadees bayan karte hue suna ke aap ne farmaya: "*Bani Israel ki hukumat Harzaat-e-Ambiya* علیہم السلام *chalaate aur unke umoor ka intezaam karte the. Jab ek (1) nabi ki wafaat ho jaati to uska jaanasheen doosra nabi ho jaata tha, lekin mere baad koi nabi to nahi hoga, albatta khulafa ho'nge aur wo bhi ba-kasrat ho'nge*". Sahaba Ikraam رضی اللہ عنہم ne arz kiya: Phir aap hame'n kya hukum dete hain? Aap ne farmaya: "*Jab koi khalifa ho jaae (aur tum ne usse bait karli ho) to usse ki hui bait poori karo. Phir uske baad jo pehle ho uski bait poori karo. Unhe'n unka haq do, agar wo zulm kare'nge to Allah unse poochega ke unho'n ne apni riaayaa ka haq kaise adaa kiya?*"

[3456] Hazrat Abu Saeed رضی اللہ عنہ se riwayat hai ke Nabi ﷺ ne farmaya: "*Yaqeenan tum (musalman bhi) apne se pehle logo'n ki baalisht-baalisht aur haath-haath (qadam ba-qadam) pairawi karoge. Agar wo kisi saande ke bil mein daakhil hue ho'nge to tum bhi us mein ghus jaaoge*". Ham ne arz kiya: Allah ke Rasool ﷺ! Pehle logo'n se muraad yahood-o-nasaara hain? Nabi ﷺ ne farmaya: "*Aur kaun ho sakte hain?*".[1960]

[3457] Hazrat Anas رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: (Namaz ke elaan ke liye) Sahaba Ikraam رضی اللہ عنہم ne aag jalaane aur naaqoos[1961] bajaane ka mashwara diya. Kuch hazraat ne kaha: Ye to yahood-o-nasaara ka tareeqa hai, to Hazrat Bilal رضی اللہ عنہ ko hukum diya gaya ke azaan mein kalimaat do-do (2-2) baar aur iqaamat mein ek-ek (1-1) baar kahe'n.[1962]

[3458] Hazrat Ayesha رضی اللہ عنہا se riwayat hai ke wo kokh par haath rakhne ko makrooh khayaal karti thee'n aur farmaya karti thee'n ke aisa karna yahoodiyo'n ka fe'l hai.

Shu'ba ne Amash se riwayat karne mein Sufyan ki mataaba-at ki hai.

[3459] Hazrat Abdullah bin Umar رضی اللہ عنہ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Tumhara zamaana pehli ummato'n ke muqaable mein aisa hai jaise asr se maghrib ka waqt hai. Tumhari misaal, yahood-o-nasaara ke saath aisi hai jaise kisi shakhs ne chand mazdooro'n ko ujrat par rakha aur unse kaha: Tum mein se kaun hai jo nisf din tak ek-ek (1-1) qiraat par mera kaam kare? To yahoo dne aadhe din tak ek-ek (1-1) qiraat ki mazdoori par kaam karna tae kar liya. Phir usne kaha: Kaun hai jo nisf din se asr tak ek-ek (1-1) qiraat par mera kaam kare? To isaaiyo'n ne nisf din se asr tak ek-ek (1-1) qiraat par kaam kiya. Phir usne kaha: Kaun hai jo namaz-e-asr se ghuroob-e-aaftaab tak do-do (2-2) qiraat par mera kaam kare? Dekho tum wo log ho jo namaz-e-asr se ghuroob-e-aaftaab tak do-do (2-2 qiraat par kaam karte ho. Tum aagaah raho ke tumhari mazdoori dugni hai. (Ye dekh kar) yahood-o-nasaara ghusse se bhar gae aur kehne lagey: Ham ne kaam ziyaada kiya aur ujrat kam mili hai. To Allah Ta'ala ne unse farmaya: "Kya Maine Tumhe'n Tumhara Haq Dene Mein Koi Kami Ki Hai? Unho'n ne kaha: Aisa to nahi hai. Allah Ta'ala ne farmaya: Phir ye mera fazal hai jise chaahu'n ataa karu'n*".[1963]

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[1957] Inka poora naam Maulana Khwaja Altaf Hussain Haali tha, ye hafiz-e-quran hone ke saath saath arbi zubaan par mahaarat rakhte the. Ye hinustan mein urdu ke naamwar shaaer guzre hain. Inka inteqal January 1915 mein hua. [RSB]

[1958] T: (تُرْبَت) Qabr, marqad, mazaar, maqbara [Rekhta]

[1959] T: (صَنَم) Buth, moorti [Rekhta]

[1960] Dekhiye: 7320

[1961] T: (ناقُوس) Wo shank jo ghair muslim pooja ke waqt bajaate hain, ek (1) qism ki bohot badi kaudi [Rekhta]

[1962] راجع: 603

[1963] راجع: 557

[3460] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Umar ﷺ ko ye farmate hue suna: Allah Ta'ala falaa'n ko halak to halaak kare! Kya usey maaloom nahi ke Nabi ﷺ ne farmaya tha: "*Yahoodiyo'n par Allah Ta'ala laanat kare, unke liye charbi haraam hui to unho'n ne usey pighlaa kar farokh karna shuru kar diya*".

Is riwayat ko Hazrat Ibne Abbas ﷺ ke alaawa Hazrat Jaabir aur Hazrat Abu Huraira ﷺ ne bhi Nabi ﷺ se riwayat kiya hai.[1964]

[3461] Hazrat Abdullah bin Amr ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Mera paighaam logo'n ko pohonchaao, agarche wo ek (1) aayat par mushtamil ho. Aur Bani Israel se (jo waaqeaat suno, unhe'n) bhi bayan karo, us mein koi harj nahi aur jo shakhs mujh par jaan-boojh kar jhoot baandhe to wo apna thikaana jahannum mein bana le*".

[3462] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Yahood-o-nasaara baalo'n ko khizaab nahi lagaate, tum log unke khilaaf tareeqa ikhtiyaar karo*".[1965]

[3463] Hazrat Hasan Basri ﷺ se riwayat hai, unho'n ne kaha: Hame'n Hazrat Jundub bin Abdullah ﷺ ne is masjid mein hadees bayan ki jise ham bhoole nahi aur hame'n is baat ka bhi andehsa nahi ke Hazrat Jundub ﷺ ne Nabi ﷺ par jhoot baandha ho. Unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tum se pehle ek (1) shakhs ko bohot zakhm aae, wo unki taab*[1966] *na laakar ghabra gaya. Usne churi pakdi aur apna haath kaat diya. Iska nateeja ye hua ke khoon band na hone se uski maut waaqe ho gai. Allah Ta'ala ne uske mutaalliq farmaya: Mere bande ne khud mere paas aane mein jaldi ki, lehaaza maine jannat ko us par haraam kar diya hai*".[1967]

## Baab 51: Bani Israel Ke Ek (1) Khodi, Andhe Aur Ganje Ki Kahaani

[3464] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Bani Israel mein teen (3) shakhs the: Ek (1) kodhi, doosra (2) andha, aur teesra (3) ganja. Allah Ta'ala ne un teeno ko aazmaana chaaha, chunache unki taraf ek (1) farishta bheja jo pehle kodhi ke paas aaya aur kehne laga ke tujhe kya cheez pyaari hai? Usne kaha: Accha rang aur khoobsoorat jild, kyou'nke log mujh se nafrat aur karaahat karte hain*". Aap ne farmaya: "*Farishte ne us par haath phera to uska marz jaata raha aur usey acche rang ke saath khoobsoorat jild inaayat ho gai. Phir farishte ne kaha: Tujhe kaunsa maal pasand hai? Usne oont ya gaae kaha. Raawo ko shak hai ke kodhi aur ganje mein se ek (1) ne oont aur doosre ne gaae ka kaha tha. Taaham usey dus (10) maah ki haamela oonti dedi gai. Farishte ne kaha: Tujhe is mein barkat di gai. Phir wo farishta ganje ke paas gaya aur usse kaha: Tu kya chahta hai? Usne kaha: Mujh se ye ganja-pan jaata rahe aur mere khoobsoorat baal ho'n, kyou'nke log mujh se nafrat karte hain*". Aap ne farmaya: "*Farishte ne us par bhi haath phera to uska ganja-pan jaata raha aur khoobsoorat baal ugg aae. Phir farishte ne usey kaha: Tujhe kaunsa maal ziyaada pasand hai? Usne kaha: Mujhe gaae pasand hai, chunache farishte ne usey ek (1) haamela gaae de kar kaha: Tujhe is mein barkat di jaaegi. Uske baad wo farishta andhe ke paas gaya aur usse poocha: Tujeh kaunsi cheez ziyaada pasand hai? Usne kaha: Allah Ta'ala meri beenaai mujhe waapas karde, taake main uske zariye se logo'n ko dekh saku'n*". Aap ne farmaya: "*Farishte ne us par haath phera to Allah Ta'ala ne uski beenaai waapas kardi. Farishte ne dariyaaft kiya ke tujhe kaunsa maal ziyaada pasand hai? Usne kaha: Mujhe bakri pasand hai, chunache farishte ne usey ek (1) haamela bakri dedi. Phir un dono ki oontni aur gaae bacche janne lagee'n aur bakri ne bhi bacche dene shuru kar diye, to us kodhi ke paas jungle-bhar (re-wad*[1968]*) oont ho gae. Ganje ke paas jungle-bhar gaae'n aur andhe ke paas jungle-bhar bakriyaa'n ho gaee'n. Uske baad wohi farishta insaani shakl-o-soorat mein kodhi ke paas aaya aur kehne laga ke main ek (1) miskeen aadmi hoo'n, dauraan-e-safar mein mera saamaan waghaira khatam ho gaya hai. Aaj main Allah ki madad phir tere ta-aawoon* (تَعَاوُن) *ke baghair apne thikaane par nahi pohonch sakta. Lehaza main tujhse us Allah ke naam par sawaal karta hoo'n jisne tujhe acchi rangat, khoobsoorat jild aur behtareen maal diya hai. Mujhe ek (1) oont de-de, taake main us par sawaar ho kar safar kar saku'n. Kodhi ne kaha: Mujh par aur bohot si*

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[1964] راجع: 2223

[1965] Dekhiye: 5899

[1966] T: (تاب نَہ لانا) Bardaasht na kar sakna, jhel na sakna [Rekhta]

[1967] راجع: 1364

[1968] T: (ریوَڑ) Jaanwaro'n (umooman bhed-bakriyo'n ka) jhund [Rekhta]

*zimmedaariyaa'n hain. Farishte ne kaha: Ghaaliban main tujhe pehchaanta hoo'n. Kya tu kodhi na tha? Sab log tujh se nafrat karte the? Aur tu dast-nigar*[1969] *bhi tha. Phir Allah Ta'ala ne tujhe sab kuch de diya? Usne kaha: Waah! Main to jaddi pushti (baap-dada se) maaldaar chala aaraha hoo'n. Farishte ne kaha: Agar tu jhoot bolta hai to Allah Ta'ala tujhe phir waisa hi karde jaisa tu pehle tha. Phir wohi farishta us shakl-o-soorat mein ganje ke paas gaya. Usse bhi wohi kaha jo usne kodhi se kaha tha. Ganje ne bhi waisa hi jawaab diya jaisa ke kodhi ne diya tha. Farishte ne usse kaha: Agar tu jhoot bolta hai to Allah tujhe waisa karde jaisa ke tu pehle tha. Phir farishta usi shakl-o-soorat mein naaabine ke paas aay aaur usse kaha: Main ek (1) miskeen aur musaafir hoo'n, dauraan-e-safar mein zaad-e-safar khatam ho gaya hai. Lehaza ab main Allah ki madad phir teri tawajjo ke baghair apne watan nahi pohonch sakta. Main tujh se us Allah ke naam par ek (1) bakri maangta hoo'n jisne teri aankhe'n dobaara raushan kee'n, taake main uske zariye se apna safar jaari rakh saku'n. Us (andhe) ne kaha: Beshak main naabina tha. Allah Ta'ala ne mujhe binaai se nawaaza. Main mohtaaj tha, Allah Ta'ala ne mujhe maaldaar kar diya. Lehaza tu jo chaahe le-le. Allah ki qasam! Aaj jo zaroorat waali cheez bhi tu Allah ke naam par le ga, mera tujh par koi ehsaan nahi hoga. Farishe ne kaha: Tum apna maal apne paas rakho. Sirf tum logo'n ka imtihaan maqsood tha. Yaqeenan Allah Ta'ala tujh se raazi ho gaya hai aur tere dono saathiyo'n se naaraaz ho gaya hai*".[1970]

## Baab 52: (Irshad-e-Baari Ta'ala:) "Kya Aap Samajhte Hain Ke Ghaar Waalo'n Aur Katba Waalo'n (ka muaamala ek (1) ajeeb nishaani thi)"[1971] Ka Bayaan

"اَلْكَهْفِ" ke maane hain: Pahaad ki khuli ghaar. "رَقِيْمٍ" ke maane kitaab, yaane fa-eel (فعيل) ba-maane maf-ool (مفعول) hai. "مَرْقُوْمٌ"[1972] ke maan maktoob aur ye raqam se mustaq hai. "رَبَطْنَا عَلَىٰ قُلُوْبِهِمْ"[1973] ke maane hain: Ham ne un par sabr ka ilhaam kiya. "شَطَطًا" ke maane zulm aur ziyaadati. "اَلْوَصِيْدُ" ke maane sahn, uski jamaa "وَصَائِدُ" aur "وُصُدٌ" aati hai. "وَصِيْد" darwaze ki chaukhat ko bhi kehte hain. "مُؤْصَدَةٌ"[1974] dhaki hui. "آصَدَ الْبَابَ" aur "أَوْصَدَ" ke maane hain: Usne darwaza band kar diya. "بَعَثْنَاهُمْ"[1975] ham ne unko zinda kiya. "اَزْكَىٰ" jo maze mein khush-gawaar aur ghizaaiyat se bhar-poor ho. Allah Ta'ala ne un par neend musallat kardi aur wo khoob gehri neend so gae. "رَجْمًا بِالْغَيْبِ"[1976] ghair-waazeh, atkal-lagaana. Imam Mujaahid ne kaha: "تَقْرِضُهُمْ"[1977] ke maane hain: Unse katra jaata tha, yaane sooraj unse ek (1) taraf nikal jaata tha.

## Baab 53: Ghaar Waalo'n Ka Qissa

[3465] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum logo'n se pehle ka waaqea hai ke teen (3) aadmi kahee'n jaa rahe the. Achaanak unhe'n baarish ne aaliya to wo ek (1) ghaar mein panaah lene par majboor ho gae. Us dauraan mein un par ghaar ka mu'n band ho gaya, to wo ek-doosre se kehne lagey ke Allah ki qasam! Hame'n is museebat se sirf sacchaai najaat dilaaegi. Ab har shakhs apne kisi aise amal ko bayan karke dua kare jise wo jaanta ho, ke us mein wo saccha hai. Chunaache un mein se ek (1) ne kaha: Aye Allah! Tu khoob jaanta hai ke maine ek (1) mazdoor rakha tha, jisne ek (1) faraq* (فَرَق) *(teen (3) saa* (صاع) *chaawal ke ewaz mera kaamkiya. Wo (ghusse ki wajah se) chala gaya aur apne chaawal chod gaya. Maine un chaawalo'n ko kaasht kiya aur uski paidawaar se gaae, bael khareed liye. Ek (1) din wohi shakhs mere paas aaya aur apni mazdoori talab ki, to maine kaha: Ye gaae bael tere hain, unhe'n haank kar le jaao. Usne kaha ke tumhare paas meri ujrat sirf ek (1) faraq (teen (3) saa* (صاع) *chaawal hain. Maine usey kaha: Ye sab gaae bael le jaao, kyou'nke ye usi ek faraq (chaawalo'n) ki aamadni hai. Aakhir wo gaae bael le kar chala gaya. (Aye Allah!) Agar tu jaanta hai ke maine ye amal tere dar se kiya tha to ham se ye patthar hataa de, chunache usi waqt wo patthar apni jagah se thoda sa hatt gaya. Phir doosre shakhs ne kaha: Aye Allah! Tu jaanta hai ke mere maa-baap boodhe the, main har raat unke liye bakriyo'n ka doodh le kar jaata tha. Ek (1) raat ittefaaq se mujhe der ho gai. Jab main aaya to wo so chuke the. Udhar mere bacche bhook ki wajah se bil-bilaa rahe the. Aur meri aadat thi ke main jab tak waaledain ko doodh na pilaata, biwi-baccho'n ko*

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[1969] T: (دَسْت نِگر) Zaroorat-mand, haajatmand, mohtaaj, doosro'n ke sahaare zindagi guzaarne waala [Rektha]
[1970] Dekhiye: 6653
[1971] Surah al Kahaf: 9
[1972] Surah al Mutaffifeen: 9
[1973] Surah al Kahaf: 14
[1974] Surah al Balad: 20; Surah al Humazah: 8
[1975] Surah al Kahaf: 19
[1976] Surah al Kahaf: 22
[1977] Surah al Kahaf: 17

*nahi deta tha. Ab unhe'n bedaar karna bhi mujhe gawaara na tha aur unhe'n usi tarah chod dena bhi mujhe pasand na tha ke wo dono doodh na peene ki wajah se kamzor ho jaate, is liye main unke bedaar hone ka intezaar karta raha, yahaa'n tak ke subha ho gai. Aye Allah! Agar tu jaanta hai ke maine ye kaam tere khauf ki wajah se kiya tha to hamari mushkil door karde. Chunache usi waqt patthar kuch mazeed hatt gaya, jisse unhe'n aasmaan nazar aane laga. Phir teesre (3) shakhs ne kaha: Aye Allah! Tu jaanta hai ke meri ek (1) chacha-zaad thi, jo mujhe sab se ziyaada mehboob thi. Maine ek (1) dafa usse apni khwahish ko poora karna chaaha, magar usne inkaar kar diya, lekin si shart par, ke usey sau (100) dinar du'n. Maine matlooba raqam haasil karne ke liye koshish ki, to wo mujhe mil gai. Chunache main uske paas aaya aur wo raqam uske hawaale kardi. Usne khud ko mere hawaale kar diya. Jab main uski dono raano'n ke darmiyan baith gaya to kehne lagi: Allah se dar aur is maher ko naa-haq na tod. Main ye sunte hi uth khada hua aur sau (100) dinar bhi waapas na liye. Aye Allah! Agar tu jaanta hai ke maine ye kaam tere khauf ki wajah se kiya tha, to hamari mushkil aasaan karde, chunache Allah Ta'ala ne unse patthar hataa diya, is tarah wo teeno baahar nikal aae*".[1978]

## Baab 54: Bila-unwaan

[3466] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko farmate hue suna: "*Ek (1) aurat apne bacche ko doodh pila rahi thi, ke uske paas se ek (1) sawaar guzra, jabke wo us waqt usey doodh pilaane mein masrof thi. Usne (sawaar ko dekh kar) dua ki: Ya Allah! Mere bacche ko us waqt tak maut na aae jab tak wo is sawaar jaisa ho jaae. Usi waqt baccha bol pada: Aye Allah! Mujhe is jaisa na karna. Phir wo doodh peene laga: Us dauran mein ek (1) aurat ko ghaseeta jaa raha tha aur usse hasi-mazaaq kiya jaa raha tha. Us aurat ne dua ki: Aye Allah! Mere bete ko is jaisa na karna, lekin bacche ne kaha: Aye Allah! Mujhe is jasa karde. Phir bacche ne (wazaahat karte hue) kaha ke sawaar to kaafir-o-zaalim tha aur aurat ke mutaalliq log kehte the: Toone zina kiya hai. Wo jawaab deti: Mere liye Allah kaafi hai. Log kehte: Toone chori ki hai to wo jawaab deti: Mere liye Allah kaafi hai*".[1979]

[3467] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Ek (1) dafa koi kutta kisi kooe'n ke chaaro'n taraf ghoom raha tha. Qareeb tha ke pyaas ki shiddat se uski jaan nikal jaae. Achaanak bani israel ki ek (1) badkaara aurat ne usey dekh liya to usne apna moza utaara aur kutte ko paani pilaaya. Allah Ta'ala ke yahaa'n usi amal ki wajah se usey moaaf kar diya gaya*".[1980]

[3468] Hazrat Humaid bin Abdur Rahman se riwayat hai ke jis saal Ameer-e-Muawiya ﷺ hajj par tashreef le gae to unho'n ne mimbar par unko ye farmate hue suna, jabke unho'n ne masnui baalo'n ka guccha liya jo unke chaukidaar ke haath mein tha. Aap ne farmaya: Aye Ahle Madina! Tumhare ulama kaha'n hain? Maine Nabi ﷺ ko isse manaa karte hue suna hai. Aap ﷺ ne farmaya: "*Bani Israel ki aurto'n ne jab is tarah apne baal sawaarne shuru kar diye to wo halaak ho gae*".[1981]

[3469] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum se pehli ummato'n mein mohaddis hua karte the, agar meri ummat mein koi aisa hai to wo yaqeenan Umar bin Khattab hain*".[1982]

[3470] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Bani Israel ka ek shakhs tha jis ne ninyaanwe (99) qatl kiye the. Phir wo masla poochne nikla to pehle ek (1) darwesh ke paas gaya aur usse kaha: Kya meri tauba qubool ho sakti hai? Darwesh ne kaha: Nahi! To usne usey bhi qatl kar diya. Phir masla poochne nikla to usse kisi ne kaha ke tu falaa'n basti mein chala jaa. Lekin raaste mein usey maut nee aaliya to marte waqt usne apna seena us basti ki taraf kar diya. Ab uske paas rahmat aur azaab ke dono farishte aae aur jhagadne lagey. Allah Ta'ala ne us basti ko hukum diya ke us shakhs ke qareeb hoja aur us basti ko jaha'n se wo nikla tha ye hukum diya ke usse door hoja. Phir farishto'n se farmaya ke tum dono bastiyo'n ka darmiyani faasla naap lo, to wo us basti se baalisht-bhar qareeb nikla jaha'n tauba karne jaa raha tha, is binaa par usey moaaf kar diya gaya*".

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[1978] راجع: 2215
[1979] راجع: 1206
[1980] راجع: 3321
[1981] Dekhiye: 3488 5932 5938
[1982] Dekhiye: 3689

[3471] Hazrat Abu Huraira se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) martaba namaz-e-subha adaa ki, phir logo'n ki taraf mutawajja hue aur farmaya: "*Ek (1) shakhs bael ko haa'nke liye jaa raha tha ke wo us par sawaar ho gaya aur usey maara. Us bael ne kaha: Ham jaanwar sawaari ke liye paida nahi kiye gae, balke hamari paidaaish to kheti-baadi ke liye hai*". Logo'n ne kaha: SubhanAllah! Bael ne baate'n kee'n! Aap ﷺ ne farmaya: "*Main, Abu Bakar aur Umar is par yaqeen rakhte hain*". Halaa'nke us waqt-o-dono wahaa'n maujood na the. "*Isi tarah ek (1) dafa ek (1) shakhs apni bakriyo'n mein maujood tha ke achaanak bhediye ne hamla kiya aur un mein se ek (1) bakri utha kar le bhaaga. Charwaahe ne uska peecha kiya aur usse wo bakri chuda li. Us par bhediye ne usey kaha: Aaj tu ye bakri tone mujhse chudali hai, lekin darindo'n waale din usey kaun bachaaega, jis din mere alaawa unka aur koi charwaaha nahi hoga?*" Logo'n ne kaha: SubhanAllah! Bhediya baate'n karta hai! Aap ﷺ ne farmaya: "*Main, Abu Bakar aur Umar is par yaqeen rakhte hain*". Halaa'nke wo us waqt wahaa'n maujood nahi the.[1983]

Imam Bukhari ﷺ ne kaha: Ham se ye hadees Ali bin Abdullah ne, unse Sufyan bin Uyayna ne, unse Mis-a'r (مِّسْعَرْ) ne, unse Saad bin Ibrahim ne, unse Abu Salama ne, unse Hazrat Abu Huraira ﷺ ne bayan ki aur unho'n ne Nabi ﷺ se yehi hadees bayan ki.

Faaeda: Rasool Allah ﷺ ko Hazrat Abu Bakar ﷺ aur Hazrat Umar ﷺ ki quwwat-e-imaani par yaqeen tha. Is liye aap ne unki adm maujoodgi mein unke imaan-o-yaqeen ki shahaadat di.

[3472] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Ek (1) shakhs ne doosre shakhs se zameen khareedi. Jis ne zameen khareedi thi usne zameen mein ek (1) gadh-ha paaya jo sone se bhara hua tha to usne farokht-kuninda se kaha: Tum apna sona mujh se lelo kyou'nke maine tujh se sirf zameen khareedi thi, sona nahi kharida tha. Zameen ke maalik ne kaha: Maine zameen aur jo kuch us mein tha sab tujhse farokht kar diya tha. Aakhir wo dono ek (1) teesre shakhs ke paas apna muqaddama le gae. Faisla karne waale ne unse poocha: Kya tum dono ki aulaad hai? Un dono mein se ek (1) ne kaha: Mera ek (1) ladka hai. Doosre ne kaha: Meri ek (1) ladki hai. Us (faisla karne waale) ne kaha: Us ladke ka nikah us ladki se kar do, aur is maal ko un dono par kharch kar do, nez kuch sadqa-o-khairaat karte hue mohtaajo'n ko de do*".

[3473] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne Hazrat Usama bin Zaid ﷺ se poocha: Kya aap ne Rasool Allah ﷺ se marz-e-taaoon (طاعُون) ke mutaalliq kuch suna hai? Hazrat Usama ﷺ ne kaha: Rasool Allah ﷺ ne farmaya: "*Taaoon ek (1) azaab hai jo bani israel ke ek (1) giroh ya tum se pehle logo'n par bheja gaya tha. Lehaza jab tum suno ke kisi mulk mein taaoon* (طاعُون) *ki wabaa phaili hai to wahaa'n mat jaao aur jab us mulk mein phele jaha'n tum rehte ho, to wahaa'n se bhaag kar na jaao*". Raawi-e-hadees Abu Nazar ne kaha: "*Sirf taaoon* (طاعُون) *se bhaagne ki niyyat se na niklo*".[1984]

[3474] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se taaoon (طاعُون) ke mutaalliq poocha to aap ne mujhe bataaya: "*Wo ek (1) azaab hai, Allah jin par chahta hai usey musallat kar deta hai aur musalmano ke liye Allah Ta'ala ne usey baais-e-rahmat bana diya hai. Jab kahee'n taaoon* (طاعُون) *phaile to jo bhi musalman apne us shahr mein sabr karke ba-gharz-e-sawaab qiyaam kare, nez uska ye eteqaad*[1985] *ho ke Allah Ta'ala ne jo museebat qismat mein likhdi hai wohi pesh aaegi, Allah ke yahaa'n usey shaheed ka sawaab milega*".[1986]

[3475] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya: Qabila-e-Makhzoom ki ek (1) auat ne chori Karli to quraish uske muaamale mein bohot pareshan hue. Unho'n ne aapas mein mashwara kiya ke uske mutaalliq Rasool Allah ﷺ se kaun guftagu kare? Tae paaya ke sirf Hazrat Usama bin Zaid ﷺ jo Rasool Allah ﷺ ke mehboob hain wo aap se uske mutaalliq baat karne ki jur-at kar sakte hain. Chunache Hazrat Usama ﷺ ne uske mutaalliq aap se

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[1983] راجع: 2324

[1984] Dekhiye: 5728 6974

[1985] T: (اِعْتِقَاد) Yaqeen, pukhtagi se koi baat dil mein hona, aqidat-mandi, taazeem-o-taqaddus ya etemaad ki binaa par dil mein jhukaao, husn-e-zann [Rekhta]

[1986] Dekhiye: 5734 6619

sifaarish ki, to Rasool Allah ﷺ ne farmaya: "*(Aye Usama!) Kya tum Allah ki hudood mein se kisi hadd ke mutaalliq sifaarish karte ho?*" Phir aap ne khade ho kar ye khutba diya aur farmaya: "*Tum se pehle logo'n ko is amr ne tabaah kiya ke jab un mein se koi daulatmand aur muazzaz aadmi chori karta to wo usey chod dete aur jab koi kamzor aur ghareeb aadmi chori karta to us par hadd qaaem kar dete the. Allah ki qasam! Agar (meri lakht-e-jigar) Fatima bint Muhammad ﷺ bhi chori kare to main uska bhi haath kaat du'nga*".[1987]

Faaeda: Is hadees se maaloom hua ke jab muaamala haakim-e-waqt ke paas pohonch jaae to hudood ke mutaalliq sifaarish karna ya sifaarish karaana dono haraam hain. Agar mulzim, aadi mujrim na ho aur na kabhi fasaad-angezi hi mein mulawwis hua ho to haakim-e-waqt ke paas jaan se pehle muaamala nimtaaya jaa sakta hai.

[3476] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai, unho'n ne kaha: Maine ek (1) aadmi ko qurani aayat padhte suna, jabke maine Nabi ﷺ ko uske khilaaf padhte suna tha. Chunache main us shakhs ko Nabi ﷺ ki khidmat mein le aaya aur aap se waaqea arz kiya. Us dauraan mujhe Aap ﷺ ke chehra-e-anwar par naa-pasandeedgi ke asaraat mehsoos hue. Aap ne farmaya: "*Tum dono durust padhte ho, lekin ek-doosre se ikhitlaaf na karo, kyou'nke tum se pehle log ikhtelaaf ka shikaar hue to wo tabaah-o-barbaad ho gae*".[1988]

Faaeda: Hamaare yahaa'n ikhtilafaat ko barqaraar rakhne ke liye ek (1) hadees pesh ki jaati hai: "*Meri ummat ka ikhtelaaf rahmat hai*". Ye khud-saakhta aur banaawati hadees hai. Mohaddiseen ke meyaar-e-sehat ye poori nahi utarti.

[3477] Hazrat Abdullah رضي الله عنه hi se riwayat hai, unho'n ne kaha: Goya main Nabi ﷺ ko dekh raha hoo'n. Aap Ambiya عليهم السلام mein se kisi ek (1) nabi ka haal bayaan kar rahe the. Unhe'n unki qaum ne is qadar zadd-o-kob[1989] kiya ke unhe'n khoob aalooda kar diya, magar wo apne chehre se khoon saaf karte aur kehte jaate the: "*Aye Allah! Meri qaum ko bakhsh de, kyou'nke wo laa-ilm hain*".[1990]

[3478] Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*tum se pehle ek (1) shakhs ko Allah Ta'ala ne bohot kuch maal-o-asbaab de rakha tha. Jab us par maut ke aasaar zaahir hone lagey to usne apne beto'n se kaha: Main tumhara kaisa baap hoo'n? Unho'n ne kaha: Aap hamaare liye bethareen baap hain. Usne kaha: Maine ab tak koi accha kaam nahi kiya, lehaaza jab main mar jaau'n to mujhe jalaa dena. Hir mujhe pees kar tez haaa mein udaa dena. Chunache unho'n ne aisa hi kiya. Allah Ta'ala ne (uske bikhre hue zarraat ko) ekattha karke farmaya: Tujhe is baat par kis cheez ne aamaada kiya? Usne kaha: (Aye Allah!) Tere khauf ne, chunache Allah ne apni rahmat se uska isteqbaal kiya*".

Moaaz ne kaha: Hame'n Shu'ba ne Qatada se khabar di, unho'n ne Uqba bin Abdul Ghaafir se suna, unho'n ne Hazrat Abu Saeed Khudri رضي الله عنه se aur unho'n ne Nabi ﷺ se is hadees ko bayan kiya.[1991]

[3479] Hazrat Uqba رضي الله عنه se riwayat hai, unho'n ne Hazrat Huzaifa رضي الله عنه se kaha: Kya aap hame'n koi aisi hadees sunaate hain jo aap ne Nabi ﷺ se suni ho? Unho'n ne kaha: Maine Aap ﷺ ko ye farmate hue suna: "*Ek (1) shakhs ki maut qareeb aagai. Jab wo zindagi se maayoos ho gaya to apne ahle-khaana ko usne wasiyyat ki, ke jab main mar jaau'n to mere liye bohot si lakdiyaa'n jamaa kark eaag ka ek (1) alaao taiyyaar karna. Jab aag mera gosht khaa jaae aur haddiyo'n tak pohonch jaae to un haddiyo'n ko ekattha karke khoob pees lena. Phir kisi garmi ya aandhi ke din usey dariya mein baha dena. (Unho'n ne aise hi kiya.) Allah Ta'ala ne uske ajza ko jamaa karke poocha: Toone aisa kyou'n kiya? Usne kaha: Tere khauf se aisa kiya hai. Chunache Allah Ta'ala ne usey moaaf kar diya*".

Hazrat Uqba ne kaha: Maine Hazrat Huzaifa رضي الله عنه ko ye hadees bayan karte hue suna.[1992]

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[1987] راجع: 2648
[1988] راجع: 2410
[1989] T: (زَدْ و كُوْب) Maarne peetne ka amal, maar-peet [Rekhta]
[1990] Dekhiye: 6929
[1991] Dekhiye: 6481 7508
[1992] راجع: 3452

Ek (1) riwayat mein shak ke baghair "*Sakht aandhi ke din*" ke alfaaz hain.

[3480] Hazrat Abu Huraira ﷺ se riwayath ai, Rasool Allah ﷺ ne farmaya: "*Ek (1) Shakhs logo'n ko qarz diya karta tha. Usne apne naukar ko ye keh rakha tha ke jab tum kisi tang-dast*[1993] *ke paas jaao to usey moaaf kar diya karo. Mumkin hai ke Allah Ta'ala aisa kanr se hame'n bhi moaaf kar de. Chunache jab uski Allah Ta'ala se mulaqaat hui to Allah Ta'ala ne usey moaaf kar diya*".[1994]

[3481] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) shakhs bohot gunahgaar tha. Jab uski maut ka waqt aaya to usne apne beto'n se kaha: Jab main mar jaau'n to mujhe jalaa dena. Phir mujhe baareek pees kar zarraat ko hawaa mein udaa dena. Allah ki qasam! Agar Allah Ta'ala mujh par qaadir ho gaya to mujhe aisa sakht azaab de ga jo usne kisi ko nahi diya hoga. Jab wo mar gaya to uske saath wohi kuch kiya gaya. Allah Ta'ala ne zameen ko hukum diya ke us shakhs ke tamaam ajza jamaa karde to zameen ne un zarraat ko jamaa kar diya. Phir achaanak wo shakhs khaga ho gaya to Allah Ta'ala ne farmaya: jo kuch toone kiya, us par tujhe kis cheez ke aamaada kiya? Usne kaha: Aye parwardigaar! Tere khauf ne mujhe aisa karne par aamaada kiya. Allah Ta'ala ne usey moaaf kar diya*". Raawi-e-hadees Hisham ke alaawa jab kisi doosre (Abdur Razzaaq) ne is hadees ko bayan kiya to "خَشْيَتُكَ" ke bajaae "خوف" ke lafz bayaan kiye.[1995]

[3482] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek (1) aurat ko us billil ki wajah se azaab diya gaya jisko usne baandh rakha tha, hatta ke wo mar gai. Wo is wajah se jahannum mein daakhil hui. Na to wo usey khilaati thi aur na pilaati thi, jabke usne usey baandh rakha tha aur na usey chodti thi, taake wo zameen ke keede-makode khaa le*".[1996]

[3483] Hazrat Abu Masood Uqba ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Logo'n ne (saabeqa) kalaam-e-nabuwwat mein se jo kuch paaya hai, us mein ye jumla bhi hai: Jab tum mein sharm-o-hayaa na ho to jo chaaho karo*".[1997]

[3484] Hazrat Abu Masood Ansari ﷺ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*(Pehle) Ambiya* ﷺ *ke kalaam mein se logo'n ne jo paaya, us mein ye bhi hai ke tum mein hayaa na ho to phir jo ji mein aae kar guzro*".[1998]

[3485] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Ek (1) shakhs apni chaadar ko takabbur se latkaata hua jaa raha tha, to usey zameen mein dhansaa diya gaya. Wo qiyaamat tak zameen mein dhansta hi chalaa jaaega*".

Abdur Rahman bin Khalid ne Zohri se riwayat karne mein Yunus ki mataaba-at ki hai.[1999]

Faaeda: Takhno'n se neeche kapda latkaana haraam hai, khwah takabbur ki binaa par ho ya aadat ke taur par, albatta chaar mawaaqe isse mustashna[2000] hain: ❁ Aurte'n is hukum mein shaamil nahi hain. ❁ Koshish ke ba-wujood baaz auqaat kapde neeche ho jaate hain. ❁ Jaldi mein uthte waqt kapda takhno'n se neeche ho jaae. ❁ Bimaari ki wajah se aisa kana jaaez hai.

[3486] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ham tamaam ummato'n ke aakhir mein aae hain, lekin (qiyaamat ke din) tamaam ummato'n se aage ho'nge. Sirf itna farq hai ke unhe'n pehle kitaab di gai aur hame'n baad mein kitaab mili. Ye (juma ka) wo din hai jis mein unho'n ne ikhtelaaf kiya. Is liye yahoodiyo'n ke liye kal, yaane hafte ka din aur isaiyo'n ke liye parso'n (itwaar) ka din tae hua*".[2001]

[3487] (Rasool Allah ﷺ ne farmaya:) "*Har Musalman ko hafte mein ek (1) din (juma ke din) to apne jism aur sar ko dho lena chaahiye*".[2002]

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[1993] T: (تَنْگ دَسْت) Muflis, naadaar, mohtaaj [Rekhta]

[1994] راجع: 2078

[1995] Dekhiye: 7506

[1996] راجع: 2365

[1997] Dekhiye: 3484 6120

[1998] راجع: 3483

[1999] Dekhiye: 5790

[2000] T: (مُسْتَثْنیٰ) Alag, judaa [Rekhta]

[2001] راجع: 238

[2002] راجع: 897

[3488] Hazrat Saeed bin Musaiyyib ﷺ se riwayat hai, unho'n ne kaha: Hazrat Ameer-e-Muawiya bin Abu Sufyan ﷺ jab aakhri baat madina taiyyaba tashreef laae to unho'n ne hamaare saamne khutba padha aur masnui baalo'n ki ek (1) lat[2003] nikaali, phir farmaya: Main nahi samajhta tha ke yahoodiyo'n ke alaawa koi aur ye kaam karta hoga. Beshak Nabi ﷺ ne iska naam jhoot aur fareb rakha hai. Yaane zeenat ke liye apne asli baalo'n mein masnooi baal[2004] milaana.

Ghundar ne Shu'ba se riwayat karne mein Aadam ki mataaba-at ki hai.[2005]

Faaeda: "الزُّوْرَ" se muraad jhoot aur fareb hai, yaane ghalat tareeqe se baalo'n ki numaaish aur aaraaesh karna. Matlab ye hai ke doosro'n ke baal apne baalo'n mein milaa kar jhoot-moot ki zeenat haasil karna. Dar-asl yahoodiyo'n ki aurto'n mein bohot si muaasharati[2006] bimaariyaa'n dar-aai thee'n. Un mein ek (1) ye thi ke wo masnooi baalo'n ka aam isemaal karti thee'n. Rasool Allah ﷺ ne isse sakht mumaaneat farmaai or farmaai hai. Aap ne us aurat par bhi laanat ki hai, jo baalo'n mein masnooi baal lagaane ka pasha ikhtiyaar karti hai aur jo aurat ye baal lagwaati hai usey bhi mal-oon qaraar diya hai. Daur-e-jadeed mein isey wig kaha jaata hai aur baazaaro'n mein aam dastiyaab hai. Iske mukhtalif style hote hain, pehle to isey sirf ganjapan chupaane ke liye istemaal kiya jaata tha, lekin ab is muaasahre ne "taraqqi" karte hue bataur-e-zeenat isey istemaal shuru kar diya hai. Is qism ke fareb aur jhoot ki deen-e-islaam mein gunjaaish nahi.

[2003] T: (لَت) Buri aadat jo jad pakde [Rekhta]

[2004] T: (مَصْنُوعی بال) Wo baal jo asli na ho'n balke baazaar se banwaae gae ho'n, naqli baal [RSB]

[2005] راجع: 3468

[2006] T: (مُعاشَرَتی) Muaashre se mutaalliq ya mansoob, samaaji [Rekhta]

بسم الله الرحمان الرحيم

# 61: Kitab-ul-Manaaqib (Seerato'n Ka Bayaan) كِتَابُ الْمَنَاقِبِ

## Baab 1: Manaaqib Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aye Logo! Ham Ne Tumhe'n Ek (1) Mard Aur Ek (1) Aurat Se Paida Kiya … al aayah".[2007]

Nez irshad-e-Baari Ta'ala hai: "Aur Allah Se Daro Jiska Waasta De Kar Tum Ek-doosre Se Apna Haq Maangte Ho Aur Qaribi Rishto'n Ka Bhi Khayaal Karo. Bila-shubha Allah Tum Par Nazar Rakhe Hue Hai".[2008]

Daur-e-jaahiliyyat ki tarah baap-dada par farkhr karna manaa hai. (شُعُوْبُ) ke maane door ka nasab aur qabaael ke maane usse qareeb ka nasab hai.

[3489] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima ki tafseer karte hue farmaya: "*Ham ne tumhare khandaan aur qabile banaae, taake tum ek-doosre ko pehchaano*".[2009] (الشُّعُوْبُ) se muraad bade qabile aur qabaail se muraad bade qabilo'n ki shaakhe'n hain.

[3490] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke (ek (1) martaba) poocha gaya: Allah ke Rasool ﷺ! Tamaam logo'n mein ziyaada izzat waala kaun hai? To aap ne farmaya: "*Jo sab se ziyaada parhezgaar ho*". Sahaba Ikraam ﷺ ne arz ki: Ham uske mutaalliq aap se sawaal nahi kar rahe. Us par aap ne farmaya: "*Phir Allah ke nabi Hazrat Yusuf* ﷺ *sab se ziyaada shareef the*".[2010]

Faaeda: Daur-e-haazir mein qaum, watan, nasl, rang aur zubaan, ye paanch (5) buth hain. Jin ki pooja ki jaati hai aur unko bunyaad bana kar poori insaaniyat ko kai giroho'n mein taqseem kar diya gaya hai. Jabke Allah Ta'ala ne in sab cheezo'n ke bajaae izz-o-sharf ka meyaar sirf taqwa ko qaraar diya hai. Is binaa par aadmi agar khandaani etebaar se pasth hai, lekin us ghair-muttaqi khandaani insaan se Allah ke yahaa'n ziyaada mohtaram-o-mukarram hai.

[3491] Hazrat Kulaib bin Waael se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ke zer-e-parwarish Hazrat Zainab bint Abi Salama ﷺ se poocha: Aaya Rasool Allah ﷺ ka taalluq qabile a muzar se tha? Unho'n ne farmaya: Haa'n. Aap ka taalluq qabila-e-muzar hi se tha, aur kisi qabila se na the, yaane Aap ﷺ Nazar bin Kinaanah ki aulaad se the.[2011]

[3492] Hazrat Kulaib bin Waael hi se riwayat hai, unho'n ne kaha: Mujhe Nabi ﷺ ki "رَبِيْبَةُ", mere khayaal ke mutaabiq Hazrat Zainab ne bayan kiya ke Rasool Allah ﷺ ne "دُبَّاءِ, حَنْتَم, مُقَيَّرِ", aur "مُزَفَّتِ" ke istemaal se manaa farmaya hai. Maine unse poocha ke Nabi ﷺ kis qabile se the? Kya aap muzar qabile se the? Unho'n ne farmaya ke aap muzar qabile hi se the. Aap Nazar bin Kinaanah ki aulaad se the.[2012]

Faaeda: "دُبَّاءِ" Kaddu ka bartan, "حَنْتَم" Sabz rang ka bartan, "مُقَيَّرِ" ke bajaae ye lafz "نقير" hai, wo bartan jo lakdi kured kar banaaya jaae aur "مُزَفَّتِ" roghani[2013] bartan ko kehte hain. Daur-e-jaahiliyyat mein ye tamaam bartan sharaab kasheed[2014] karne ke liye istemaal hote the. Aaghaaz-e-islaam mein in bartano'n ko nabeez banaane ke liye istemaal karne ki mumaaneat thi. Baad-azaa'n unhe'n istemaal karne ki ijaazat dedi gai. Muzar, arab ka ek (1) bahaadur jaa'n-nisaar qabila tha. Ye qabila Nazzaar bin Saad bin Adnan se shuru hua, kyou'nke Muzar uske bete ka naam hai. Unhe'n Nazr is liye kaha jaata tha ke wo khoobsoorat the aur unka chehra chamakdaar tha. Nez unho'n ne arab mein sab se pehle khoobsoorat aawaaz se oonto'n ko chalaane ka tareeqa ejaad kiya.

[3493] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Tum logo'n ko kaan ki tarah paaoge. Jo log daur-e-jaahiliyyat mein behtar the, wo zamaana-e-islaam mein bhi acchi sifaat ke*

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[2007] Surah al Hujaraat: 13

[2008] Surah Nisa: 1

[2009] Surah al Hujaraat: 13

[2010] راجع: 3353

[2011] Dekhiye: 3492

[2012] راجع: 3491

[2013] T: (روغنی برتن)

[2014] T: (كَشِيد) Kisi cheez ke arq nikaalne ka amal, kheenchi hui, banaai hui (sharaab waghaira) [Rekhta]

*haamil hain. Ba-sharte-ke ilme-e-deen haasil kare'n. Aur tum hukumat aur sardari ke laayaq us shakhs ko paaoge jo usey sakht naa-pasand karne waala hoga*".[2015]

[3494] (Nez aap ne farmaya:) "*Tum logo'n mein sab se ziyaada bura usey paaoge jo do (2)-rukhi policy ikhtiyaar karne waala (doghla aur munaafiq) hoga. Yaane jo un logo'n mein ek (1) mu'n le kar aae aur doosro'n mein doosra mu'n le kar jaae*".

Faaeda: Kaan se jab sona-chaandi nikaala jaata hai to uski zaati sifat mein koi tabdeeli nahi aati. Isi tarah logo'n mein jo zaati sharaafat hoti hai, wo islaam se pehle aur baad dono zamaano'n mein barqaraar rehti hai. Agar wo deen mein faqaahat aur samajh paida kar le to uski zaati sharaafat mein mazeed chamak aur rooaidgi[2016] paida ho jaati hai.

[3495] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Nabi ﷺ ne farmaya: "*Log is (hukumat ke) muaamale mein quraish ke taabe hain. Aam musalman quraish musalmano ke taabe*[2017] *hain, jis tarah unke aam kuffaar, quraish kuffaar ke taabe rehte chale aae hain*".

[3496] (Nez aap ne farmaya:) "*Insaan ki misaal kaan ki tarah hai. Jo log daur-e-jaahiliyyat mein behtar the, wo zamaana-e-islaam mein bhi qaabil-e-taareef hain. Ba-sharte-ke unho'n ne deeni muaamalaat mein samajh-boojh haasil ki ho. Tum dekhoge ke hukumat aur sardari ke laayaq wohi ho'nge jo shaan-e-imaarat*[2018] *ko sakht naa-pasand karne waale ho'nge, yahaa'n tak ke un par uska bojh aapade*".[2019]

[3497] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne "Albatta main qaraabat ki mohabbat chaahta hoo'n" ki tafseer karte hue farmaya ke quraish ka koi qabila aisa na tha jisse Nabi ﷺ ki qaraabat na ho. Uske mutaalliq ye aayat naazil hui ke mere aur apne darmiyan qaraabat ka khayaal karo aur sila-rehmi karo. Saeed bin Jubair isse Hazrat Muhammad ﷺ ki qaraabat muraad lete the.[2020]

[3498] Hazrat Abu Masood ﷺ se riwayat hai, wo isey Nabi ﷺ se marfoo bayan karte hain ke aap ne farmaya: "*Is taraf, yaane mashriq se fitne roonuma ho'nge aur be-wafaai-o-sang-dili ooni kheme waalo'n mein hai, jo oonto'n aur baelo'n ki dumo'n ke paas oonchi aawaaze'n lagaane waale (chillaane waale) hain, yaane Rabeea aur Muzar (ke logo'n) mein*".[2021]

[3499] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Fakhr aur takabbur aawaaz buland karne waalo'n (chillaane waalo'n) mein hai, jo ooni khemo'n mein rehte hain aur naram-dili bakriyaa'n charaane waalo'n mein hoti hai. Imaan bhi Yemeni logo'n ka qaabil-e-rashk hai aur soojh-boojh bhi ahle yemen ki motabar hai*".

Abu Abdullah (Imam Bukhari ﷺ) farmate hain ke yemen ka naam is liye yemen rakha gaya hai ke wo baitullah ke daae'n jaanib hai. aur Shaam[2022] ko is liye Shaam kehte hain kehte hain ke wo Kaaba ke baae'n taraf hai. "اَلْمَشْأَمَةُ" baae'n jaanib ko, baae'n haath ko "الشُّؤْمٰى" aur baae'n jaanib ko "أَشْأَم" kaha jaata hai.

## Baab 2: Manaaqib-e-Quraish Ka Bayaan

[3500] Hazrat Muhammad bin Jubair se riwayat hai, unho'n ne bayan kiya ke Hazrat Muawiya ﷺ quraish ke ek (1) wafad ke mein the ke unhe'n Hazrat Abdullah bin Amr bin Aas ﷺ ki bayan karda ek (1) baat pohonchi ke anqareeb banu qahtaan se ek hukumran uthega. Hazrat Ameer Muawiya ﷺ ye sun kar bohot naaraaz hue. Phir khutba dene ke liye uthe. Allah Ta'ala ke shayaan-e-shaan hamd-o-sana ke baad farmaya: Logo! Mujhe is baat ka ilm hua hai ke tum mein se kuch hazraat aisi baate'n karte hain jo Allah ki kitab mein nahi hain aur na wo Rasool Allah ﷺ hi se

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[2015] Dekhiye: 3496 3588

[2016] T: Badhotri [Urduinc]

[2017] T: (تابع) Farmabardaar, mutee, maatahat, paaband, hukum maanne waala [Rekhta]

[2018] T: (إمارَت) Hukumat, ameeri, sardari [Rekhta]

[2019] راجع: 3493

[2020] Dekhiye: 4818

[2021] راجع: 3302

[2022] T: Bilaad ash Shaam [RSB]

manqool hain. Dekho! Tum mein sab se jaahil yehi log hain, lehaaza unse aur unke khayalaat se bachte raho. Is qism ke khayalaat ne unhe'n gumrah kar diya hai. Maine Rasool Allah ﷺ ko ye farmate hue suna hai: "*Khilaafat quraish mein rahegi jab tak wo deen ko qaaem rakhe'nge aur unse jo bhi dushmani karega Allah Ta'ala usey aundhe mu'n giraaega*".[2023]

Faaeda: Quraish ko quraish kehne ke mutaalliq kai aqwaal hain jin mein se do (2) hasb-e-zel hain: ❁ Qarsh (قرش), zaroorat poori karne ke maane mein istemaal hota hai, kyou'nke Nazar bin Kinaanah logo'n ki zarooriyaat ka bohot khayaal rakhte the, khaas taur par usne apne beto'n se keh rakha tha ke hajj ke mausam mein logo'n ki haajaat ka khayaal rakhe'n aur unki dekh-bhaal karte rahe'n. Is binaa par uska laqab quraish thehra. ❁ Quraish ek (1) samandari jaanwar hai, jo har chote-bade jaanwar ko khaa jaata hai, choo'nke wo daryaai jaanwaro'n ka sardar hai, isi tarah quraish bhi logo'n ke sardar hain, Hazrat Ibne Abbas ؓ se yehi wajah-e-tasmiya marwi hai.[2024]

[3501] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ye khilaafat quraish mein rahegi, jab tak un mein do (2) aadmi bhi (deendaar) baaqi rahe'nge*".[2025]

[3502] Hazrat Jubair bin Muti'm ؓ se riwayat hai, unho'n ne farmaya ke main aur Hazrat Usman bin Affaan ؓ dono Rasool Allah ﷺ ki khidmat mein haazir hue. Hazrat Usman ؓ ne arz kiya: Allah ke Rasool ﷺ! Aap ne Banu Muttalib ko maal diya hai aur hame'n nazar-andaaz kar diya hai, halaa'nke ham aur wo aap ke liye (rishtedaari mein) baraabar hain. Is par Nabi ﷺ ne farmaya: "*Sirf banu haashim aur banu Muttalib ek (1) hain*".[2026]

[3503] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha: (Mere bhai) Hazrat Abdullah bin Zubair ؓ banu zahra ke logo'n ke saath Hazrat Ayesha ؓ ki khidmat mein haazir hue aur aap un logo'n par badi meherbaani karti thee'n, kyou'nke wo Rasool Allah ﷺ ke qaribi rishtedaar the.[2027]

Faaeda: Banu Zahra se muraad Mugheera bin Kilaab bin Murrah ki aulaad hai. Rasool Allah ﷺ ki waalida maajida bhi usi khandaan se thee'n, kyou'nke nasab is tarah hai. Aamna bint Wahab bin Abd Manaaf bin Zahra. Isi binaa par ansaar-e-madina ko rA ke maamu kaha jaata hai.

[3504] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Quraish, ansaar, johaina, muzaina, aslam, ash-ja, ghifaar ke log mere dost hain. Allah aur uske Rasool ke siwa unka koi dost nahi*".[2028]

[3505] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Zubair ؓ Hazrat Ayesha ؓ ke yahaa'n Nabi ﷺ aur Abu Bakar ؓ ke baad tamaam logo'n se ziyaada qaabil-e-ehteraam the. Aur wo bhi Hazrat Ayesha ؓ ke bade khidmat-guzaar the. Hazrat Ayesha ؓ ki aadat thi ke unke paas jo rizq Allah ki taraf se aata wo us mein se kuch na rakhtee'n, balke saare ka saara sadqa kar deti thee'n. Hazrat Abdullah bin Zubair ؓ ne kaha: Unhe'n (Ummul Momineen ؓ ko) is qadar kharch karne se rok dena chaahiye. Is par Hazrat Ayesha ؓ ne farmaya ke wo mere haath par paabandi lagaana chahta hai? Ab agar maine usse baat ki to mujh par nazar waajib hai. Hazrat Abdullah bin Zubair ؓ ne quraish ke chand logo'n, khaas taur par Rasool Allah ﷺ ke maamuo'n, se sifaarish karaai, lekin aap na maanee'n. Banu Zahra, jo Nabi ﷺ ke maamu hain, un mein se Abdur Rahman bin Aswad bin Abd Yaghoos aur Miswar bin Makhrama ؓ ne Hazrat Abdullah bin Zubair ؓ se kaha ke jab ham unki ijaazat se wahaa'n jaa baithe'n to tum faruan parda mein ghus aana, chunache unho'n ne aisa hi kiya. (Jab Hazrat Ayesha ؓ khush ho gaee'n) to Abdullah bin Zubair ne unke paas dus (10) ghulam bheje. Ummul Momineen ne unhe'n aazaad kar diya. Phir aap musalsal ghulam aazaad karti rahee'n, yahaa'n tak ke chaalees (40) ghulam aazaad kar diye. Phir unho'n ne farmaya: Kaash! Maine jis waqt qasam uthaai thi to nazar khaas kar deti, jisko adaa karke main faarigh ho jaati.[2029]

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[2023] Dekhiye: 7135
[2024] Umdatul Qaari: V11 P249
[2025] Dekhiye: 7140
[2026] راجع: 3140
[2027] Dekhiye: 3505 6073
[2028] Dekhiye: 3512
[2029] راجع: 3303

## Baab 3: Quran-e-Majeed Quraish Ki Zubaan Mein Naazil Hua

[3506] Hazrat Anas ﷺ se riwayat hai ke Hazrat Usman ﷺ ne Hazrat Zaid bin Saabit, Hazrat Abdullah bin Zubair, Hazrat Saeed bin Aas aur Hazrat Abdur Rahman bin Haaris bin Hisham ﷺ ko bulaya to unho'n ne Quran-e-Majeed ko masaahif[2030] mein naqal farmaya. Hazrat Usman ﷺ ne teen quraishi sahaaba se kaha: Jab tumhara aur Hazrat Zaid bin Saabit ﷺ ka quran ke kisi muqaam ke taalluq ikhtelaaf ho jaae to usey muhaawara-e-quraish ke mutaabiq likhe'n, kyou'nke Quran-e-Kareem unhi ke muhaaware[2031] ke mutaabiq naazil hua hai, to unho'n ne aisa hi kiya.[2032]

## Baab 4: Ahle Yemen Ki Nisbat Hazrat Ismail ﷺ Ki Taraf Hai, Un Mein Aslam bin Afsa bin Haaritha bin Amr bin Aamir Hain, Jin Ka Talluq Khuzaa' (خُزَاعَةَ) Qabile Se Hai

[3507] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ qabila-e-aslam ke chand logo'n ke paas tashreef laae jo baazaar mein teer-andaazi ka muqaabla kar rahe the. Aap ne farmaya: "*Aye farzandaan-e-ismail! Teer-andaazi karo, kyou'nke tumhara baap (Hazrat Ismail ﷺ) bhi teer-andaaz tha aur main banu falaa'n ke saath hoo'n*". Ye fariqain mein se kisi ek (1) ko kaha. Un logo'n ne teer-andaazi se apne haath rok liye. Aap ne farmaya: "*Unhe'n kya ho gaya hai?*" Wo arz karne lagey: Ham kaise teer-andaazi kare'n, jabke aap falaa'n qabile ke hamraah hain? Aap ne farmaya: "*Tum teer-andaazi karo, main tum sab ke saath hoo'n*".[2033]

## Baab 5: Bila-unwaan

[3508] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Jo shakhs daanista*[2034] *taur par apne aap ko haqiqi baap ke alaawa kisi aur ki taraf mansoob karta hai to wo Allah ke saath kufr karta hai aur jo shakhs aisi qaum mein se hone ka daawa kare jis mein uska koi rishta na ho to wo apna thikaana dozakh mein banaale*".[2035]

Faaeda: Is hadees se maaloom hua ke kisi aisi cheez ka daawa karna haraam hai jo uski na ho, khwah uska taalluq maal-o-mataa se ho, ya ilm-o-fazal se, ya hasab-o-nasab se. Chunache baaz log apni qaum ke alaawa kisi doosre ki taraf apne aap ko mansoob karte hain, wo bhi is waeed ki zadd mein aate hain, jaisa ke kuch log saadaat ki taraf apni nisbat kar lete hain, taake awaam ki nigaaho'n mein mohtaram ho'n, wo is hadees ke misdaaq hain.

[3509] Hazrat Waasilah bin Asqai ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sab se bada bohtaam ye hai ke aadmi apne haqiqi baap ke alaawa kisi dosore ko baap khayaal kare, ya apni aankh ki taraf aisi baat dekhne ki nisbat kare jo usne nahi dekhi. Ya wo Rasool Allah ﷺ par aisi baat lagaae jo aap ne nahi farmaai*".

[3510] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke qabile-e-abd-qais ka wafad Rasool Allah ﷺ ki khidmat mein haazir hua aur azr ki: Allah ke Rasool ﷺ! Hamara taalluq qabila-e-rabeea se hai. Hamaare aur aap ke darmiyan qabila-e-muzar ke kaafir haael hain, is liye ham aap ke paas sirf hurmat waale mahino'n hi mein aasakte hain. Munaasib hai ke aap hame'n faisla-kun baate'n bataae'n jin par ham khud bhi mazbooti se qaaem rahe'n aur jo log hamaare peeche reh gae hain, unhe'n bhi bataa de'n. Aap ﷺ ne farmaya: "*Main tumhe'n chaar (4) cheezo'n ka hukum deta hoo'n aur chaar (4) kaamo'n se manaa karta hoo'n: Allah Ta'ala par imaan laana, yaane is baat ki gawaahi dena ke Allah ke siwa koi maabood-e-bar-haq nahi. Namaz qaaem karna, zakat adaa karna, aur jo kuch bhi tumhe'n maal-e-ghanimat miley us mein se Allah ke liye paanchwaa'n hissa adaa karna aur main tumhe'n kaddu ke bartan, sabz matke, lakdi kured kar banaae hue bartano'n aur tarcoal-shuda bartano'n (mein nabeez banaane) se manaa karta hoo'n*".[2036]

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[2030] T: (مَصاحِف) Kitaabe'n, nuskhe, auraaq [Rekhta]

[2031] T: (مُحاوَرے) (مُحاوَرَہ) Muhaawara ki jamaa, kisi khaas giroh ki bol-chaal ya lafzo'n ki tarkeeb [Rekhta]

[2032] Dekhiye: 4984 4987

[2033] راجع: 2899

[2034] T: (دانِسْتَہ) Jaan-boojh kar, qasdan [Rekhta]

[2035] Dekhiye: 6045

[2036] راجع: 53

[3511] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko mimbar par ye kehte hue suna: "*Aagaah ho jaao! Is taraf fitna roonuma*[2037] *hoga. Aap ne mashriq ki taraf ishaara karke farmaya, jaha'n se shaitan ka seeng tuloo hoga*".[2038]

## Baab 6: Aslam, Ghifaar, Muzaina, Juhaina Aur Ashja Qabaail Ka Zikr

[3512] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Quraish, ansaar, juhaina, muzaina, aslam, ghifaar aur ash-ja mere himaayati aur dost hain. Allah aur uske Rasool ke siwa unka koi dost nahi*".[2039]

Faaeda: Arbi zubaan mein maula (مَوْلٰی) ke kai maane hain: Is muqaam par madadgaar aur himaayat karne waala muraad hain. Yaane wo Rasool Allah ﷺ ke himaayat-kunindah hain aur Allah aur uske Rasool unka madadgaar hai aur uske muqaable mein kaafiro'n ka koi madadgaar nahi hai. Irshad-e-Baari Ta'ala hai: "Ye Is Liye Ke Imaan Laane Waale Ka Allah Ta'ala Haami Hai Aur Kaafiro'n Ka Koi Bhi Haami Nahi".[2040]

[3513] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mimbar par farmaya: "*Qabila-e-ghifaar ko Allah Ta'ala moaaf farmae. Qabila-e-aslam ko salaamti de aur qabila-e-usaiyyah* (عُصَيَّةُ) *ne Allah aur uske Rasool ki naa-farmaani ki hai*".

[3514] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qabila-e-aslam ko Allah Ta'ala saalim rakhe, aur qabile a ghifaar ko Allah Ta'ala moaaf farmae*".

[3515] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tumhe'n maaloom hai ke juhaina, muzaina, aslam aur ghifaar qabaael banu tameem, banu asad, banu Abdullah bin ghatafaan aur banu aamir bin sa'sa'ah se behtar hain"*. Ek (1) aadmi ne kaha: Ye qabile to nuqsaan mein rahe. Aap ﷺ ne farmaya: "*Mazkoora qabile, banu tameem, banu asad, banu Abdullah bin ghatafaan aur banu aamir bin sa'sa-a'h se behtar hain".*[2041]

Faaeda: Mazkoora qabaail qaabil-e-taareef is liye qaraar diye gae ke unho'n ne bohot jald islaam qubool kar liya aur behtareen akhlaaq ke haamil the, nez unke dil naram aur gudaaz[2042] the. Iske bar-aks banu asad waghaira Rasool Allah ﷺ ke baad Talha bin Khuwailid ke saath mil kar murtad ho gae the aur banu tameem bhi muddaiyya[2043] nabuwwat sajaah[2044] ke saath mil kar deen-e-islaam se bar-gashta ho gae the. Is liye Rasool Allah ﷺ ne unke qabaail ke muqaable mein juhaina, muzniya, aslam aur ghifaar ko behtar qaraar diya hai.

[3516] Hazrat Abu Bakrah ﷺ hi se riwayat hai ke Iqra bin Haabis ne Nabi ﷺ se kaha ke aslam, ghifaar, muzaina aur juhaina mein se un logo'n ne aap ki bait ki hai jo haajiyo'n ka saamaan chori karte hain. Aap ﷺ ne farmaya: "*Mujhe bataao aslam, ghifaar, muzaina, aur juhaina, agar banu tameem, banu aamir, asad aur ghatafaan se behtar ho'n to kya wo khasaare mein rahe'nge?"* Iqra bin Haabis ne kaha: Haa'n! Us par Aap ﷺ ne farmaya: "*Mujhe us zaat ki qasam hai jiske haath mein meri jaan hai! Wo qabaail in qabaail se bohot behtar hain*".[2045]

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[2037] T: (رُونُما) Zaahir, zuhoor pazeer, numudaar [Rekhta]

[2038] راجع: 3104

[2039] راجع: 3504

[2040] Surah Muhammad: 11

[2041] Dekhiye: 3516 6635

[2042] T: (گداز) Kisi qadar mota, naram aur mulaayam [Rekhta]

[2043] T: Daawa karne waali aurat, daawedaar aurat [Rekhta]

[2044] T: Ise arbi mein Sajaah at Tamimah kehte hain, iska poora naam Umme Saadir bint Aws bin Haq bin Usama bin Haaris bin Suwaid bin Aqfaan tha, ye ek Kaahina aurat thi. Is ne deegar Musailma jaise kazzabeen ko dekh kar nubuwwat ka daawa kiya. Jung-e-yamama mein Musailma Kazzaab ki maut ke baad islam qubool kiya. [RSB]

[2045] راجع: 3515

[3516 *aslam, ghifaar -e-Qabila*ne farmaya: " ﷺse riwayat hai, unho'n ne kaha ke Aap ﷺa Abu HurairHazrat ][2046] م *aur baaz qabile muzaina aur johniya Allah ke yahaa'n qiyaamat ke din asad, tameem, hawaazin aur ghatafaan se behtar hain*".

## Baab 7: Qahtaan Ka Bayaan

[3517] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qayamat nahi aaegi hatta ke qahtaan ka ek (1) shakhs baadshah banega aur apni laathi se logo'n ko haa'nke ga*".[2047]

Faaeda: Ahle Yemen se qabila hameera, kindah, aur hamdaan waghaira ka nasab qahtaan tak pohonchta hai. Phir qahtaan Hazrat Ismail ki aulaad se hai ya nahi is mein ikhtelaaf hai. Bahar-haal qurb-e-qiyaamat ke waqt ek (1) qahtaani baadshah hoga, jo logo'n ko apni laathi se haankega, iska matlab ye hai ke wo logo'n ko apni raiyyat[2048] banaaega. Jaise charwaaha apni bakriyo'n ko musakkhar karta hai.

## Baab 8: Jaahiliyyat Ki Si Baato'n Aur Naaro'n Ki Mumaaneat Ka Bayaan

[3518] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah ek (1) ghazwe mein shareek the, jabke aap ke saath kaseer taadaad mein muhajireen jamaa hue. Muhajireen mein se ek (1) saahab bade khush-taba[2049] aur dillagi karne waale the. Unho'n ne ansari ke suren[2050] par haath laaaya, usse ansari ko bohot ghussa aaya, usne apni biraadati ko madad ke liye pukaara, hatta ke ansari ne kaha: Aye Ansaar! Madad ko pohoncho. Aur Muhajir ne aawaaz de di: Aye Muhajireen! Madad ko aao. Ye shor to ghul sun kar Nabi ﷺ baahar tashreef laae aur farmaya: "*Jaahiliyyat ke ye naare kaise hain?*" Phir farmaya: "*Waaqea kya hai?*" Arz kiya gaya ke ek (1) muhaajir ne ansari ki suren par haath lagaaya hai. Nabi ﷺ ne farmaya: "*Jaahiliyyat ke in badbudaar naaro'n ko chod do*". Abdullah bin Ubai bin Salool (munaafiq) kehne laga: Ab kya hamaare khilaaf naare lagaae jaa rahe hain? Agar ham madina waapas pohonche to ham mein se izzat waala zaleel ko nikaal baahar karega. Hazrat Umar ﷺ ne arz kiya: Allah ke Nabi ﷺ! Ham is khabees, yaane Abdullah bin Ubai ko qatl na kare'n? To Nabi ﷺ ne farmaya: "*Aisa mat karo, log baate'n banaate phire'nge ke wo apne saathiyo'n ko qatl karta hai*".[2051]

[3519] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo (museebat ke waqt) apne rukhsaaro'n ko peete, girebaan phaade, aur daur-e-jaahiliyyat ke naare lagaae wo ham se nahi hai*".[2052]

## Baab 9: Qabila-e-Khuzaa' (خُزَاعَة) Ka Bayaan

[3520] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Amr bin Luhai bin Qama-ah bin Khindif qabila-e-khuzaa ka baap tha*".

[3521] Hazrat Saeed bin Musaiyyib se riwayat hai, unho'n ne farmaya ke baheera wo oontni hai jiska doodh butho'n ke liye roka jaata aur wo butho'n ke liye waqf hoti. Is liye uska doodh koi shakhs nahi dohta tha. Saaeba wo oontni hai jise wo apne maaboodo'n ke liye waqf karte, us par koi bojh na laada jaata aur na us par koi sawaari hi karta. Unho'n ne Hazrat Abu Huraira ﷺ se bayan kiya ke Nabi ﷺ ne farmaya: "*Maine Amr bin Aamir bin Luhai Khuzaai ko dekha ke wo jahannum mein apni antadiyaa'n ghaseet raha tha. Yehi wo pehla shakhs hai jisne arab mein saaeba ki rasm ko ejaad kiya*".[2053]

Faaeda: Is hadees mein chand aise jaanwaro'n ka zikr hai jinhe'n mushrik apne maaboodaan-e-baatila ki taazeem ke liye chod dete the aur unhe'n apne liye haraam kar lete the. Quran-e-Kareem ne is rasm-e-badd[2054] ki khoob

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[2046] T: Bukhari mein 3516 number waali 2 hadeese'n hain. Ek sirf "3516" aur doosri "3516 م" ke saath. [RSB]

[2047] Dekhiye: 7117

[2048] T: (رَعِيَّت) Naukar, ghulam [Rekhta]

[2049] T: (خوش طَبع) Chedh-chaad karne waala, hasne-hasaane waala, khush-mizaaj [Rekhta]

[2050] T: (سُرِين) Chootad [Rekhta]

[2051] Dekhiye: 4905 4907

[2052] راجع: 1294

[2053] Dekhiye: 4623

[2054] T: (رَسم بَد) Buri rasm, bura amal, bura riwaaj [Rekhta]

tardeed[2055] ki hai.[2056] Hamaare yahaa'n bhi is tarah ki badd rasme'n raaej hain, log apne naam-nihaad peero'n ke naam par jaanwar chod dete hain, ke ye khwaja ka bakra hai aur ye jhoole laal ki gaae'n hain. Ye bade peer ki degh hai. Jab giyaarwee'n aati hai to log bhainso'n ka doodh farokht nahi karte, balke bade peer jeelaani ke naam waqf kar dete hain. Ye sab jahaalat aur zalaalat ki baate'n hain, islaam ka inse koi taalluq nahi hai. Allah hame'n seedhe raaste par qaaem rakhe aur aise shirkiya umoor se mehfooz rakhe. Aameen

## Baab 10: Hazrat Abu Zar ﷺ Ke Islaam Laane Ka Waaqea

[3522] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke jab Hazrat Abu Zar ﷺ ko Nabi ﷺ ki nabuwwat ke mutaalliq maaloom hua to unho'n ne apne bhai (Unais) ko kaha: Tum makkah jaane ke liye sawaari taiyyaar karo aur us shakhs ke mutaalliq maaloomaat haasil karke laao jo nabuwwat ka daawedaar hai, aur kehta hai ke uske paas aasmaan se khabre'n aati hain. Uski baato'n ko khud ghaur se sunna, phir mere paas waapas aana. Chunache unka bhai wahaa'n se rawaana hua aur makkah pohonch kar usne khud Aap ﷺ ki baate'n sunee'n, phir waapas jaakar usne Hazrat Abu Zar ﷺ ko bataaya ke maine unhe'n khud dekha hai. Wo acche akhlaaq ka logo'n ko hukum dete hain aur maine unse aisa kalaam suna hai jo sher ki qism mein nahi hai. Hazrat Abu Zar ﷺ ne kaha: Jis maqsad ke liye maine tujhe bheja tha mujhe uske mutaalliq poori tasalli nahi hui. Aakhir unho'n ne khud tosha-e-safar taiyyaar kiya aur paani se bhara hua ek (1) puraana mashkeeza[2057] apne saath rakh liya, phir makkah aae. Masjid-e-Haraam mein haazri di aur Nabi ﷺ ko talaash karna shuru kar diya. Wo Aap ﷺ ko pehchaante nahi the, aur na aap ke mutaalliq kisi se poochna hi munaasib khayaal kiya. Is tarah kuch raat guzar gai. Wo lete hue the ke Hazrat Ali ﷺ ne unko dekh liya aur samajh gae ke koi musaafir hai. Phir jab Hazrat Abu Zar ne Hazrat Ali ﷺ ko dekha to wo unke peeche ho liye, lekin raaste mein kisi ne ek-doosre se baat na ki. Jab subha hui to Hazrat Abu Zar ﷺ ne apna mashkeeza aur tosha-daan uthaaya aur masjid-e-haraam mein aagae. Ye din bhi usi tarah guzar gaya, aur wo Nabi ﷺ ki ziyaarat se sharf-yaab na ho sakey. Shaam hui to sone ki taiyyaari karne lagey to phir wahaa'n Hazrat Ali ﷺ ka guzar hua to samajh gae ke ye wohi musaafir hai jise abhi tak apna thikaana nahi mil saka. Wo unhe'n wahaa'n se phir apne saath le aae aur hasb-e-saabiq aaj bhi kisi ne ek-doosre se baat-cheet na ki. Jab teesra din hua to Hazrat Ali ﷺ ne uske saath phir whoi kaam kiya aur apne saath le gae aur unse poocha: Tum mujhe bata sakte ho ke tumhara yahaa'n aane ka maqsad kya hai? Hazrat Abu Zar ﷺ ne kaha: Agar tum mujh se pukhta waada karo ke tum meri saheeh-saheeh rahnumaai karoge to main tumhe'n sab kuch bata sakta hoo'n. Chunache Hazrat Ali ﷺ ne unse waada kar liya to unho'n ne apne khayalaat ka izhaar kar diya. Hazrat Ali ﷺ ne farmaya: Yaqeenan wo haq par hain aur Allah Ta'ala ke sacche rasool hain. Ab subha ke waqt tum ne mere peeche-peeche aana hai. Agar main koi aisi baat dekhu'n jisse mujhe tere mutaalliq koi khatra mehsoos ho to main wahaa'n khada ho jaau'nga, goya maine peshaab karna hai. (Us waqt tum ne mera intezaar nahi karna, taake kisi ko pataa na chale ye dono ek-saath hain). Aur agar main chalta rahu'n to tum mere peeche-peeche aana, is tarah main jis ghar mein daakhil ho jaau'n, wahaa'n tum bhi aajaana. Chunache unho'n ne aisa hi kiya uar unke peeche-peeche chale, hatta ke wo Hazrat Ali ﷺ ke hamraah Nabi ﷺ ke paas pohonch gae. Unho'n ne Aap ﷺ ki baate'n sunee'n to wahee'n islaam le aae. Phir Nabi ﷺ ne unhe'n farmaya: "*Tum ab apni qaum (qabila-e-ghifaar) mein waapas chale jaao aur unhe'n mere haal se aagaah karo, hatta ke tumhe'n mera paighaam pohonche*". Hazrat Abu Zar ﷺ ne arz kiya: Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Main unke bhare majme mein kalma-e-tauheed ka elaan karu'nga, chunache wo wahaa'n se nikle, seedhe masjid-e-haraam mein aae aur ba-aawaaz-e-buland kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur Hazrat Muhammad ﷺ Allah ke rasool hain. Ye kalma-e-haq sunte hai saara majma un par toot pada aur itna maara ke unhe'n zameen par litaa diya. Itne mein Hazrat Abbas ﷺ wahaa'n aagae aur Hazrat Abu Zar ﷺ par khud ko daal kar quraish se kaha: Afsos! Kya tumhe'n maaloom nahi ke ye shakhs qabila-e-ghifaar se hai, shaam[2058] jaate waqt tumhare taajiro'n ka raasta udhar hi se padta hai? Is tarah unse khalaasi[2059] hui. Phir wo (Hazrat

[2055] T: (تَرْدِيد) Kisi baat ka radd karna, radd, tod [Rekhta]
[2056] Surah al Maaida: 102
[2057] T: (مَشْكِيزَه) Choti mashak, nez chamde ki bottle [Rekhta]
[2058] T: Bilaad ash Shaam [RSB]
[2059] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]

Abu Zar ﷺ) doosre din masjid-e-haraam mein aae aur apne islaam ka izhaar kiya, qaum phir buri tarah un par toot padi aur unhe'n khoob zadd-o-kob kiya. Us din bhi Hazrat Abbas un par aundhe padh gae.[2060]

Faaeda: Hazrat Abu Zar ﷺ ka naam Jundub tha, islaam mein daakhil hone waale paanchwe'n shakhs hain, unke bhai ka Unais tha, jo Hazrat Abu Zar ﷺ ke saath hi musalman hue. Qabila-e-ghifaar ki nisbat se unki sarguzasht[2061] bayan ki gai hai. Elaan-e-nabuwwat ke taweel arse baad musalman hue. Unho'n ne islaam ka izhaar danke ki chot kiya, jabke Rasool Allah ﷺ ne unhe'n aisa karne se roka bhi tha, bahar-haal unhe'n aasaar-o-qaraaen se maaloom ho gaya ke aap ka ye hukum wujoob ke liye nahi hai, yehi wajah hai ke Rasool Allah ﷺ uska naara-e-haq sun kar khamosh ho gae aur unhe'n us par koi malaamat[2062] nahi ki.

## Baab 11: Aab-e-Zamzam Ka Waaqea

[3522 ne farmaya: Kya main ﷺIbne Abbas Hazrat riwayat hai, unho'n ne kaha ke hame'n] Abu Jamrah se [2063] م tumhe'n Hazrat Abu Zar ﷺ ke islaam laane ki khabar na doo'n? Ham ne arz kiya: Kyou'n nahi, to unho'n ne farmaya ke Hazrat Abu Zar ﷺ ne kaha: Main qabila-e-ghifaar ka ek (1) shakhs tha. Hame'n ye khabar pohonchi ke makkah mein ek (1) shakhs paida hua hai, jo nabuwwat ka muddai hai. Maine apne bhai se kaha: Tum jaakar unse mulaqaat karo aur unse guftagu karke mujhe haqeeqat-e-haal se aagaah karo. Chunache wo gae aur unho'n ne Aap ﷺ se mulaqaat ki. Phir waapas aae to maine unse kaha: Bataao kya khabar laae ho? Unho'n ne kaha: Allah ki qasam! Maine ek (1) aise shakhs ko dekha hai jo acche baat ka hukum deta hai aur buri baat se manaa karta hai. Maine kaha: Itni si khabar se to meri tasalli nahi hoti. Aakhir maine ek (1) saamaan ki thaili aur ek (1) laathi uthaai aur khud makkah ki taraf rawaana hua. Lekin wahaa'n aap ko na pehchaanta tha aur ye bhi munaasib khayaal na kiya ke aap ke mutaalliq kisi se dariyaaft karu'n. Lehaza main zamzam ka paani peeta aur masjid mein aaya karta tha. Ek (1) din Hazrat Ali ﷺ mere saamne se guzre aur kehne lagey: Tum musaafir maaloom hote ho? Maine kaha: Haa'n (main musaafir hoo'n). Unho'n ne kaha: Mere saath ghar chalo, chunaache main unke saath ho liya. Na to wo mujhse koi baat karte aur na main hi unse kuch bayan karta. Phir jab subha hui to main kaaba mein gaya, taake main kisi se Aap ﷺ ke mutaalliq dariyaaft karu'n, lekin koi shakhs mujh se aap ke mutaalliq kuch bayaan na karta. Phir ittefaaq se Hazrat Ali ﷺ ka meri taraf se guzar hua to unho'n ne kaha: Kya abhi tak is shakhs ko apna thikaana nahi mila? Abu Zar ﷺ kehta hain: Maine kaha: Nahi! Unho'n ne phir kaha: Tum mere saath chalo. Hazrat Abu Zar ﷺ ka bayan hai ke Hazrat Ali ﷺ ne mujhse kaha ke tumhara kaam kya hai? Aur is shahr mein kaise aae ho? Maine kaha: Agar aap meri baat ko posheeda rakhe'n to main aap se bayaan karta hoo'n. Hazrat Ali ﷺ ne kaha: Main aisa hi karu'nga. Maine unse kaha: Hame'n khabar mili hai ke yahaa'n ek (1) shakhs hain, jo nabuwwat ka daawa karte hain, to maine apne bhai ko bheja ke wo unse baat kare'n, magar wo laut aaya aur tasalli bakhsh koi khabar na laaya. Chunache maine chaaha ke main khud unse milu'n. Hazrat Ali ﷺ ne kaha: Mutmaeen raho, ke tum apne maqsood ko pohonch gae ho. Main ab unhi ke paas jaa raha hoo'n. tum bhi mere saath chale aao. Jaha'n main jaau'n wahaa'n tum bhi chale aana. Agar main kisi aise shakhs ko dekhu'n jisse nuqsaan ka andesha ho to main kisi deewaar ke paas khada ho jaau'nga. Goya main apna joota durust kar raha hoo'n, magar aap wahaa'n se chalte rahe'n. Chunache Hazrat Ali ﷺ wahaa'n se rawaana hue, to main bhi unke hamraah chala, hatta ke main aur wo dono Nabi ﷺ ki khidmat mein haazir ho gae. Maine Aap ﷺ se arz kiya: Mujh par islaam pesh keejiye. Aap ﷺ ne mujh par islaam pesh kiya to main fauran hi musalman ho gaya, phir aap ne mujhse farmaya: "*Aye Abu Zar! Apne islaam ko chupaao. Apne shahr laut jaao aur jab tumhe'n hamaare ghalbe ki khabar pohonche to waapas aajaata*". Maine arz kiya: Mujhe us zaat ki qasam jisne aap ko haq de kar bheja hai! main to logo'n mein islaam ka izhaar pukaar-pukaar kar karu'nga. Chunache Hazrat Abu Zar ﷺ baitullah gae, wahaa'n quraish the aur unse kaha: Aye giroh-e-quraish! Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur gawaahi deta hoo'n ke Hazrat Muhammad ﷺ uske bande aur uske rasool hain. Ye sunte hi unho'n ne kaha ke is be-deen ki khabar lo, chunache wo uthe aur mujhe khoob zadd-o-kob

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[2060] Dekhiye: 3861

[2061] T: (سَرگُزَشْت) Beeta hua waaqia, aap-beeti, haalaat-e-zindagi [Rekhta]

[2062] T: (مَلامَت) Laan-taan, bura-bhala kehna [Rekhta]

[2063] T: Bukhari mein 3522 number waali 2 hadeese'n hain. Ek sirf "3522" aur doosri "3522 م" ke saath. [RSB]

kiya, taake main mar jaau'n. Itne mein Hazrat Abbas ﷺ ne mujhe dekha aur mujh par gir-pade aur kaafiro'n ki taraf mutawajja ho kar kehne lagey: Tumhari khabari ho! Qabila-e-ghifaar ke ek (1) aadmi ko maarte ho, halaa'nke ye qabile tumhari tijaarat-gaah aur guzar-gaah hai? Tab wo log mere paas se hatey. Phir jab main doosre roz subha ko utha to waapas aakar phir wohi baat kahi jo guzishta roz kahi thi to unho'n ne phir kaha: Is be-deen ki taraf khade ho jaao. Phir mere saath pehle roz jaisa sulook kiya gaya. Hazrat Abbas ﷺ ne mujhe dekha to mujh par jhuk gae aur unho'n ne waisi hi guftagu ki jo guzishta kal ki thi. Unho ne (Hazrat Ibne Abbas ﷺ ne) kaha: Ye Abu Zar ﷺ ke islaam ke ibteda thi, Allah Ta'ala un par rahem farmae.

Faaeda: Hazrat Abu Zar Ghifaari ﷺ masjid-e-haraam mein rehte hue kai din tak sirf zamzam ke paani par guzaara karte rahe aur us baa-barkat paani ne unko ta'am[2064]-o-sharaab[2065] ka kaam diya. Uski ehmiyat ujaagar karne ke liye Imam Bukhari ﷺ ne qissa-e-zamzam ka unwaan qaaem kiya hai. Dar-haqeeqat zamzam ke paani par is tarah guzaara karna bhi Hazrat Abu Zar Ghifaari ﷺ ki zindagi ka ek (1) ahem waaqea hai. Baaz riwayaat se pataa chalta hai ke wo is tarah paani nosh karne se khoob mote taaze ho gae the. Allah Ta'ala ne waaqai is baa-barkat paani mein ye taaseer rakhi hai ke usey peene se khana khaane ki zaroorat nahi rehti.

## Baab 12: Zamzam Ka Qissa Aur Arab Qaum Ki Jahaalat Ka Bayaan

[3523] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qabila-e-aslam, ghifaar aur baaz qabila-e-muzaina-o-juhaina Allah ke yahaa'n qiyamat ke din asad, tameem, hawaazin aur ghatafaan se behtar hain*".

[3524] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Agar teri khwahish ho ke arbo'n ki jahaalat maaloom kare to Surah al Anaam mein ek-sau-tees (130) se oopar waali aayaat padho: "Jin Logo'n Ne Jahaalat Aur Himaaqat Ki Binaa Par Apni Aulaad Ko Maar Daala (aur Allah par iftira karte hue us rizqko haraam qaraar diya jo Allah ne unhe'n diya tha) Ye Log Aise Gumrah Hain Jo Hidaayat Par Nahi Aasakte".[2066]

## Baab 13: Kaafir Ya Musalman Baap Dada Ki Taraf Khudko Mansoob Karna

Hazrat Ibne Umar aur Hazrat Abu Huraira ﷺ ne Nabi ﷺ se bayan kiya: "*Bila-shubha Kareem bin Kareem bin Kareem bin Kareem, Yusuf bin Yaqoob bin Ishaq bin Ibrahim Khalilullah hain*". Aur Hazrat Baraa ﷺ ne Nabi ﷺ se riwayat ki, ke aap ne farmaya: "*Main Abdul Muttalib ka beta hoo'n*".

[3525] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke jab ye aayat naazil hui: (Aye paighambar!) Aap Apne Rishtedaaro'n Ko Khabardaar Kare'n.[2067] To Nabi ﷺ ne ba-aawaaz buland pukaara: "*Aye Banu Fehr! Aye Banu Adi!*" Ye quraish ke chote qabile the.

[3526] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke jab ye aayat naazil hui: "*(Aye nabi!) Apne qaribi rishtedaaro'n ko (azaab-e-ilaahi se) daraaiye*". To Nabi ﷺ ne alag-alag qabaail ko daawat di.[2068]

[3527] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Aye farzandaan-e-Abd Manaaf! Allah ke azaab se apne aap ko chudaa lo. Aye farzandaan-e-Abdul Muttalib! Tum bhi apne aap ko Allah ke azaab se bachaa lo. Aye Zubair bin Awaam ki waalida! Rasool Allah ﷺ ki phoophi! Aye Fatima bint Muhammad! Tum dono bhi apne aap ko Allah ki pakad se bachaa lo. Main tumhare kaam nahi aasaku'nga. Tum mere maal se jitna chaaho maang sakti ho*".[2069]

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[2064] T: (طَعام) Khaana, ghiza khuraak [Rekhta]
[2065] T: (شَراب) Peene ki cheez [Rekhta]
[2066] Surah al Anaam: 140
[2067] Surah ash Shu'araa: 214
[2068] راجع: 3941
[2069] راجع: 2753

## Baab 14: Qaum Ka Bhaanja Aur Unka Aazaad-karda Ghulam Unhi Se Shumaar Hoga

[3528] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ansaar ko bulaya aur farmaya: "*Kya is jagah tumhare alaawa koi aur bhi maujood hai?*" Unho'n ne kaha: Nahi, sirf hamaara bhaanja maujood hai. To Rasool Allah ﷺ ne farmaya: "*Qaum ka bhaanja unhi mein shumaar hota hai*".[2070]

## Baab 15: Habshiyo'n Ka Waaqea Aur Nabi ﷺ Ka Unhe'n Banu Arfidah Kehna

[3529] Hazrat Ayesha ﷺ se riwayat hai, Hazrat Abu Bakar ﷺ ﷺ unke yahaa'n tashreef laae to wahaa'n do (2) bacchiyaa'n daff bajaa kar gaa rahi thee'n. Ye ayyaam-e-mina ka waaqea hai. Us dauraan mein Nabi ﷺ roo-e-mubaarak par kapda daale lete hue the. Hazrat Abu Bakar ﷺ ﷺ ne un bacchiyo'n ko daa'nta to Nabi ﷺ ne apne chehra-e-mubaarak se kapda hataa kar farmaya: "*Aye Abu Bakar! In bacchiyo'n ko kuch na kaho. Ye to eid (khushi) ke din hain*". Wo din mina ke the.[2071]

[3530] Hazrat Ayesha ﷺ hi ka bayan hai ke maine Nabi ﷺ ko dekha, aap mujhe parde mein rakhe hue the aur main habshi[2072] jawaano'n ko dekh rahi thi, jo masjid mein nezo'n ka khel kar rahe the. Hazrat Umar ﷺ ne unhe'n daa'nta to Nabi ﷺ ne farmaya: "*Unhe'n kuch na kaho. Aye Banu Arfidah! Tum be-fikr ho kar apna khel jaari rakho*".[2073]

Faaeda: Arfidah, ahle habsha ke jadd-e-aala[2074] ka naam hai. Masjid mein habshiyo'n ka ye khel jungi taaleem aur mashq[2075] ke taur par tha. Soofiya ne is hadees se raqs[2076]-o-samaa' (سماع)[2077] ka jawaaz saabit kiya hai, lekin jamhoor ulama ne is mauqif se ittefaaq nahi kiya. Kyou'nke habshi log to jungi tarbiyat haasil karne ke liye chote nezo'n se mashq kar rahe the. Kaha'n jungi mashq aur kaha'n raqs-o-suroor. Raqs lahoo hai aur mashq matloob.

## Baab 16: Jo Is Baat Ko Pasand Kare Ke uske Nasab Ko Gaali Na Di Jaae

[3531] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Hassaan bin Saabit ﷺ ne Nabi ﷺ se mushrikeen ki hajoo karne ki ijaazat maangi to aap ne farmaya: "*Mere nasab ka kya karoge?*" Hazrat Hassaan ﷺ ne arz kiya: Maine aap ko unse aise nikaal lunga jis tarah aate se baal nikaal liya jaata hai.

Hazrat Urwah farmate hain ke main Hazrat Ayesha ﷺ ke paas Hazrat Hassaan ﷺ ko bura-bhala kehne laga to unho'n ne farmaya: Unhe'n bura-bhala matkaho, kyou'nke wo Nabi ﷺ ka difaa kiya karte the.[2078]

## Baab 17: Rasool Allah ﷺ Ke Naamo'n Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Muhammad ﷺ Allah Ke Rasool Hain Aur Jo Log Unke Saath Hain Wo Kuffaar Ke Muqaable Mein Intehaai Sakht Hain".[2079] Allah Ta'ala ne (Hazrat Isa ﷺ ki baat naqal karte hue) farmaya: "Mere Baad Aane Waale Rasool Ka Naam Ahmad Hoga".[2080]

[3532] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Mere paanch naam hain: Main Muhammad hoo'n, Ahmad hoo'n, aur Maahi hoo'n. Kyou'nke mere zariye se Allah Ta'ala kufr ko mitaata hai. Main Haashir hoo'n, tamaam log mere peeche jamaa kiye jaae'nge aur Aaqib hoo'n, yaane sab ke baad aane waala*".[2081]

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[2070] راجع: 3146

[2071] راجع: 454

[2072] T: (حَبْشی) Siyaahfaam ghulam, habsha ka baashinda [Rekhta]

[2073] راجع: 949

[2074] T: (جَدّ اَعْلیٰ) Bade dada, dadao'n ke dada [Rekhta]

[2075] T: (مَشْق) Kisi kaam ko karte rehna, kisi kaam ko lagataar karna taake rawaa'n ho jaae [Rekhta]

[2076] T: (رَقْص) Josh-e-masarrat mein thirakne aur naachne ka amal ya kaifiyat, naach, naachna [Rekhta]

[2077] T: (سَماع) Kaan lagaa kar sunna, qawwali, wajd [Rekhta]

[2078] Dekhiye: 4145 6150

[2079] Surah al Fatah: 29

[2080] Surah as Saff: 6

[2081] Dekhiye: 4896

Faaeda: Rasool Allah ﷺ ke mutaaddid[2082] asma-e-giraami quran-o-hadees mein mazkoor hain, lekin Allah Ta'ala ke ninyaanwe (99) naamo'n ke muqaable mein Rasool Allah ﷺ ke ninyaanwe (99) naamo'n ki khoj lagaana mahal-e-nazar[2083] hai. Phir bidati hazraat ne aap ki taraf chand aise naam mansoob kar rakhe hain jin mein intehaai ghuloo[2084] paaya jaata hai, jaise Aye Arsh-e-Ilaahi ki Qandeel! Is tarah ke usool-o-andaaz se Rasool Allah ﷺ ne manaa farmaya hai.

[3533] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kya tum taajjub nahi karte ke Allah Ta'ala quraish ki gaaliyo'n aur unke laan-taan*[2085] *ko mujhse kaise door karta hai? Wo muzammam*[2086] *ko gaaliyaa'n dete aur muzammam par laanat karte hain, jabke main to Muhammad hoo'n*".

## Baab 18: Khaatim un Nabiyyeen ﷺ Ka Bayaan

[3534] Hazrat Jaabir bin Abdullah رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Mera aur pehle Ambiya عليهم السلام ka haal us shakhs ki tarah hai jisne ek (1) makaan banaaya. Usne usey mukammal aur khoobsoorat taiyyaar kiya, lekin ek (1) eenth ki jagah chod di. Log us mein daakhil ho kar uski umdagi par izhaar-e-taajjub karte hain aur ye bhi kehte hain: Kaash! Is eenth ki jagah khaali na chodi hoti*".

[3535] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri misaal aur mujh se pehle Ambiya عليهم السلام ki misaal us shakhs jaisi hai, jisne ek (1) makaan banaaya aur usey bohot khoobsoorat taiyyaar kiya, magar ek (1) kone mein eent ki jagah khaali chod di. Ab log aakar uske ird-gird ghoomte hain aur usey dekh kar khush hote hain aur ye bhi kehte hain ke ek (1) eenth kyou'n nahi rakhi gai. Aap ﷺ ne farmaya: ke main wohi eent hoo'n aur main khaatim un nabiyyeen hoo'n*".

## Baab 19: Nabi ﷺ Ki Wafaat Ka Bayaan

[3536] Hazrat Ayesha رضي الله عنها se riwayat hai ke jab Nabi ﷺ ki wafaat hui to us waqt aap ki umr 63 baras thi.

(Raawi-e-hadees) Ibne Shihaab ne kaha: Mujh se Saeed bin Musaiyyib ne isi tarah bayan kiya hai.[2087]

## Baab 20: Nabi ﷺ Ki Kuniyat Ka Bayaan

[3537] Hazrat Anas رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ baazaar mein tashreef farma the, ke ek (1) shakhs ki aawaaz aai: Aye Abul Qaasim! Nabi ﷺ uski taraf mutawajja hue (to wo kisi aur se mukhaatib tha). Aap ﷺ ne farmaya: "*Mera naam rakh liya karo, magar kuniyat mat rakho*".[2088]

[3538] Hazrat Jaabir رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Mere naam par naam rakha karo, lekin meri kuniyat na rakha karo*".[2089]

[3539] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha ke Abul Qaasim ﷺ ne farmaya: "*Mera naam to rakh liya karo, lekin meri kuniya ikhtiyaar na karo*".[2090]

Faaeda: Kuniyat, kinaaya se maakhuz[2091] hai, isse muraad wo lafz hai jo insaan ki shakhsiyat par saraahat ke saath dalaalat na kare. Isse ishaara ho sakey. Arabi zubaan mein kuniyat wo hai jisse pehle Abby (اب) a Umm (ام) ya Ibn (ابن) ya Bint (بنت) ya in jaisa koi aur lafz ho, arbo'n ke yahaa'n kuniyat rakhna mash-hoor tha, baaz log kuniyat se mash-hoor hote aur unka naam ghair-maaroof hota. Jaise Abu Taalib aur Abu Lahab waghaira. Aur baaz par unke naam ka

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[2082] T: (مُتَعَدِّد) Kai, bohot se, ziyaada, kaafi [Rekhta]
[2083] T: (مَحَلِّ نَظَر) Fikr-o-taammul ka muqaam, jaae eteraaz, jis mein ikhtelaaf ki gunjaaesh ho, muqaam-e-fikr [Rekhta]
[2084] T: (غُلُو) Hadd se tajaawuz ya aage badh jaane ki haalat [Rekhta]
[2085] T: (لَعْن طَعْن) Laanat-o-malaamat, bura-bhala kehna [Rekhta]
[2086] T: (مُذَمَّم) Mazammat kiya gaya, mazammat ke qaabil, kharaab [Rekhta]
[2087] Dekhiye: 4466
[2088] راجع: 2120
[2089] راجع: 3114
[2090] راجع: 110
[2091] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]

ghalba[2092] hota, kuniyat ghair-maaroof hoti. Masalan: Umar ﷺ unki kuniyat Abu Hafs ghair-maaroof[2093] hai. Rasool Allah ﷺ ki kuniyat Abul Qasim thi, iski do (2) wujuhaat.

## Baab 21: Bila-unwaan

[3540] Hazrat Juaid bin Abdur Rahman se riwayat hai, unho'n ne kaha ke maine Hazrat Saaeb bin Yazeed ﷺ ko chauraanwe (94) saal ki umr mein dekha, jabke wo acche-khaase taaqatwar aur motadil[2094] haalat mein the. Unho'n ne farmaya ke mujhe khoob maaloom hai ke mere hawaas, kaan aur aankh ab tak kaam kar rahe hain. Ye sirf Rasool Allah ﷺ ki dua ki barkat hai. Waaqea ye hai ke meri khaala mujhe ek (1) martaba Aap ﷺ ki khidmat mein le gaee'n. Unho'n ne arz kiya: Allah ke Rasool ﷺ! Mera bhaanja bimaar hai, aap uske liye Allah se dua kare'n to Nabi ﷺ ne mere liye dua farmaai thi.[2095]

## Baab 22: Mohr-e-Nabuwwat Ka Bayaan

[3541] Hazrat Saaeb bin Yazeed ﷺ se riwayat hai, unho'n ne farmaya ke meri khaala mujhe Rasool Allah ﷺ ke paas le gaee'n aur arz kiya: Allah ke Rasool ﷺ! Ye mera bhaanja bimaar hai. Aap ne mere sar par apna dast-e-mubaarak phera aur mere liye barkat ki dua farmaai. Phir aap ne wazoo kiya to maine aap ke wazoo se bacha hua paani nosh kiya. Phir main aap ki pusht ki jaanib khada hua to maine aap ke dono kandho'n ke darmiyan mohr ne nabuwwat ko dekha.

(Raawi-e-hadees) Ibne Obaidullah kehte hain ke "حُجْلَةُ", "حُجَلِ الْفَرَسِ" se mushtaq hai, jo ghode ki us safedi ko kehte hai ke jo uski dono aankho'n ke darmiyan hoti hai.

(Ek-doosre raawi-e-hadees) Ibrahim bin Hamza ne kaha: Wo mohr-e-nabuwwat masahri[2096] ki ghundiyo'n[2097] jaisi thi.[2098]

Faaeda: Haafiz Ibne Hajar ﷺ ne mutaaddid ahadees se ye nateeja akhaz kiya hai ke ye mohr-e-nabuwwat Rasool Allah ﷺ ki wilaadat ke mauqa par nahi thi, farishto'n ne shaq-e-sadr[2099] ke waqt alaamat ke taur par dono kandho'n ke darmiyan lagaa di thi. Mohr-e-nabuwwat "زر الحجله" ki tarah thi. "زر الحجله" ki tafseer do (2) tarah ki gai hai. ① "حجلة" Ek (1) parinda hai jo kabutar ki maanind hota hai, uski chonch aur paao'n surkh ote hain, uska gosht bohot lazeez hota hai. Zar (زر), uske ande ko kehte hain. ② "حجلة" Dulhan ki doli ko kehte hain jo khoobsoorat kapdo'n se sajaai jaati hai. Uske bade-bade button hote hain. Yaane mohr-e-nabuwwat masahri ki ghandiyo'n jaisi thi, jo kabutar ke ande ke baraabar baizwi shakl mein us pardah par lagaai jaati hai jo masahri par latkaaya jaata hai. Aksar ulama ne is aakhri maane ko raajeh[2100] qaraar diya hai.

## Baab 23: Nabi ﷺ Ki Seerat-o-Soorat Ka Bayaan

[3542] Hazrat Uqba bin Haaris ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ne namaz-e-asr padhi aur Hazrat Hasan ﷺ ko baccho'n mein khelte hue dekha to unhe'n apne kandhe par utha liya aur farmaya: Mera baap

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[2092] T: (غَلْبَه) Bartari, fauqiyat, tarjeeh [Rekhta]

[2093] T: (غَير مَعْرُوف) Jo mash-hoor na ho, jis ki shohrat na ho, gumnaam [Rekhta]

[2094] T: (مُعْتَدِل) Seedja, etedaal waala, etedaal pasand [Rekhta]

[2095] راجع: 190

[2096] T: (مَسَہْری) Khwaabgaaho'n ka aaraam-dah bistar [Urduinc]

[2097] T: (گُھنْڈی) Kapde ki gol (sili hui) guthli si, jo halqe ya kaaj mein lag jaati hai, dono hisso'n ko milaa kar ghundi kehte hain. Button ki ejaad se pehle girebaan ko band karne ke liye istemaal hoti thi. [Rekhta]

[2098] راجع: 190

[2099] T: (شَقّ صَدْر) Is se muraad wo waaqia hai jab farishte Rasool Allah ﷺ ka seena-e-mubarak chaak kar ke tamaam laus-o-kadoorat-e-bashari se paak-o-saaf kiya tha [Rekhta]
Laus (لَوث)=Milaawat, aamezish, aaloodgi, mael-kuchail [Rekhta]

[2100] T: (راجِح) Faaiq, ghaalib, saheeh, qaabil-e-tarjeeh, pasandeeda [Rekhta]

in par qurban ho! Ye Nabi ﷺ ke mushaaba[2101] hain, Hazrat Ali ؓ ke mushaaba nahi hain. Hazrat Ali ؓ ye sun kar has rahe the.[2102]

[3543] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko dekha hai. Shakl-o-soorat mein Hazrat Hasan ؓ aap ke bohot mushaaba the.[2103]

[3544] Hazrat Abu Juhaifa ؓ hi se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko dekha hai. Hazrat Hasan bin Ali ؓ shakl-o-soorat mein aap se bohot milte julte the.

(Raawi-e-hadees Ismail kehte hain ke) Maine kaha: Aap mere saamne Aap ﷺ ka huliya[2104] bayan kare'n to unho'n ne farmaya: Aap safed rang ke the, sar ke kuch baal safed ho chuke the. Nabi ﷺ ne hame'n tera (13) oontniyaa'n dene ka hukum diya tha. Unhe'n wasool karne se pehle hi Nabi ﷺ ki wafaat ho gai.[2105]

[3545] Hazrat Abu Juhaifa Suwaai (أَبِيْ جُحَيْفَةَ السُّوَائِيِّ) ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ke nichle hont ke neeche daadhi-baccha[2106] mein safedi dekhi thi.

[3546] Hazrat Hareez bin Usman se riwayat hai, unho'n ne Nabi ﷺ ke sahaabi Hazrat Abdullah bin Busr ؓ se poocha: Bataaiye bhala Nabi ﷺ boodhe ho gae the, yaane aap ke baal safed the? Unho'n ne jawab diya ke aap ke daadhi-baccha mein chand baal safed the.

[3547] Hazrat Anas ؓ se riwayat hai, unho'n ne Nabi ﷺ ki soorat bayan karte hue farmaya ke Aap ﷺ aadmiyo'n mein mutawassit[2107] the, na daraaz-qad[2108] aur na pasth-qaaamat[2109]. Aap ka rang chamakdaar tha, na khaalis safed aur na niraa[2110] gandumi. Aap ke baal bhi darmiyaane darje ke the, na sakht pechdaar (ghungraale) aur na bohot seedhe. Chaalees saal ki umr mein aap par wahee naazil hui. Aap dus (10) saal makkah mein rahe, wahee naazil hoti rahi aur dus (10) baras madina mein rahe. Jis waqt aap ki wafaat hui to aap ke sar aur daadhi mein bees (20) baal bhi safed na the.

(Raawi-e-hadees) Rabeea bin Abdur Rahman kehte hain ke maine Aap ﷺ ke baao'n mein se ek (1) baal dekha to wo surkh tha. Maine poocha to kaha gaya ke ye baal khushboo ke istemaal se surkh ho gaya hai.[2111]

[3548] Hazrat Anas ؓ hi se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ na daraaz-qad the, na pasth-qaamat, jabke aap ka qad darmiyaana tha. Aap ka qad darmiyaana tha. Aap ka rang na to choone ki tarah khaalis safed aur na gandumi ke saawla[2112] nazar aae, balke gora-chamakdaar tha. Aap ke baal na ziyaada pechdaar (ghungraale) aur na bilkul seedhe, taney hue, balke halka sa kham[2113] liye hue the. Aap par wahee ka aaghaaz chaalees (40) baras ki umr mein hua. Phir uske baad aap dus (10) makkah mukarrama mein rahe aur dus (10) saal madina taiyyaba mein qiyaam farmaya. Wafaat ke waqt aap ke sar aur daadhi mubaarak mein ba-mushkil bees (20) baal safed the.[2114]

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[2101] T: (مُشَابہ) Milta-julta, maanind, misl, mutaabiq, ham-shakl [Rekhta]

[2102] Dekhiye: 3544

[2103] Dekhiye: 3544

[2104] T: (حُلیہ) Chehra, shakl-o-soorat ki tafseel (jo shanaakht ke liye likhi jaae) [Rekhta]

[2105] راجع: 3543

[2106] T: (ڈاڑھی کا بَچّا) Daadhi ke wo baal jo neeche waale hont se ugte hain [Rekhta]

[2107] T: (مُتَوَسِّط) Kisi wasf, haalat, ya darje waghaira ke etebaar se darmiyaan ka, darmiyaani, ausat darje ka [Rekhta]

[2108] T: (دراز قَد) Jis ki lambaai ziyaada ho, daraaz-qaamat [Rekhta]

[2109] T: (پَسْت قامَت) Thagna, bona, naata, chote qad waala [Rekhta]

[2110] T: (نرا) Khaalis, sirf, faqat, bilkul, saraasar [Rekhta]

[2111] Dekhiye: 3548 5900

[2112] T: (سانولا) Siyaahi-maael, gandum-goo'n [Rekhta]

[2113] T: (خَم) Jhuka hua, muda hua, ghumaao, modh [Rekhta]

[2114] راجع: 3548

[3549] Hazrat Abu Ishaq Sabi-ee (أَبُو إِسْحَاقَ السَّبِيْعِيُّ) ﷺ bayan karte hain ke maine Hazrat Baraa ﷺ se suna, wo farma rahe the ke Rasool Allah ﷺ sab logo'n se ziyaada khoob-roo[2115] aur jismaani etebaar se nihaayat mutanaasib-ul-aazaa[2116] the. Aap na to bohot daraaz-qaamat aur na pasth-qad hi the.

[3550] Hazrat Qatada ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ﷺ se poocha: Kya Nabi ﷺ ne kabhi khizaab bhi istemaal kiya tha? Unho'n ne farmaya: Nahi, sirf aap ki kanpattiyo'n mein kuch safedi thi.[2117]

[3551] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ miyaana-qaamat[2118] the. Dono shaano'n ke darmiyaan kushaadgi thi. Aap ke baal kaan ki lau[2119] tak pohonchte the. Maine ek (1) dafa aap ko surkh (dhaaridaar) joda pehne dekha. Maine aap se ziyaada kisi ko haseen aur khoobsoorat nahi dekha.

Ek (1) riwayat mein hai ke aap ke baal kandho'n tak pohonchte the.[2120]

[3552] Hazrat Abu Ishaq Sabi-ee (أَبُو إِسْحَاقَ السَّبِيْعِيُّ) ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Baraa ﷺ se sawal kiya gaya: Kya Nabi ﷺ ka chehra talwaar ki tarah (lamba aur patla) tha? Unho'n ne kaha: Nahi, balke chaand ki tarah (gol aur chamakdaar) tha.

[3553] Hazrat Abu Juhaifa ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ dopaher ke waqt waadi-e-batha ki taraf tashreef le gae. Aap ne wazoo kiya, zohar ki do (2) rakat aur asr ki do (2) rakat adaa kee'n aur aap ke saamne barchaa[2121] gaada hua tha. (Raawi-e-hadees) Awn (عَوْن) ne ye izaafa bayan kiya hai ke barche ke peeche se log guzar rahe the. Namaz ke baad log khade hue aur aap ke haath pakad kar apne chehro'n par malne lagey. Chunache maine aap ka haath pakad kar apne chehre par rakha to wo barf se ziyaada thanda aur kastoori se ziyaada khusbudaar tha.[2122]

[3554] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ sab logo'n se ziyaada sakhi the aur ramzan-ul-mubaarak mein to aap bohot ziyaada sakhaawat karte the, jab aap se Hazrat Jibraeel ﷺ mulaqaat karte the aur wo ramzan mein har raat aap se mulaqaat karte aur aap ke saath Quran-e-Kareem ka daur[2123] karte the. Beshak Rasool Allah ﷺ khair-o-bhalaai ke har muaamale mein tez chalne waali hawaa se bhi ziyaada sakhi the.[2124]

[3555] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) martaba mere yahaa'n bohot hi khush-khush daakhil hue. Khushi aur masarrat se aap ki peshaani ki shikne'n[2125] chamak rahi thee'n. Aap ne farmaya: "*(Aye Ayesha!) Tumne nahi suna ke Mujazziz al Mudlijiyya* (مُجَزِّزٍ الْمُدْلِجِيَّ) *ne Hazrat Zaid aur Hazrat Usama* ﷺ *ke baare mein kya kaha hai? Usne, un dono ke qadmo'n ko dekh kar, kaha ke ye paao'n to ek-doosre se milte julte hain, yaane baap-bete ke qadam hain*".[2126]

Faaeda: Hazrat Usama ﷺ Hazrat Zaid bin Haaritha ﷺ ke bete the. Baap ka rang gora aur bete ka rand siyaah tha. Is liye daur-e-jaahiliyyat ke log Hazrat Usama ﷺ ke nasab mein taan[2127] karte the. Ye baate'n Rasool Allah ﷺ ke liye baar-e-khaatir[2128] hotee'n. Ek (1) din wo dono chaadar odh kar soe hue the aur unke qadam nange the. Arab ka

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[2115] T: (خُوب رُو) Haseen, jameel, khoobsoorat [Rekhta]

[2116] T: (مُتَناسِبُ الاَعضا) Jis ke aazaa baaham mauzoo'n aur khush-numaa ho'n, jis ke aaza mein tanaasub ho [Rekhta]

[2117] Dekhiye: 5894 5895

[2118] T: (مِیانَہ قامَت) Darmiyaane qad waale [Rekhta]

[2119] T: (کان کی لو) Kuchya, wo naram gosht jo kaan ka neeche ka hissa hai [Rekhta]

[2120] Dekhiye: 5848 5901

[2121] T: (بَرْچھا) Ladaai ka ek (1) lamba aahani hathiyaar jis mein aagey nok-daar phal aur baaqi hisse mein baans ki tarah pore'n hoti hain, neza [Rekhta]

[2122] راجع: 187

[2123] T: (دَور) Quran ya ahadees ko yaad rakhne ke liye baar-baar dohraana, (kisi ko) haafze se sunaana [Rekhta]

[2124] راجع: 6

[2125] T: (شِکَن) Shikan ki jamaa, jhurri, cheen (peshaani ki) pench, bal shikan [Rekhta]

[2126] Dekhiye: 3731 6770 6771

[2127] T: (طَعْن) Aeb-giri, nukta-cheeni, malaamat [Rekhta]

[2128] T: (بارِ خاطِر) Jo tabiyyat par giraa'n guzre, khilaaf-e-tabiyyat, naa-gawaar, takleef-deh [Rekhta]

mash-hoor qiyaafa-shanaas[2129] Mujazziz al Mudlijiyya wahaa'n se guzra to usne paao'n dekh kar kaha ke ye paao'n baap-bete ke hain. Ahle Arab qiyaafa-daan[2130] ki baat par bohot etemaad karte the. Rasool Allah ﷺ is liye khush hue ke ab log unke nasab mein taan nahi kare'nge.

[3556] Hazrat Kaab bin Maalik ؓ se riwayat hai aur wo jung-e-tabuk se peeche reh jaane ka waaqea bayan kar rahe the. Unho'n ne kaha: Jab maine Rasool Allah ﷺ ki khidmat mein haazir ho kar aap ko salaam kiya to khushi-o-masarrat se aap ki peshaani ke khutoot se noor ki kirne'n phoot rahi thee'n. Rasool Allah ﷺ jab bhi kisi baat par khush hote to aap ka chehra-e-anwar raushan ho jaata tha, goya chaand ka tukda ho. Aap ki masarrat-o-shaadmaani ko ham isse pehchaan jaate the.[2131]

[3557] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Main (Hazrat Aadam ؑ se le kar) yeke baad deegare bani aadam ke bethareen zamaano'n mein hota aaya hoo'n, yahaa'n tak ke wo zamana aaya jis mein meri paidaaish hui hai*".

[3558] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ apne sar ke baal latkaae rakhte, jabke mushrikeen apne sar ke baalo'n ki maang nikaalte, lekin ahle kitab apne sar ke baalo'n ko latkaate the. Aur Rasool Allah ﷺ ko jis baat ke mutaalliq koi hukum na aata to aap us mein ahle kitaab ki muwaafaqat pasand karte the. Baad mein Rasool Allah ﷺ bhi sar mein maang nikaalne lagey the.[2132]

[3559] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ na to fahash-go[2133] the, aur na bad-zubaan hi the. Balke aap farmaya karte the: "*Bila-shubha tum mein sab se behtar shakhs wo hai jiska akhlaaq accha ho*".[2134]

[3560] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ko jab do (2) baato'n ka ikhtiyaar diya jaata to aap usko ikhtiyaar karte jo aasaan hoti. Ba-sharte ke wo gunah na hoti, lekin agar wo baat gunah hoti to aap logo'n mein se sab se ziyaada usse door rehte. Aur Rasool Allah ﷺ ne apni zaat ke liye kabhi inteqaam nahi liya. Haa'n, agar Allah ki hurmat paamaal hoti to aap Allah ke liye uska inteqaam lete the.[2135]

[3561] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke maine kisi mote ya baareek resham ko Nabi ﷺ ki hatheli se naram nahi paaya aur na maine kabhi koi khushboo ya atar Nabi ﷺ ki khushboo ya mehek se acchi soonghi hai.[2136]

[3562] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ parda-nasheen doshiza se bhi ziyaada sharmile aur haya-daar the.[2137]

Ek, doosri riwayat mein hai ke jab koi baat Aap ﷺ ko naa-gawaar guzarte to usey aap ke chehre se pehchaan liya jaata.

[3563] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne kabhi kisi khane ko aeb-daar nahi kaha. Agar aap ka dil chahta to tanaawul farma lete, warna chod dete.[2138]

[3564] Hazrat Abdullah bin Maalik Buhaina Asadi ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ jab sajda karte to apne dono haatho'n ke darmiyan kushaadgi kar dete, yahaa'n tak ke ham aap ki baghlo'n ko dekh lete. Ek (1) riwayat mein hai ke baghlo'n ki safedi ko dekh lete.[2139]

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[2129] T: (قِیافه شَناس) Haalaat, shakl, seerat waghaira se haqeeqat ko pehchaanne waala [Rekhta]

[2130] T: (قِیافہ دَان) Ilm-e-qiyaafa se waaqif [Rekhta]

[2131] راجع: 2757

[2132] Dekhiye: 3944 5917

[2133] T: (فُحْش گو) Gandi baate'n karne waala, behooda baate'n karne waala, gaaliyaa'n dene waala [Rekhta]

[2134] Dekhiye: 3759 6029 6035

[2135] Dekhiye: 6126 6786 6853

[2136] راجع: 1141

[2137] Dekhiye: 6102 6119

[2138] Dekhiye: 5409

[2139] راجع: 390

[3565] Hazrat Anas ﷺ se riwayat hai, unho'n ne bayan kiya ke Rasool Allah ﷺ namaz-e-istisqa ke alaawa kisi dua mein (mubaalagha ke saath) haath nahi uthaate the. Namaz-e-istisqa mein is hadd tak haath uthaate ke aap ki baghlo'n ki safedi dekh li jaati thi.[2140]

[3566] Hazrat Abu Juhaifa ﷺ se riwayat hai, unho'n ne kaha ke mujhe Nabi ﷺ ki khidmat mein pesh kiya gaya, jabke aap Abtah naami waadi mein ek (1) kheme ke andar tashreef farma the. Dopaher ke waqt Hazrat Bilal ﷺ baahar aae aur namaz ke liye azaan kahi. Phir andar chale gae aur Rasool Allah ﷺ ke wazoo se bacha paani le kar bar-aamad hue to log us paani par toot pade aur us paani ko haasil karne lagey. Hazrat Bilal ﷺ phir andar gae aur ek (1) neza baahar nikaal laae. Us dauraan mein Rasool Allah ﷺ bhi baahar tashreef laae, goya main Rasool Allah ﷺ ki pindliyo'n ki chamak ko ab bhi dekh raha hoo'n. Hazrat Bilal ﷺ ne neza gaad diya. Phir Aap ﷺ ne zohar aur asr ki do-do (2-2) rakate'n padhaaee'n aur aap ke aage se gadhe aur aurte'n guzar rahi thee'n (Jisse namaz mein koi khalal na pada).[2141]

[3567] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ is tarah theher-theher kar baat karte, ke agar koi ginne waala aap ki baate'n shumaar karna chaahta to kar sakta tha.[2142]

[3568] Hazrat Urwah bin Zubair se riwayat hai, unse Hazrat Ayesha ﷺ ne farmaya ke tumhe'n Abu Falaa'n ke haal par taajjub nahi hota, wo aae aur mere hujre ke qareeb baith kar Rasool Allah ﷺ ki ahadees bayan karne lagey aur mujhe sunaana chaahte the, jab ke main namaz padh rahi thi. Wo meri namaz poori hone se pehle hi uth kar chale gae. Agar wo mujhe mil jaate to main unki zaroor khabar leti aur bataati ke Rasool Allah ﷺ tumhari tarah you'n jaldi-jaldi baate'n nahi kiya karte the.[2143]

## Baab 24: Nabi ﷺ Ki Aankhe'n Soti Thee'n Lekin Aap Ka dil Bedaar Rehta Tha

Is mazmoon ko Saeed bin Mina ne Hazrat Jaabir ﷺ ke waaste se Nabi ﷺ se bayan kiya hai.

[3569] Hazrat Abu Salama bin Abdur Rahman se riwahat hai, unho'n ne Hazrat Ayesha ﷺ se poocha ke Rasool Allah ﷺ ramzan-ul-mubaarak mein kis qadar aur kis tareeqe se namaz padhte the? Unho'n ne farmaya: Aap ramzan aur ghair-ramzan mein giyaara (11) rakat se ziyaada na padhte the. Aap chaar (4) rakat padhte, unki khoobsoorti aur tawaalat ka haal mat pooch. Phir chaar rakat padhte unke bhi husn aur daraazi ka haal mat pooche'n. Phir teen (3) rakat padhte. Maine arz kiya: Allah ke Rasool ﷺ! Aap witr padhne se pehle so jaate hain? To aap ne farmaya: "*Meri aankhe'n soti hain, lekin mera dil bedaar rehta hai*".[2144]

[3570] Shareek bin Abdullah bin Abu Namirah se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se suna, unho'n ne hame'n us raat ka haal bayan kiya, jis mein Nabi ﷺ ko masjid-e-haraam (baitullah shareef) se saer[2145] karaai gai thi. Aap ke paas wahee aane se pehle teen (3) shakhs aae, jabke aap masjid-e-haraam mein mahoo-e-isteraahat the. Un teeno'n mein se ek (1) ne kaha: Wo kaun shakhs hain? Doosre ne kaha: Wohi jo un sab se behtar hain. Teesre ne kaha, jo aakhir mein tha: Un sab se behtar ko le chalo. Us raat itni hi baate'n huee'n. Aap ne un logo'n ko dekha nahi, yahaa'n tak ke wo kisi doosri raat phir aae, baae'n-haalat ke aap ka dil bedaar tha. Kyou'nke Nabi ﷺ ki aankhe'n so jaati thee'n, lekin aap ka dil nahi sota tha. Balke tamaam ambiya ﷺ ka yehi haal tha ke unki aankhe'n so jaati thee'n, unke dil nahi sote the. Phir Hazrat Jibraeel ﷺ ne apne zimme ye kaam liya aur wo Aap ﷺ ko aasmaan ki taraf Chadha kar le gae.[2146]

## Baab 25: Islam Mein Nishanaat-e-Nabuwwat, Yaane Mo'jezaat Ka Bayaan

[3571] Hazrat Imran bin Hussain ﷺ se riwayat hai ke wo Nabi ﷺ ke hamraah ek (1) safar mein the. Log raat bhar chalte rahe. Jab subha ka waqt qareeb hua to aaraam ke liye thehre. Need ki wajah se unki aankho'n ne un par ghalba kar liya, hatta ke sooraj poori tarah nikal aaya. Sab se pehle neend se Hazrat Abu Bakar ﷺ ﷺ bedaar hue …Rasool

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[2140] راجع: 1031

[2141] راجع: 187

[2142] Dekhiye: 3568

[2143] راجع: 3567

[2144] راجع: 1147

[2145] T: Ghoomna phirna [RSB]

[2146] Dekhiye: 4964 5610 6581 7517

Allah ﷺ ko neend se bedaar nahi kiya jaata tha, yahaa'n tak ke aap khud hi jaag padte… Phir Hazrat Umar ﷺ bedaar hue. Bil-aakhir Hazrat Abu Bakar ﷺ ﷺ ne aap ke sar ke paas baith kar ba-aawaaz-e-buland Allahu Akbar kehna shuru kar diya, yahaa'n tak ke Nabi ﷺ bedaar hue. Phir (wahaa'n se chale aur) ek (1) muqaam par padaao kiya aur hame'n subha ki namaz padhaai. Ek (1) shakhs ne ham se door ek (1) kone mein baitha raha aur usne hamaare saath namaz na padhi. Aap ﷺ ne namaz se faraaghat ke baad farmaya: "*Aye falaa'n! hamaare saath namaz padhne se tujhe kis cheez ne roka?*" Usne arz kiya: Mujhe janaabat laahiq ho gai thi. Aap ne usey paak mitti se tayammum karne ka hukum diya to usne namaz padhi. Hazrat Imran bin Hussain ﷺ kehte hain ke Rasool Allah ﷺ ne mujhe chand sawaaro'n ke hamraah aage bhej diya (taake ham paani talaash kare'n). Ham bohot pyaase the. Us dauraan mein ham kya dekhte hain ke ek (1) aurat do (2) badi mashako'n ke darmiyan apne paao'n latkaae hue hai. Ham ne usey kaha: Paani kaha'n hai? Usne jawab diya ke yahaa'n paani nahi hai. Ham ne dobaara poocha ke tere ghar aur paani ke darmiyan kitna faasla hai? Usne kaha ke ek (1) din aur ek (1) raat ka safar hai. Ham ne usey Rasool Allah ﷺ ki khidmat mein haazir hone ke liye kaha to usne kaha: Rasool Allah ﷺ kya hota hai? Bahar-haal ham ne uski koi pesh[2147] na chalne di aur usey chalne par majboor kar diya, yahaa'n tak ke ham usey Nabi ﷺ ki khidmat mein le aae. Usne aap se wohi guftagu ki jo ham se ki thi. Albatta itni baat mazeed bataai ke wo yateem baccho'n ki maa hai. Aap ﷺ ne uski dono mashako'n ko kholne ka hukum diya aur unke dahaano'n par dast-e-mubaarak phera. Ham chaalees (40) pyaase aadmiyo'n ne usey khoob ser[2148] ho kar paani piya aur hamaare paas jitney mashkeeze aur bartan the sab bhar liye, lekin usse apne oonto'n ko paani na pilaaya. Uske ba-wujood uski mashake'n is qadar paani se bhari maaloom hoti thee'n ke phatne ke qareeb theen. Uske baad Aap ﷺ ne farmaya: "*Jo kuch tumhare paas hai usey mere paas laao*". Chunache us aurat ke liye roti ke tukde aur khajoore'n laakar jamaa kardi gaee'n. Jab wo apne qabile ke paas gai to kehne lagi: Aaj main sab se bade jaadugar ke paas se aai hoo'n, ya wo waaqai nabi hai, jaisa ke uske pairokaar kehte hain. Bahar-haal Allah Ta'ala ne us aurat ke baais us gaao'n ke rehne waalo'n ko hidaayat di. Chunache wo khud bhi musalman ho gai aur tamaam qabile waalo'n ne bhi islaam qubool kar liya.[2149]

Faaeda: Mo'jeza, nabuwwat ki alaamat hota hai. Muqaam-e-risaalat ko samajhne ke liye us par ghaur karna intehaai zaroori hai. Har Nabi ko Allah Ta'ala ne haalaat-o-zuroof[2150] ke mutaabiq mo'jezaat ataa farmae. Rasool Allah ﷺ ka sab se bada mo'jeza Quran-e-Kareem hai, jiski nazeer laane se kuffaar-e-quraish aajiz rahe, taaham uske alaawa mo'jezaat-e-nabawi ki fehrist bohot taweel hai. Imam Bukhari ﷺ ne is unwaan ke tahat bohot si ahadees zikr ki hain aur har hadees mein kisi na kisi mo'jeze ka bayan kiya hai. Un mein kuch kharq-e-aadat[2151] hain, aur kuch ka taalluq aainda aane waale waaqeaat se hai, jinhe'n ham pesh-goiyo'n se taabeer karte hain. Rasool Allah ﷺ ke baad harf ba harf theek saabit hoti chali aarahi hain. Albatta waqeaat par jazm-o-wusooq[2152] ke saath unki tatbeeq[2153] intehaai ghaur-o-khauz[2154] ki mutaqaazi hai. والله المستعان

[3572] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ki khidmat mein ek (1) bartan pesh kiya gaya, jabke aap muqaam-e-zauraai (زَوْرَاءِ) mein tashreef farma the. Aap ne apna dast-e-mubaarak bartan mein rakh diya, to aap ki ungliyo'n se paani behne laga, jisse wahaa'n maujood sab logo'n ne wazoo kar liya.

Qatada ne kaha: Maine Hazrat Anas ﷺ se poocha: Aap log wahaa'n kitni taadaad mein the? To unho'n ne kaha: Teen-sau (300) ya uske lag-bhag the.[2155]

[3573] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko dekha, jabke namaz-e-asr ka waqt ho chuka tha aur log wazoo ke liye paani talaash kar rahe the, lekin uska kahee'n suraagh nahi milta tha. Us dauraan mein Rasool Allah ﷺ ki khidmat mein wazoo kar paani laaya gaya to Rasool Allah ﷺ ne apna haath us bartan mein rakh diya aur logo'n ne farmaya ke wo usse wazoo kare'n. Maine dekha ke paani aap ki ungliyo'n ke neeche se

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[2147] T: (پیش) Aage, muqaabil, muqaable mein [Rekhta]

[2148] T: (سیر) Dil bhar jaana, niyyat bhar jaana [Rekhta]

[2149] راجع: 344

[2150] T: Conditions and circumstances [RSB]

[2151] T: (خَرْقِ عادَت) Mizaaj ke khilaaf kaam, mo'jeza, chamatkaar, karaamaat [Rekhta]

[2152] T: (جزم و وثوق) Qatai etemaad-o-yaqeen ke saath [RSB]

[2153] T: (تَطبِیق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]

[2154] T: (غَور و خَوض) Ghaur-o-fikr, gehri soch [Rekhta]

[2155] راجع: 169

phoot raha tha. Chunache logo'n ne wazoo karna shuru kar diya, hatta ke awwal se aakhir tak tamaam logo'n ne usse apna wazoo mukammal kiya.[2156]

[3574] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ apne kisi safar mein baahar tashreef le gae aur aap ke hamraah Sahaba Ikraam ﷺ ki ek (1) jamaat bhi thi. Chalte-chalte namaz ka waqt aagaya, lekin wazoo ke liye paani ka kahee'n pataa nahi tha. Aakhir qaum mein se ek (1) aadmi gaya aur ek (1) pyaala le aaya jis mein thoda sa paani tha. Nabi ﷺ ne usey liya aur usse wazoo kiya. Phir us pyaale mein apni chaar (3) ungliyo'n ko rakh diya. Phir logo'n se farmaya: "*Utho aur wazoo karo*". Chunache unho'n ne usse wazoo kiya aur usse apni deegar zarooriyaat bhi poori kee'n, aur wo taadaad mein sattar (70) ya uske lag-bhag the.[2157]

[3575] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke ek (1) dafa namaz ka waqt ho gaya to jiska ghar masjid ke qareeb tha wo apne ghar wazoo karne ke liye chala gaya. Kuch log baaqi reh gae to Nabi ﷺ ke paas patthar ka bana hua ek (1) bartan laaya gaya, jis mein thoda sa paani tha. Aap ne apni hatheli us mein rakhna chaahi, lekin uska mu'n itna tang tha ke aap uske andar apni hatheli phaila kar nahi rakh sakte the. Chunache aap ne apni ungliyaa'n samet kar us bartan mein rakhee'n. Phir tamaam logo'n ne usse wazoo kiya.[2158]

(Raawi kehta hai:) Maine Hazrat Anas ﷺ se poocha: Wo kitne log the? Unho'n ne bataaya ke assi (80) aadmi the.

[3576] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke hudaibiya ke din logo'n ke pyaas lagi aur Nabi ﷺ ke saamne ek chaaghal[2159] thi, jisse aap ne wazoo farmaya. Log jaldi-jaldi paani lene ke liye aap ki taraf daud pade. Aap ne pocha: "*Tumhe'n kya ho gaya hai?*" Unho'n ne arz kiya: Hamaare paas paani nahi jisse ham wazoo kare'n, balke peene ke liye bhi paani nahi hai. Sirf usi qadar paani ki miqdaar hai jo aap ke saamne hai. Aap ne us chaaghal par apna dast-e-mubaarak rakh diya to aap ki ungliyo'n se paani aise phoot-kar behne laga jaise chashmo'n se ubal kar nikalta hai. Chunache ham sab ne wo paani piya aur usse wazoo bhi kiya.

(Raawi kehta hai) Maine Hazrat Jaabir ﷺ se poocha: Aap us waqt kitne aadmi the? Unho'n ne farmaya: Agar ham ek-lakh (100,000) bhi hote to hame'n ye paani kaafi hota, taaham us waqt ham pandra-sau (1500) aadmi the.[2160]

[3577] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya ke hudaibiya ke din ham ek-hazaar-chaar-sau (1400) afraad the. Hudaibiya ek (1) kooaa'n hai. Ham ne usse itna paani nikaala ke us mein ek (1) qatra bhi baaqi na choda. Nabi ﷺ kooe'n ke kinaare par baith gae. Aap ne paani mangwaaya aur kooe'n mein paani ki kulli daali. Chunache ham thoda sa waqt wahaa'n thehre ho'nge (ke kooaa'n paani se bhar gaya) ham ne khud ser[2161] ho kar wahaa'n se paani piya aur hamaare maweshi bhi wahaa'n se saeraab[2162] ho kar laute.[2163]

[3578] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Talha ﷺ ne Hazrat Umme Sulaim ﷺ se farmaya: Maine Rasool Allah ﷺ ki aawaaz ko kamzor paaya. Mere khayaal ke mutaabiq aap ko bhook lagi hai, kya tumhare paas koi khaane ki cheez hai? Unho'n ne kaha: Haa'n. Chunache unho'n ne jau ki chand rotiyaa'n nikaalee'n, phir apna dupatta liya, uske ek (1) hisse mein unko lapeta, phir unhe'n mere haath mein chupa diya, dupatta ka doosra hissa mujhe udhaa diya. Uske baad unho'n ne mujhe Rasool Allah ﷺ ki khidmat mein bheja. Hazrat Anas kehte hain ke main unhe'n le kar rawaana hua to aap masjid mein tashreef farma the, aur aap ke saath bohot se Sahaba Ikraam ﷺ bhi baithe hue the. Main aap ke paas jaakar khada ho gaya to aap ne farmaya: "*Tumhe'n Abu Talha ne bheja hai*". Maine kaha: Ji haa'n. Phir aap ne farmaya: "*Kya khana de kar bheja hai?*" Maine kaha: Ji haa'n. Rasool Allah ﷺ ne saath waale logo'n se farmaya: "*Utho aur Abu Talha ke yahaa'n chalo*". Chunache aap wahaa'n se rawaana hue aur main unke aage-aage chala, hatta ke main Hazrat Abu Talha ﷺ ke paas aaya aur unse waaqea

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[2156] راجع: 169
[2157] راجع: 169
[2158] راجع: 169
[2159] T: (چھاگل) Mashkeeza, mitti, dhaat ya chamde ka wo bartan ya kuppi jis mein paani bhar kar musaafir apne saath le jaate hain [Rekhta]
[2160] Dekhiye: 4152 5153 5154 4840 5639
[2161] T: (سیر) Dil bhar jaana, niyyat bhar jaana [Rekhta]
[2162] T: (سَیراب) Paani se bhara hua, jis ki pyaas bujh jaae [Rekhta]
[2163] Dekhiye: 4150 4151

bayan kiya. Hazrat Abu Talha ﷺ ne kaha: Aye Umme Sulaim! Rasool Allah ﷺ to logo'n samet tashreef laa rahe hain aur hamaare paas koi aisi cheez nahi, jo ham unhe'n khila sake'n? Hazrat Umme Sulaim ﷺ ne kaha: Allah aur uske rasool hi behtar jaante hain. Bahar-haal Hazrat Abu Talha ﷺ ne aage badh kar aap ka isteqbaal kiya. Ab Rasool Allah ﷺ ke hamraah wo bhi chal rahe the. Rasool Allah ﷺ ne farmaya: "*Aye Umme Sulaim! Jo kuch tumhare paas hai use le aao*". Hazrat Umme Sulaim ﷺ ne rotiyaa'n le kar aaee'n to Rasool Allah ﷺ ne hukum diya ke unke tukde bana diye jaae'n. Hazrat Umme Sulaim ﷺ ne kuppi[2164] nichod kar un par kuch ghee daal diya, is tarah wo saalan ban gaya. Phir Rasool Allah ﷺ ne us par jo Allah ne chaaha padha. Phir aap ne farmaya: "*Das (10) aadmiyo'n ko bulaao*". Chunache unhe'n bula kar khane ki ijaazat di to unho'n ne pait bhar kar khaya. Phri wo baahar chale gae to aap ne farmaya: "*Aur dus (10) aadmiyo'n ko bulaao*". Unhe'n bulaya gaya aur khane ki ijaazat di gai to unho'n ne ser[2165] ho kar khaya. Phir wo baahar chale gae to aap ne farmaya: "*Aur dus (10) aadmiyo'n ko bulaao*". Unhe'n bulaya gaya aur unho'n ne khaya, hatta ke wo ser ho gae. Phir wo chale gae to aap ne farmaya: "*Dus (10) aadmiyo'n ko bulaao*". Is tarah sab aadmiyo'n ne pait bhar kar khana khaaya, jabke wo sattar (70) ya assi (80) aadmi the.[2166]

[3579] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke ham to mo'jezaat ko baais-e-barkat khayaal karte the aur tum samajhte ho ke (kuffaar ko) daraane ke liye hote the. Ek (1) martaba ham kisi safar mein Rasool Allah ﷺ ke hamraah the ke paani kam ho gaya. Aap ne farmaya: "*Kuch bacha hua paani talaash kar laao*". Chunache log ek (1) bartan laae jis mein thoda sa paani baaqi tha. Aap ne apna dast-e-mubaarak paani mein daal diya aur uske baad farmaya: "*Mubaarak paani ki taraf aao aur barkat to Allah ki taraf se hai*". Maine us waqt dekha ke aap ki angushtahaae mubaarak[2167] se paani phoot raha tha. Aur (basa auqaat) khana khaate waqt ham khane mein se tasbeeh ki aawaaz sunte the.

[3580] Hazrat Jaabir ﷺ se riwayat hai, unke waalid-e-giraami shaheed ho gae the, jabke un par bohot qarz tha, main Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Mere waali de giraami apne oopar qarz chod gae hain aur mere paas in khajooro'n ki paidawaar ke alaawa aur kuch nahi hai aur unki paidawaar se to kai saal tak qarz adaa nahi ho sakta. Aap mere paas tashreef laae'n, taake qarz-khwah aap ko dekh kar bad-zubaani na kare'n. Aap ﷺ ne khajooro'n ke jo dher lagey hue the, un mein se ek (1) ke gird chakkar lagaaya, phir dua farmaai, phir doosre dher par bhi isi tarah kiya. Phir aap ek (1) dher par baith gae aur farmaya: "*Khajoore'n nikaal kar unhe'n do*". Chunache tamaam qarz adaa ho gaya aur jitna unhe'n diya, utna hi baaqi bach gaya.[2168]

[3581] Hazrat Abdur Rahman bin Abu Bakar ﷺ se riwayat hai ke ashaab-e-suffa bohot naadaar[2169] aur muflis log the. Nabi ﷺ ne ek (1) din farmaya: "*Jiske paas do (2) aadmiyo'n ka khana ho, wo teesre aadmi ko saath le jaae aur jiske paas chaar (4) aadmiyo'n ka khana ho wo paanchwe'n (5), chatte (6) ko saath le jaae*". Ya isi tarah aap ne kuch farmaya. Hazrat Abu Bakar ﷺ ﷺ ne apne saath teen (3) mehmaan le aae, jabke Nabi ﷺ apne saath dus (10) mehmaano'n ko le kar gae. Bahar-haal Hazrat Abu Bakar ﷺ ﷺ ghar ke afraad se teen (3) aadmi zaaed laae the, kyou'nke ghar mein main, mera baap aur meri waalid waghaira the. (Raawi kehta hai ke) Mujhe yaad nahi ke us (Abdur Rahman ﷺ) ne biwi bhi kaha tha ya nahi. Ek (1) khaadim jo mere aur Hazrat Abu Bakar ﷺ ﷺ ke ghar mein kaam karta tha. Hazrat Abu Bakar ﷺ ﷺ ne shaam ka khana Nabi ﷺ ke saath khaya, phir kuch waqt wahaa'n thehre aur namaz-e-isha wahee'n adaa ki, hatta ke Rasool Allah ﷺ ne shaam ka khana tanaawul farmaya. Hazrat Abu Bakar ﷺ ﷺ jab kaafi raat guzarne ke baad ghar tashreef laae to unki biwi ne kaha: Aap ko mehmaano'n ka khayaal na raha tha. Kya baat thi? (Hazrat Abu Bakar ﷺ ﷺ ne) farmaya: Kya aap ne mehmaano ko abhi tak khana nahi khilaaya? Biwi ne arz kiya: Mehmaano'n ne aap ke aane tak khana khane se inkaar kar diya tha. Ham ne unke saamne khana pesh kiya, lekin wo nahi maane.

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[2164] T: (کُپّی) Tel (oil) rakhne ka charmi bartan [Rekhta]

[2165] T: (سیر) Dil bhar jaana, niyyat bhar jaana [Rekhta]

[2166] راجع: 422

[2167] T: (انگشتہائے مبارک) Angusht=Ungli [RSB]

[2168] راجع: 2127

[2169] T: (نادار) Muflis, mohtaaj, ghareeb, kangaal, ghareeb [Rekhta]

Abdur Rahman kehte hain ke main to wahaa'n se kisi doosri jagah chup gaya. Hazrat Abu Bakar ﷺ ne (ghusse mein aakar) kaha: Aye kam-aqal! Aur mujhe bohot bura-bhala kaha. Phir mehmaano se kaha: Khana khaao, main to is khane ko kabhi nahi khaau'nga. Hazrat Abdur Rahman ﷺ bayan karte hain: Allah ki qasam! Ham is khane se jo luqma bhi uthaate the wo neeche se badh kar pehle se ziyaada ho jaata tha, hatta ke sab logo'n ne khoob shikam-ser[2170] ho kar khaya, lekin khana pehle se bhi ziyaada bach gaya. Hazrat Abu Bakar ﷺ ne baghaur mulaahaza kiya to kahna joo'n ka too'n ya pehle se bhi ziyaada tha. Unho'n ne apni biwi se kaha: Banu Bani Faraas ki behen! Ye kya muaamala hai? Unho'n ne kaha: Meri aankh ki thandak! Ye to pehle se teen (3) guna ziyaada hai, taaham Hazrat Abu Bakar ﷺ ne usse khaaya aur farmaya ke unki wo qasam shaitan ki taraf se thi. Phir unho'n ne dobaara us mein se kai luqme tanaawul farmae. Baad-azaan usey uthaa kar Nabi ﷺ ki khidmat mein le gae jo subha ke waq tak aap ke paas raha. Ittefaaq se hamaare aur logo'n ke darmiyan ek (1) muaahada[2171] tha. Miaad[2172] khatam hone par wo log aae. Ham ne un mein se baara (12) numaaindo'n[2173] ka intekhaab kiya aur har numaainde ke saath kai-kai aadmi the. Allah hi behtar jaanta hai ke unki taadaad kitni thi. Bahar-haal Aap ﷺ ne ye khana unke paas bhi bheja aur tamaam logo'n ne usse khana khaaya ya Abud Rahman ne kuch aisa hi kaha.[2174]

Faaeda: Ashaab-e-Suffa masjid ke aakhri hisse mein raha karte the jo naadaar logo'n ke liye taiyyaar kiya gaya tha. Jinke paas rehne ke liye koi jagah ya makaan na tha aur unka wahaa'n ahel-o-ayaal bhi na hota tha. Un mein se kisi ki shaadi ho jaane, faut ho jaane ya safar karne ki soorat mein, ye hazraat kam-o-besh hote rehte the. Ye logo'n ke mehmaan the, aur Rasool Allah ﷺ se ilmi istifaada[2175] karte the.

[3582] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ke ahd-e-mubaarak mein ek (1) dafa ahle madina ko qahet-saali ne aaliya. Chunache aap juma ke din khutba de rahe the ke ek (1) aadmi ne khade ho kar arz ki: Allah ke Rasool ﷺ! Ghode aur bakriyaa'n halaak ho gaee'n. Aap Allah se dua kare'n ke wo ham par baarish barsaae. Aap ne dono haath utha kar dua ki. Hazrat Anas ﷺ farmate hain ke aasmaan sheeshe ki tarah bilkul saaf tha. Achaanak hawaa chali, baadal paida hue, phir wo ghane ho gae. Uske baad aasmaan ne apna mu'n khol diya. Chunache ham paani mein bheegte hue baahar nikle, hatta ke ba-mushkil apne gharo'n mein aae. Doosre juma tak baarish hui. Phir wohi shakhs ya koi doosra aadmi khada hua aur arz karne laga: Allah ke Rasool ﷺ! Ab to makanaat girne lagey hain, Allah Ta'ala se dua kare'n ke wo baarish rok le. Aap ne muskuraate hue dua farmaai: "*Aye Allah! Ye baarish hamaare ird-gird ho, ham par na ho*". Hazrat Anas ﷺ ne kaha: Maine jo nazar uthaai to dekha ke usi waqt baadal phat kar madina ke ird-gird aise ho gaya goya taaj hai.[2176]

[3583] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ khajoor ke tane[2177] ke sahaare khutba diya karte the. Jab mimbar banaaya gaya to aap us par tashreef le gae aur tane ne rona shuru kar diya. Aap uske paas aae aur us par dast-e-shafqat phera.

Abdul Hameed ne kaha: Hame'n Usman bin Umar ne khabar di, unho'n ne kaha ke hame'n Moaaz bin A'laa ne Naafe se ye bayan kiya aur Abu Aasim ne Ibne Abir Rawaad ke zariye se, unho'n ne Naafe se, unho'n ne Hazrat Ibne Umar ﷺ se, aur unho'n ne Nabi ﷺ se is hadees ko bayan kiya.

[3584] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ juma ke din darakht ya khajoor ke tane se tek lagaa kar khutba diya karte the. Ansaar ki ek (1) aurat ya mard ne kaha: Allah ke Rasool ﷺ! Ham aap ke liye ek (1) mimbar na banaae'n? Aap ne farmaya: "*Theek hai, tumhari marzi*". To unho'n ne aap ke liye ek (1) mimbar taiyyaar kiya. Phir jab juma ka din aaya to aap khutba dene ke liye mimbar ki taraf muntaqil ho gae aur khajoor ka tanaa baccho'n ki

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[2170] T: (شِکَم سیر) Pait bhar kar, aasooda ho kar [RSB]

[2171] T: (مُعاہَدَہ) Baahami ahd-o-paimaan, qaul-o-qaraar [Rekhta]

[2172] T: (مِیعاد) Muddat, waqt-e-muqarrara [Rekhta]

[2173] T: (نُمایِنْدَہ) Numaainda ki jama, jise hukumat ya idaara ki taraf se makhsoos ikhtiyaar de kar kaheen bheja jaae [Rekhta]

[2174] راجع: 602

[2175] T: (اِسْتِفادَہ) Nafa paana, faaeda uthaana [Rekhta]

[2176] راجع: 932

[2177] T: (تَنا) (Tanaa) Darakht ka sateh zameen se le kar wahan tak ka hissa jahan se shaakhe'n nikalti hain [Rekhta] Trunk [RSB]

taraf siskiyaa'n le kar rone laga. Nabi ﷺ ne mimbar se utar kar usey apne seene se lagaa liya to wo us bacche ki tarah hichkiyaa'n bharne laga jise chup karaaya jaata hai. Aap ﷺ ne farmaya: "*Wo khush tanaa is liye rone laga tha ke wo apne paas zikr-e-ilaahi suna karta tha (jo tark ho gaya)*".[2178]

[3585] Hazrat Jaabir bin Abdullah ؓ hi se riwayat hai, unho'n ne farmaya ke masjid ki chat khajoor ke tano'n se banaai gai thi. Nabi ﷺ (jab khutba dete to) khajoor ke ek (1) tane ke paas khade hote the. Jab aap ke liye mimbar taiyyaar ho gaya aur aap us par tashreef le gae to ham ne khajoor ke us tane ke rone ki aawaaz suni. Jaise dus (10) maah ki haamela oontni aawaaz nikaalti hai, hatta ke Nabi ﷺ uske paas tashreef laae aur us par apna dast-e-shafqat rakha to wo khamosh ho gaya.[2179]

[3586] Hazrat Huziafa ؓ se riwayat hai ke ek (1) din Hazrat Umar bin Khattab ؓ ne farmaya: Tum mein se kaun hai jise fitne ke mutaalliq Rasool Allah ﷺ ka irshad yaad ho? Hazrat Huzaifa ؓ ne arz kiya: Mujhe isi tarah yaad hai jaisa k Aap ﷺ ne farmaya tha. Hazrat Umar ؓ ne kaha: Waaqai tum bade diler maaloom hote ho, usey bayaan karo. Hazrat Huzaifa ؓ ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ek (1) aazmaaish to insaan ki uske maal-o-mataa mein, uske ahel-o-ayaal mein aur apne pados mein hoti hai, jiska kaffara namaz, sadqa-o-khairaat, amar bil-maaroof aur nahi anil-munkar hai*". Hazrat Umar ؓ ne farmaya: Mera sawaal uske mutaalliq nahi. Haa'n us fitne ki nishaan-dahi karo jo samandar ki maujo'n ki tarah mojzan[2180] hoga. Unho'n ne kaha: Aye Ameer-ul-Momineen! Aap ko us fitne se koi khatra nahi, kyou'nke aap ke aur us fitne ke darmiyan ek (1) band darwaza hai. Hazrat Umar ؓ ne farmaya: Wo darwaza khola jaaega ya usey toda jaaega? Unho'n ne arz kiya: Nahi, balke usey toda jaaega. Hazrat Umar ؓ ne farmaya: Phir wo is laayaq hai ke kabhi band na ho. Ham ne Hazrat Huzaifa se kaha: Kya Hazrat Umar ؓ us darwaze ko jaante the? Hazrat Huzaifa ؓ ne farmaya: Haa'n, unhe'n aise ilm tha jaise kal se pehle aane waali raat ka yaqeen hota hai. Maine unhe'n hadees bayan ki hai, ye koi paheli nahi. (Raawi kehta hai ke) hame'n iske mutaalliq Hazrat Huzaifa se sawaal karne mein dar mehsoos hua to ham ne Hazrat Masroq se kaha ke tum sawaal karo. Chunache unho'n ne sawal kiya ke wo darwaza kaun hai? Unho'n ne farmaya ke wo khud Hazrat Umar ؓ hain.

Faaeda: Ahel-o-ayaal ke fitne se muraad hai ke insaan unki mohabbat mein giraftaar ho kar Allah ki yaad se ghaafil ho jaata hai aur ham-saae[2181] ka fitna ye hai ke insaan apne ham-saayo'n se bughz-o-hasad rakhta hai, ya un par fakhr-o-mubahaat[2182] karta hai, ya unke huqooq ki adaaegi mein kotaahi karta hai. Hadees mein ghar, maal aur ham-saae ka zikr hai, aur un fitno'n ka kaffaar bhi teen (3) cheeze'n hain. Chunache namaz aur roza fe'li ibadat hai. Sadqa-o-khairaat maali ibadat hai aur amar-bil-maaroof-o-nahi-anil-munkar[2183] qauli ibaadat hai. Ye teeno'n qism ki ibaadaat bit-tarteeb teeno'n qism ki kotaahiyo'n ka kaffaara hain.

[3587] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat qaaem na hogi yahaa'n take tum aisi qaum sejung karoge jin ki jootiyaa'n baalo'n se bani hui ho'ngi. Aur tum turko'n se jung karoge, jinki aankhe'n choti-choti, chehre surkh aur naak-chapti hogi. Goya unke chehre chamde chadhi dhaalo'n ki tarah chaude aur tae-ba-tae hain*".[2184]

[3588] (Nez aap ne farmaya:) "*Aur tum (hukumat ke liye) sab se accha wo shakhs paaoge jo is amr-e-hukumat (mansab-e-hukumat) se sakht karaahat karne waala hoga, yahaa'n tak ke usey majboor kar diya jaaega. Log kaano'n ki tara hain. Un mein se jo zamaana-e-jaahiliyyat mein acche the, wo islaam laane ke baad bhi acche hain*".[2185]

[3589] (Nez aap ne farmaya:) "*Tum logo'n par aisa zamana bhi aane waala hai ke sirf mera ek (1) martaba ka didaar aadmi ko apne ahel-o-ayaal aur maal-o-asbaab se bhi ziyaada mehboob hoga*".

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[2178] راجع: 449

[2179] راجع: 449

[2180] T: (مَوْج زَن) Josh maarta hua, behta hua [Rekhta]

[2181] T: (بَمسائی) Pados mein rehne waali, padosan [Rekhta]

[2182] T: (فَخْر و مُباہات) Ghuroor-o-naaz [Rekhta]

[2183] T: (اَمْر بِالمَعْروف نَہی عَنِ المُنکَر) Neki ki hidaayat, waajibaat se aagaah karna aur un cheezo'n se rokna jin ki shar-an mumaaneat hai [RSB]

[2184] راجع: 2928

[2185] راجع: 3493

Faaeda: Jaha'n tak Rasool Allah ﷺ ke deedaar ka taalluq hai to ye aap ka mo'jeza hi shumaar hoga, ke adna musalman bhi Rasool Allah ﷺ ke rukh-e-anwar ki jhalak dekhne ke liye be-chain-o-be-qaraar hai. Maal-o-daulat kya cheez hai, hazaar jaane'n bhi aap par qurbaan kar dena baais-e-fakhr-o-saadat hai.

| | | |
|---|---|---|
| Har do aalam qeemat khud gufta | Toone apni qeemat dono jahaa'n bataai hai | ہر دو عالم قیمتِ خود گفتہ ای |
| Narkh baala-kun ke arzaani hunooz | Apna narkh yaane qeemat badha, ke ye abhi tak kam hai[2186] | نرخ بالا کن کہ ارزانی ہنوز |

Dua hai ke Allah Ta'ala hame'n qiyaamat ke din Rasool Allah ﷺ ke deedaar se sharfyaab kare aur hame'n aap ke jhande taley jamaa kare. Hame'n ummeed hai ke hadees-e-nabawi ki is haqeer khidmat ki badaulat Allah Ta'ala hame'n maayoos nahi farmaega.

[3590] Hazrat Abu Huraira رضی اللہ عنہ hi se riwiayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Qiyamat qaaem na hogi yahaa'n tak ke ajm ke shehro'n mein se khoz aur kirmaan*[2187] *par tum hamla-aawar hoge. Wahaa'n ke baashindo'n ke chehre surkh, naak chapti aur aankhe'n choti-choti ho'ngi. Goya unke chehre tae-ba-tae taiyyaar-shuda dhaalo'n ki tarah hain. Nez unke joote baalo'n se bane hue ho'nge*".

Is hadees ko yahya ke alaawa doosro'n ne bhi Abdur Razzaq se bayan kiya hai.[2188]

[3591] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke main Rasool Allah ﷺ ki sohbat mein teen (3) saal raha hoo'n. Apni poori umr mein mujhe hadees yaad karne ka itna shauq kabhi nahi hua jitna un teen (3) saalo'n mein tha. Maine ek (1) martaba Aap ﷺ ko apne haath se you'n ishaara karke farmate hue suna: "*Qiyaamat ke qareeb tum log aisi qaum se jung karoge jin ke joote baalo'n ke ho'nge*". (Hazrat Abu Huraira رضی اللہ عنہ ne farmaya:) Isse muraad kurd hain.

(Raawi-e-hadees) Sufyan ne ek (1) martaba you'n bayan kiya ke wo Ahle Baariz, yaane iraani ya kurdi hain.[2189]

[3592] Hazrat Amr bin Taghlib رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum qiyamat se pehle aise logo'n se jung karoge jo baalo'n ki jootiyaa'n pehne'nge. Aur tum aisi qaum se qitaal karoge jin ke chehre goya kooti hui, tae-ba-tae dhaale'n hain*".[2190]

[3593] Hazrat Abdullah bin Umar رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum se yahoodi jung kare'nge aur tum us jung mein un par ghaalib aajaaoge, yahaa'n tak ke patthar bol kar kaega: Aye Musalman! Ye yahoodi meri aad mein chupa hua hai, aao aur usey qatl karo*".

[3594] Hazrat Abu Saeed Khudri رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Logo'n par ek (1) waqt aaega ke wo jung kare'nge to unse poocha jaaega: Kya fauj mein koi aise buzurg bhi hain jinho'n ne Rasool Allah ﷺ ki sohbat utha rakhi ho? Log kahe'nge: Haa'n (maujood hain) to unhe'n (unki duaao'n se) fatah hogi. Wo phir jihaad kare'nge to unse poocha jaaega: Kya fauj mein koi aise aadmi hain jinho'nne Rasool Allah ﷺ ke Sahaba Ikraam رضی اللہ عنہم ki sohbat ikhtiyaar kiye rakhi ho? Wo kahe'nge: Ji haa'n, (maujood hain) to unhe'n fatah naseeb hogi*".[2191]

[3595] Hazrat Adi bin Haatim رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke ek (1) dafa main Nabi ﷺ ki khidmat mein haazir tha ke ek (1) shakhs aaya aur usne Aap ﷺ ke paas foqar-o-faaqa ki shikaayat ki. Phir ek (1) doosra aadmi aaya to usne

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[2186] T: Ye Ameer Khusro ki ek ghazal ka misra' hai. Farsi se urdu tarjuma main internet se dhoodh kar likha hai. [RSB]

[2187] T: Kirmaan ek mash-hoor shahr jo Khorasaan aur Bahira-e-Hind (Indian Ocean) ke darmiyan hai. Khoz shahr Bahira-e-Caspian (Caspian Sea) aur persian iraq ke darmiyan hai. Ye tafseel maine Dr. Muhammad Ahmad al Mueed, jo-ek falasteeni researcher hain, unke ek (1) arabi article se li hai. [RSB]

[2188] راجع: 2928

[2189] راجع: 2928

[2190] راجع: 2928

[2191] راجع: 2897

daaka-zani ka shikwa kiya. Aap ﷺ ne farmaya: "*Aye Adi! Tumne hira shahr dekha hai?*" Maine kaha: Dekha to nahi, albatta uska naam zaroor suna hai. Aap ﷺ ne farmaya: "*Agar tumhari zindagi kuch aur lambi hui to tum dekhoge ke ek (1) aurat hira shahr se rawaana hogi, baitullah ka tawaaf kar legi, usey Allah ke siwa kisi ka bhi khauf nahi hoga*". Maine dil mein khayaal kiya ke qabila tai (طَيِّئ) ke daaku kaha'n chale jaae'nge, jinho'n ne tamaam shehro'n mein aag laga rakhi hai? (Rasool Allah ﷺ ne farmaya:) "*Agar tum kuch aur dino'n tak zinda rahe to tum kisra ke khazane fatah karoge*". Maine arz kiya: Kisra bin hurmuz ke (khazane)? Aap ne farmaya: "*Haa'n, kisra bin Hurmuz ke (khazane). Agar teri zindagi daraaz hui to tum ye bhi dekhoge ke ek (1) shakhs apne haath mein sona-chaandi bhar kar niklega. Usey kisi aise shakhs ki talaash hogi jo usey qubool kare, lekin usey koi aisa shakhs nahi milega jo usey qubool kare. Tum mein se har aadmi Allah Ta'ala se aisi haalat mein mulaqaat karega ke Allah aur uske darmiyaan koi tarjumaan nahi hoga, jo tarjumaani ke faraaez sar-anjaam de. Allah Ta'ala farmaega: Kya maine tumhare paas rasool nahi bheja tah, jisne tumhe'n mere ahkaam pohonche ho'n? Wo arz karega: Beshak toone bheja tha. Phir Allah Ta'ala farmaega: Kya main tujhe maal-o-daulat se nahi nawaaza tha? Kya maine tujhe uske zariye se bartari nahi di thi? Wo arz karega: Kyou'n nahi, sab kuch diya tha. Phir wo apni daaee'n taraf dekhega to usey jahannum ke alaawa kuch nazar nahi aaega. Phir wo baae'n jaanib nazar karega to udhar bhi dozakh ke alaawa aur kuch nazar nahi aaega*". Hazrat Adi ؓ kehte hain ke maine Nabi ﷺ ko ye farmate hue suna: "*Jahannum ki aag se bacho, agarche khajoor ke ek (1) tukde ke zariye se hi kyou'n na ho aur jo koi khajoor ka tukda na paae to wo logo'n se acchi baat keh kar jahannum se bache*".

Hazrat Adi bayan karte hain ke maine haudaj[2192] mein baithi hui ek (1) aurat ko dekha ke wo hira shahr se rawaana hui aur usne kaaba ka tawaaf kiya aur usey Allah ke alaawa kisi ka khauf nahi tha aur main mujahideen ki us jamaat mein shareek tha jinho'n ne kisra bin Hurmuz ke khazane fatah kiye aur agar tumhari umr lambi hui to tum ba-chashm khud dekhoge jo Nabi-e-Mukarram Abul Qasim ﷺ ne farmaya tha: "*Ek (1) shakhs apne haath mein sona-chaandi bhar kar niklega (lekin usey qubool karne waala nahi milega*".[2193]

Ek (1) riwayat ke mutaabiq Muhil bin Khalifa kehte hain kemaine Hazrat Adi bin Haatim se suna, unho'n ne farmaya ke main Nabi ﷺ ki khidmat mein haazir tha (phir wohi hadees bayan ki jo pehle zikr ho chuki hai).

[3596] Hazrat Uqba bin Aamir ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke ek (1) din aap baahar tashreef laae aur shuhada-e-uhud par aise namaz padhi jaise faut-shudgaan ki namaz-e-janaaza padhi jaati hai. Phir aap mimbar par tashreef laakar farmaane lagey: "*Main tumhara ameer-e-kaarwaa'n*[2194] *aur muntazim*[2195] *ban kar jaa raha hoo'n aur main tum par gawaah banu'nga. Allah ki qasam! Main apne hauz ko ab bhi dekh raha hoo'n. Mujhe roo-e-zameen ke khazano'n ki kunjiyaa'n di gai hain. Allah ki qasam! Mujhe apne baad tumhare shikr ka dar nahi, lekin ye andesha zaroor hai ke mabaada duniya daari mein ek-doosre se aage badhne ki koshish karne lago*".[2196]

[3597] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne madina taiyyaba ke mahallaat mein se ek (1) oonche mahel par chadh kar farmaya: "*Kya tum wo dekh rahe ho jo main dekh raha hoo? Main tumhare gharo'n mein fitno'n ko aise girte dekh raha hoo'n jaise baarish ki boonde'n gira karti hain*".[2197]

[3598] Hazrat Zainab bint-e-Jahash ؓ se riwayat hai ke (ek (1) din) Nabi ﷺ unke yahaa'n ghabraae hue tashreef laae aur aap ne farmaya: "لَا إِلٰهَ إِلَّا اللهُ" "*Arbo'n ki us buraai se halaakat hogi jo bilkul qareeb aalagi hai. Aaj ke roz yajooj-o-majooj ki deewaar mein is qadar suraakh ho gaya hai*". Phir aap ne apni ungliyo'n se halqa banaaya. Hazrat Zainab farmati hain: Maine arz kiya: Allah ke Rasool ﷺ! Kya ham halaak ho jaae'nge jabke ham mein nek log bhi maujood hain? Aap ne farmaya: "*Haa'n, jab khabaasat ziyaada phail jaaegi*".[2198]

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[2192] T: (ہَودَج) Oont ka kajaawa, mahmil (uthaane ka aala) jis mein arab khawateen safar karti thee'n [Rekhta]

[2193] راجع: 1413

[2194] T: (اَمِیْر کارْوَاں) Qaafile ka ameer [Rekhta]

[2195] T: (مُنتَظِم) Sarbaraah, mohtamim, manager [Rekhta]

[2196] راجع: 1344

[2197] راجع: 1878

[2198] راجع: 3346

[3599] Hazrat Umme Salama ﷺ farmati hain ke Nabi ﷺ ek (1) dafa bedaar hue to farmaya: "*SubhanAllah! Kya-kya khazane utaare gae hain aur kis qadar fitne aur fasaad naazil kiye gae hain?*"[2199]

[3600] Hazrat Abdur Rahman bin Abu Sa'sa'ah (عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ صَعْصَعَةَ) se riwayat hai, wo kehte hai ke mujhe Abu Saeed Khudri ﷺ ne farmaya: Main dekh raha hoo'n ke tumhe'n bakriyo'n se bohot mohabbat hai aur tum unhe'n paalte ho to unki nigehdaasth acchi tarah kiya karo aur unki bimaari ka bhi khayaal rakho. Kyou'nke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Logo'n par ek (1) aisa daur aaega ke musalman ka sab se umda maal uski bakriyaa'n ho'ngi, jinhe'n le kar wo phaad ki chotiyo'n par chadh jaaega ya wo baarish barasne ke muqamaat mein chala jaaega. Al-gharz apne deen ko fitno'n se bachaane ke liye bhaag niklega*".[2200]

[3601] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*An-qareeb fitno'n ka daur-daura hoga. Un mein baithne waala khada hone waale se behtar hoga. Aur khada hone waala chalne waale se, aur chalne waala daudne waale se behtar hoga aur jo us mein jhaa'nkega, fitna usey bhi uchak le ga. Is liye jo koi jaha'n jagah ya panaah paae wahaa'n chala jaae (taake apne deen ko fitno'n se bacha sakey)*".[2201]

[3602] Hazrat Naufal bin Muawiya se riwayat hai, unho'n ne Hazrat Abu Huraira ﷺ se marwi hadees ki tarah bayan kiya, albatta us mein itna izaafa hai: "*Namazo'n mein ek (1) namaz hai jisse wo faut ho jaae, goya uska ahel-o-ayaal aur maal-o-mataa sab loot liya gaya*".

Faaeda: Hadees mein jis namaz ke mutaalliq waeed bayan ki gai hai usse muraad namaz-e-asr hai, jaisa ke hadees mein Hazrat Ibne Umar ﷺ ne saraahat ki hai ke Rasool Allah ﷺ ne farmaya: "*Wo namaz-e-asr hai*".[2202]

[3603] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*An-qareeb doosro'n ko tum par tarjeeh di jaaegi aur aise umoor ho'nge jinhe'n tum na-pasand karoge*". Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Aise haalaat mein aap hame'n kya hukum dete hain? Aap ne farmaya: "*Jo faraaez tumhare zimme hain tum unhe'n poori zimmedaari se adaa karte raho aur jo tumhara haq hai wo Allah se maango*".[2203]

[3604] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum logo'n ko ye qabila-e-quraish halaak kar de ga*". Sahaba Ikraam ne arz kiya: Aise haalaat mein hamaare liye kya hukum hai? Aap ne farmaya: "*Kaash! Us waqt log unse alag rahe'n*".

Shu'ba ke ek (1), doosre tareeq mein Abit Taiyyaah ki Abu Zur-ah se samaa' (سَماع)-ki-tasreeh[2204] hai.[2205]

[3605] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Saadiq-o-Masdooq ﷺ ko ye famrate hue suna: "*Meri ummat ki halaakat quraish ke chand ladko'n ke haatho'n hogi*". Marwan ne izraah-e-taajjub[2206] kaha: Naujawaano'n ke haatho'n? Hazrat Abu Huraira ﷺ ne kaha: Agar tu chaahta hai to main unke naam zikr kiye deta hoo'n: Wo falaa'n-falaa'n ke bete ho'nge.[2207]

[3606] Hazrat Huzaifa bin Yamaan ﷺ se riwayat hai, unho'n ne kaha ke log Rasool Allah ﷺ se khair ke mutaalliq poocha karte the, jabke main aap se shar ke mutaalliq sawaal karta tha. Is andeshe ke pesh-e-nazar ke mabaada main uska shikaar ho jaau'n. Chunache ek (1) martaba maine arz kiya: Allah ke Rasool ﷺ! Ham jaahiliyyat aur shar ke zamane mein the. Phir Allah Ta'ala ne is khair-o-barkat se sarfaraz farmaya. Kya ab is khair ke baad phir koi shark a waqt aaega? Aap ﷺ ne farmaya: "*Haa'n*". Maine arz kiya: Us shark-e-baad phir khair ka koi zamaana aaega? Aap ne farmaya: "*Haa'n, lekin us khair mein kuch dhuwaa'n hoga*". Maine arz kiya: Wo dhuwaa'n kya hoga? Aap ne jawab

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[2199] راجع: 115
[2200] راجع: 19
[2201] Dekhiye: 7081 7082
[2202] Sunan Nasai: Al Mawaqeet: H481
[2203] Dekhiye: 7052
[2204] T: سماع کی تصریح
[2205] Dekhiye: 3605 7058
[2206] T: Taajjub, hairat ke saath [RSB]
[2207] راجع: 3604

diya: "*Aise log paida ho'nge jo meri sunnat aur tareeqe ke alaawa doosre tareeqe ikhtiyaar kare'nge. Tum un mein acchi aur buri cheeze'n dekhoge*". Maine arz kiya: Aaya us khair ke baad phir shark a koi zamaana aaega? Aap ne farmaya: "*Haa'n, jahannum ki taraf bulaane waale log ho'nge jo unki baat maane'nge wo unko jahannum mein jhonk de'nge*". Maine arz kiya: Allah ke Rasool ﷺ! Aap hamaare liye unke kuch ausaaf bayan farma de'n. Aap ne farmaya: "*Wo log hamari hi qaum se ho'nge aur hamari hi zubaan bole'nge*". Maine arz kiya: Allah ke Rasool ﷺ! Agar main un logo'n ka zamana paau'n to mere liye kya hukum hai? Aap ne farmaya: "*Tum aise haalaat mein musalmano ki jamaat aur unke imam ko laazim pakadna*". Maine poocha: Agar musalman ki koi jamaat na ho aur na unka koi imam hi ho to? Aap ne farmaya: "*Phir tum un tamaam firqo'n se alag raho, agarche tumhe'n kisi darakht ki jadd hi chabaani pade, yahaa'n tak ke usi haalat mein tumhe'n maut aajaae*".[2208]

Faaeda: Is hadees mein kisi nai jamaat banaane ka qatai taur par koi ishaara nahi hai, jaisa ke logo'n ne ek (1) jamaat-ul-muslimeen bana daali hai. Balke us mein musalmano ki jamaat ke saath rehne aur unke imam ki itaa-at karne ka hukum hai. Agar koi is jamaat se alaaheda rahega to wo shaitan ke narghe mein aajaaega. Nez is hadees mein jamaat-ul-muslimeen se muraad ahle islaam ki hukumat aur imam se muraad unka khilfa hai.

[3607] Hazrat Huzaifa رضی اللہ عنہ hi se riwayat hai, unho'n ne farmaya: Mere saathiyo'n ne bhalaai ke haalaat seekhe, jabke main buraai ke mutaalliq maaloomaat haasil karta tha.[2209]

[3608] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qiyamat us waqt tak qaaem nahi hogi, jab tak do (2) jamaate'n aapas mein jung na kar le'n, jin ka daawa ek (1) hi hoga (ke ham haq par hain)*".[2210]

[3609] Hazrat Abu Huraira رضی اللہ عنہ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyamat qaaem na hogi hatta ke do (2) giroh lade'nge aur un mein azeem jung barpa hogi, unka daawa ek (1) hoga. Aur qiyaamat qaaem na hogi, hatta ke tees (30) ke qareeb jhoot bolne waale dajjaal paida ho'nge. Un mein se har-ek ye daawa karega ke wo Allah ka rasool hai*".[2211]

Faaeda: Hadees se wo log muraad nahi jinho'n ne mutlaq taur par nabuwwat ka daawa kiya, kyou'nke aise insaan to bohot hain, balke hadees se wo log muraad hain jinhe'n duniyawi taur par shaan-o-shaukat aur dab-daba haasil tha. Unho'n ne shaitan ki tazweer mein mubtalaa ho kar nabuwwat ka daawa kiya. Un mein se aksar paida ho chuke hain, jin ka zikr kutub-e-taareekh mein milta hai. Un mein ek (1) sahaab barre-sagheer mein bhi paida hue, jinho'n ne nabuwwat ka daawa karke khaq-e-kaseer ko gumrah kiya. Allah Ta'ala ne usey duniya mein gandi maut se do-chaar kiya.

[3610] Hazrat Abu Saeed Khudri رضی اللہ عنہ se riwayat hai, unho ne kaha ke ek (1) dafa Rasool Allah ﷺ ki khidmat mein haazir the, jabke aap maal-e-ghanimat taqseem karne mein masroof the. Us dauraan mein aap ke paas dhul-khuwaisirah naami ek (1) shakhs aaya jo qabila-e-bani tameem se tha. Usne aate hi kaha: Allah ke Rasool ﷺ! Aap insaaf se kaam le'n. (Ye sun kar) Aap ﷺ ne farmaya: "*Teri halaakat ho! Agar main hi insaaf na karu'n to phir kaun insaaf karega? Agar main zaalim ho jaau'n to naakaam aur khasaare mein reh gaya*". Hazrat Umar رضی اللہ عنہ ne arz kiya: Allah ke Rasool ﷺ! Uske mutaalliq mujhe ijaazat de'n, main uski gardan tan se judaa kar du'n. Aap ne farmaya: "*Usse sarf-e-nazar*[2212] *karo. Us shakhs ke saathi ho'nge ke tum mein se har-ek apni namaz ko unki namaz ke muqaable mein haqeer*[2213] *khayaal karega aur apne roze unke rozo'n ke muqaable mein nacheez samjhega. Wo quran ki tilaawat kare'nge, lekin quran unke halaq se neeche nahi utrega. Wo deen se aise nikal jaae'nge jaise zordaar teer shikaar se paar ho jaata hai. Agar us teer ke phal ko dekha jaae to us mein koi cheez nazar na aaegi. Agar uske patthe ko dekha jaae to wahaa'n bhi kuch na miley. Agar uski lakdi ko dekha jaae to wahaa'n bhi kisi cheez ka nishaan na miley. Is tarah agar*

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[2208] Dekhiye: 3607 7084

[2209] راجع: 3606

[2210] راجع: 85

[2211] راجع: 85

[2212] T: (صَرْفِ نَظَر) Nazar-andaazi, adm-e-tawajjo [Rekhta]

[2213] T: (حَقِير) Maamooli, ghar-ahem, be-qadar-o-qeemat [Rekhta]

*uske par ko dekha jaae to us mein bhi koi cheez nazar na aae. Halaa'nke wo teer gobar aur khoon se guzar kar aaya hai. Unki nishaani ye hai ke un mein ek (1) siyaah-faam aadmi hoga, jiska ek (1) baazi aurat ke mistaan ya gosht ke tukde ki tarah hoga aur harkat kar raha hoga. Wo us waqt zaahir ho'nge jab log ifteraaq*[2214]*-o-intishaar*[2215] *ka shikaar ho'nge*".

Hazrat Abu Saeed ﷺ bayan karte hain ke main gawaahi deta hoo'n ke maine ye hadees Rasool Allah ﷺ se suni hai aur ye bhi gawaahi deta hoo'n ke Hazrat Ali bin Abu Taalib ﷺ ne unse jung ki thi, jabke main unke saath tha. Unho'n ne us shakhs ke mutaalliq hukum diya to usey talaash karke laaya gaya. Jab maine usey ba-ghaur dekha to usi sifat par paaya jo Nabi ﷺ ne iske mutaalliq bayan farmaai thi.[2216]

[3611] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke jab main tumse Rasool Allah ﷺ ki hadees bayan karta hoo'n to aap par jhoot bolne se mujh ko ye ziyaada mehboob hai ke main aasmaan se gir jaau'n aur jab main tum se wo baate'n karu'n jo mere aur tumhare darmiyaan hoti hain to (koi nuqsaan nahi, kyou'nke) ladaai ek (1) pur-fareb chaal ka naam hai. Maine Rasool Allah ﷺ ko farmate hue suna hai: "*Aakhir zamana mein kuch nau-umr bewaqoof paida ho'nge jo zubaan se behtareen khalaaeq*[2217] *ki baate'n kare'nge, lekin islaam se is tarah nikal jaae'nge jis tarah teer kamaan se nikal jaata hai aur imaan unke halaq se neeche nahi utrega. Aise logo'n se tumhari jaha'n mulaqaat ho to unhe'n qatl karne ki koshish karna, kyou'nke qiyaamat ke din us shakhs ko sawaab milega jo unko qatl karega*".[2218]

Faaeda: Jis tarah ek (1) teer kamaan se nikalne ke baad shikaar ko cheerta hua guzar jaane par bhi bilkul saaf-shaffaaf nazar aata hai, halaa'nke usse shikaar zakhmi ho kar khaak-o-khoon mein tadap raha hota hai. Choo'nke usne nihaayat tezi ke saath apna faasla tae kiya hai, is liye khoon aur gobar ka koi nishaan uske kisi hisse par dikhaai nahi deta. Isi tarah wo log bhi deen se koso'n door ho'nge aur apni be-deeni se jasad-e-islaam ko buri tarah zakhmi kare'nge, lekin be-deeni ke asaraat un mein nahi nazar aae'nge. Ba-zaahir deendaari ka libaada odh rakha hoga aur logo'n ko quran par chalne ki daawat de'nge. Quran aayaat padhe'nge lekin ye quran unke halaq ke neeche nahi utrega.

[3612] Hazrat Kabbab bin Arat ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafa Rasool Allah ﷺ kaaba ke saae taley apni chaadar se takiya lagaae baithe the. Ham ne aap se kuffaar ki eeza[2219] ke mutaalliq shikaayat ki. Ham ne arz kiya: Aap hamaare liye madad kyou'n nahi maangte? Aap Allah se hamaare liye dua kyou'n nahi karte? Aap ne farmaya: "*Tum logo'n se pehle kuch log aise hue hain ke unke liye zameen mein gadha khoda jaata. Phir us mein unhe'n khada kar diya jaata, phir aara laaya jaata aur unke sar par rakh kar unke do (2) tukde kar diye jaate, lekin is qadar sakhti unko deen se bar-gashta*[2220] *na karti thi. Phir unke gosht ke neeche haddi aur pattho'n par lohe ki kanghiyaa'n kheench di jaatee'n thee'n, lekin ye aziyyat bhi unhe'n unke deen se na hataa saki. Allah ki qasam! Ye deen zaroor mukammal hoga, is hadd tak ke agar koi musaafir sana se hadhramaut*[2221] *ka safar karega to usey Allah ke siwa kisi ka dar na hoga aur na koi apni bakriyo'n ke liye bhediye ka khauf karega. Magar tum log jaldi karte ho*".[2222]

[3613] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Saabit bin Qais ﷺ ko na paaya to ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Main aap ko uski khabar laakar du'nga, chunache wo Hazrat Saabit bin Qais ﷺ ke paas gaya to usey apne ghar mein sarangu'n[2223] paaya. Usne poocha: Tumhara kya haal hai? Saabit bin Qais ﷺ ne kaha: Bura haal hai. Ye apni aawaaz ko Nabi ﷺ ki awaaz se ooncha karta hai, lehaaza iska kiya-dhraa[2224] zaae ho gaya aur wo

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[2214] T: (اِفْتِراق) Doori, phoot, tafraqa, nifaaq [Rekhta]
[2215] T: (اِنْتِشار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [Rekhta]
[2216] راجع: 3344
[2217] T: (خَلائِق) Makhluqaat, tamaam log [Rekha]
[2218] Dekhiye: 5057 6930
[2219] T: (اِیْذا) Aziyyat, takleef, dukh, sadma [Rekhta]
[2220] T: (بَر گَشْتَہ) Munharif, mukhaalif, sarkash, baaghi [Rekhta]
[2221] T: Yemen ka mash-hoor ilaaqa hai [RSB]
[2222] Dekhiye: 3852 6943
[2223] T: (سَر نِگُوں) Aundha, sar ke bal, sharmida, shikast-khurda [Rekhta]
[2224] T: (کِیا دَھرا اَکارَت جانا) Mehnat zaae hona, jo kuch kiya tha sab bekaar jaana [Rekhta]

dozakhiyo'n se hai. Wo shakhs waapas aaya aur Aap ﷺ ko haqeeqat-e-haal se aagaah kiya ke usne aisa kaha. Phir wo shakhs doosri martaba badi basharat le kar gaya ke Aap ﷺ ne farmaya: "*Us (Saabit) ke paas jaao aur usey kaho ke tum dozakhiyo'n mein se nahi ho, balke jannati ho*".[2225]

[3614] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne farmaya ke ek (1) shakhs ne surah kahaf padhi to unke ghar mein baandha hua ek (1) jaanwar (ghoda) bidakne laga. Is par usne salaamti ki dua ki to achaanak uske sar par ek abr saaya kiye hue tha. Unho'n ne Nabi ﷺ se iska zikr kiya to aap ne farmaya: "*Aye shakhs! Tu padhta hi rehta kyou'nke ye to ek (1) tamaaniyat*[2226] *thi jo quran padhne ki badaulat utri thi*".[2227]

[3615] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ؓ ؓ mere waalid ke ghar tashreef laae aur unse ek kajaawa[2228] kharida, phir unho'n ne (mere waalid-e-mohtaram) Hazrat Aazib ؓ se farmaya ke apne bete ko mere saath bhejo, ke wo isey uthaae. Wo kehte hain ke maine unke hamraah kajaawa uthaaya. Jab mere abbu unse uski qeemat lene gae to unse mere waalid ne kaha: Abu Bakar! Mujhe bataae'n, jab aap Rasool Allah ﷺ ke hamraah hijrat karke gae the, to tumhare saath kya beeti thi? Hazrat Abu Bakar ؓ ؓ ne farmaya: Ham raat bhar chalte rahe, agle din bhi safar jaari rakha, hatta ke dopaher ho gai. Raasta bilkul sunsaan tha, udhar se koi aadmi guzarta dikhaai na deta tha. Us dauraan mein hame'n ek (1) lambi chattaan dikhaai di, jiske neeche dhoop na thi, balke saaya tha, lehaaza ham ne wahaa'n padaao kiya. Maine khud Nabi ﷺ ke liye apne haath se ek (1) jagah hamwaar ki, wahaa'n posteen[2229] bichaai aur arz kiya: Allah ke Rasool ﷺ! Aap yahaa'n aaraam farmae'n, main aapke aas-paas ki nigraani karta hoo'n. Chunache Aap ﷺ so gae aur main aas-paas ke haalaat ka jaaeza lene ke liye nikla. Ittefaaq se mujhe ek (1) charwaaha mila. Wo bhi apni bakriyo'n ke re-wad ko usi chattaan ke saae mein laana chahta tha jiske neeche ham ne padaao kiya tha. Maine usse poocha: Barkhurdaar! Tu kis qabile se hai? Usne kaha: Main madina taiyyaba ya makkah mukarrama ke ek (1) shakhs ka ghulam hoo'n. Maine usse kaha: Kya teri bakriyo'n se doodh mil sakta hai? Usne kaha: Ji haa'n. Maine poocha: Kya tu hamaare liye doodh nikaal sakta hai? Usne kaha: Haa'n. Chunache wo ek (1) bakri pakad laaya to maine usse kaha ke uske thano'n ko mittiy, yaa baalo'n aur doosri aalaaisho'n se saaf karo. …Raawi bayan karte hain ke maine Baraa bin Aazib ؓ ko dekha, unho'n ne apna haath doosre haath par maar kar than jhaadne ki soorat bayaan ki… Bahar-haal usne lakdi ke ek (1) pyaale mein doodh nikaala. Mere paas ek (1) chaagal[2230] thi jo main makkah se Nabi ﷺ ke liye laaya tha. Aap usse paani peete aur wazoo bhi karte the. Main Nabi ﷺ ki khidmat mein aaya to aap ko bedaar karna munaasib na khayaal kiya, lekin ittefaaq ye hua ke jab main aap ke paas aaya to aap bedaar ho chuke the. Maine doodh mein kuch paani daala to wo neeche tak thanda ho gaya. Maine arz kiya: Allah ke Rasool ﷺ! Isey nosh farmae'n, chunache aap ne wo doodh piya, jisse mujhe bohot khushi hui. Phir aap ne farmaya: "*Abhi kooch ka waqt nahi hua?*" Maine arz kiya: Kyun nahi, ab chalne ka waqt ho chuka hai. Chunache ham ne sooraj dhalne ke baad wahaa'n se chal pade. Doosri taraf Suraaqa bin Maalik hamaara peecha karta hua wahaa'n aapohoncha. Maine kaha: Allah ke Rasool ﷺ! Koi hamaare peeche aaraha hai. Aap ne farmaya: "*Fikr mat karo, yaqeenan Allah hamaare saath hai*". Phir Nabi ﷺ ne uske liye bad-dua ki, to uska ghoda us samet pait tak zameen mein dhans gaya. …Zuhair raawi ne kaha: Sakht zameen mein dhans gaya… Suraaqa ne kaha: Mera khayaal hai ke aap dono ne mere liye bad-dua ki hai. Ab aap dono mere liye dua keejiye. Allah ki qasam! Aap se mera waada hai ke main aap ko talaash karne waalo'n ko waapas kar du'nga. Chunache Nabi ﷺ ne uske liye dua farmaai to usne (zameen se) najaat haasil ki. Phir wo jisse milta usey kehta ke main talaash kar chuka hoo'n, idhar koi nahi aur har milne waale ko ye kehkar waapas lauta deta tha. Hazrat Abu Bakar ؓ ne farmaya: Usne hamaare saath jo waada kiya usey poori tarah nibhaaya.[2231]

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[2225] Dekhiye: 4846

[2226] T: (طَمانِيَت) Itmenaan, tasalli [Rekhta]

[2227] Dekhiye: 4839 5011

[2228] T: (كجاوَه) Sawariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [Rekhta]

[2229] T: (پوسْتِين) Khaal, chamde ki poshish. Poshish=ghilaaf [Rekhta]

[2230] T: (چهاگل) Mashkeeza, mitti, dhaat ya chamde ka wo bartan ya kuppi jis mein paani bhar kar musaafir apne saath le jaate hain [Rekhta]

[2231] راجع: 3439

[3616] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ek (1) eraabi (dehaati) ki iyaadat ke liye tashreef le gae. Nabi ﷺ ki aadat-e-mubaaraka thi ke jab kisi mareez ki bimaar-pursi karte to is tarah dua karte:

لَا بَأْسَ طَهُوْرٌ إِنْ شَاءَ اللهُ.

"*Koi Harj nahi, in-sha-Allah paakeezgi ka baais hoga*". Lehaz aap ne us eraabi se bhi yehi kaha: "*Koi harj nahi, agar Allah ne chaaha to ye gunahao'n ki moaafi ka sabab hoga*". Usne kaha: Aap kehte hain ke ye bimaari gunahao'n se paak kardegi? Hargiz nahi, balke ye to ek sakht bukhaarhai, jo ek (1) boodhe ko apni lapet mein liye hue hai aur usey qabar mein le jaaega. Nabi ﷺ ne farmaya: "*Haa'n, ab aisa hi hoga*".[2232]

[3617] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) nasraani (isaai) shakhs ne musalman ho kar Surah Baqara aur Surah aale Imran padh li. Phir Nabi ﷺ ke liye wahee ki kitaabat karne laga. Uske baad wo phir nasraani ho gaya aur kehne laga: Muhammad ﷺ to sirf wo kuch jaante hain jo maine unke liye likh diya hai. Chunache Allah ne usey maut de di to logo'n ne usey dafan kar diya. Jab subha hui to logo'n ne dekha ke zameen ne uski laash baahar phenk di hai. Logo'n ne kaha ke ye to Muhammad ﷺ aur uske saathiyo'n ka kaam hai. Kyou'nke ye unke paas se bhaag aaya tha. Is liye hamaare saathi ki qabar unho'n ne khod daali hai. Phir unho'n ne usey qabr mein rakh kar bohot gehraai mein dafan kar diya, magar subha ko zameen ne uski laash phir baahar phenk di. Is par logo'n ne yehi kaha ke ye to Muhammad ﷺ aur uske saathiyo'n ka fe'l[2233] hai. Unho'n ne hamaare saathi ki qabar ukhaadi hai, kyou'nke wo unke paas se bhaag aaya tha. Unho'n ne uski qabar phir aur ziyaada gheri khodi, jitna ke unke bas mein tha. Lekin subha ke waqt uski laash phir zameen ne baahar phenk di. Tab logo'n ne yaqeen kiya ke wo aadmiyo'n ki taraf se nahi, balke Allah ki taraf se hai. Lehaza unho'n ne usko usi tarah phenk diya.

[3618] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab kisra halaak hoga to uske baad koi kisra na hoga aur jab qaisar halaak hoga to uske baad koi qaisar nahi hoga. Aur mujhe us zaat ki qasam jiske haath mein Muhammad ki jaan hai! Tum un dono ke khazaane Allah ki raah mein kharch karoge*".[2234]

[3619] Hazrat Jaabir bin Samra ﷺ se riwayat hai, wo usey Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Jab ksira halaak hoga to phir uske baad koi kisra nahi hoga aur jab qaisar marega to uske baad koi qaisar nahi hoga*". Aur aap ne ye bhi farmaya: "*Un dono ke khazaane Allah ki raah mein kharch kiye jaae'nge*".[2235]

[3620] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke zamane mein musailma kazzaab aaya aur kehne laga: Agar Muhammad, apne baad khilaafat mere liye muqarrar kar de'n to main aap ki pairawi kar leta hoo'n aur wo apni qaum ke bohot se aadmiyo'n ko le kar aaya tha. Rasool Allah ﷺ uske paas tashreef le gae, jabke aap ke hamraah h Saabit bin Qais bin Shammaas ﷺ the aur aap ke haath mein khajoor ki shaakh ka ek (1) tukda tha. yahaa'n tak ke aap musailma aur uske saathiyo'n ke paas aakar theher gae aur farmaya: "*Agar tu mujh se shaakh ka ye tukda bhi maange to main tujhe ye bhi nahi du'nga aur Allah Ta'ala ne jo tere haq mein faisla kar rakha hai tu usse aage nahi badh sakta. Agar toone mere itaa-at se roo-gardaani*[2236] *ki to Allah Ta'ala tujhe halaak karega aur main tujhe wohi shakhs khayaal karta hoo'n jo main khwaab mein dikhaya gaya hoo'n*".[2237]

[3621] (Hazrat Ibne Abbas bayan karte hain:) Mujhe Hazrat Abu Huraira ne khabar di hai ke Rasool Allah ﷺ ne farmaya: "*Ek (1) dafa main so raha tha ke maine (khwaab mein) apne dono haatho'n mein sone ke do (2) kangan dekhe. Mujhe unki wajah se bohot pareshani hui. Mujhe khwaab mein hi wahee aai ke aap dono ko phoonk maar de'n. Maine unhe'n phoonka to wo dono ud gae. Maine us khwaab ki taabeer ye ki ke mere baad do (2) kazzaab zaahir ho'nge. Un mein se ek (1) aswad ghani tha aur doosra musailma kazzaab hoga jo yamama ka rehne waala hai*".[2238]

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[2232] Dekhiye: 5656 5662 7470

[2233] T: (فِعْل) Kaam, amal [Rekhta]

[2234] راجع: 3027

[2235] راجع: 3121

[2236] T: (رُو گرْدانی) Mukhaalifat, inheraaf karna [Rekhta]

[2237] Dekhiye: 4373 4378 7033 7461

[2238] Dekhiye: 4374 4375 4379 7034 7037

[3622] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maine khwaab meind ekha ke main ek (1) aisi zameen ki taraf hijrat kar raha hoo'n jaha'n khajooro'n ke darakht hain. Mera khayaal is taraf gaya ke wo yamama ya hijr hai, lekin wo madina yasrib tha aur maine khwaab mein ye bhi dekha ke maine talwaar ko harkat di to uska agla hissa toot gaya, to ye wo museebat thi jo ghazwa-e-uhud mein musalmano ko pesh aai. Phir maine usey dobaara harkat di to wo pehle se hi ziyaada khoosoorat ho gai aur ye fatah aur ahle imaan ka ijtemaa tha, jo Allah Ta'ala ne unhe'n ataa farmaya, nez maine khwaab mein ek (1) gaae bhi dekhi. Ye Allah Ta'ala ki wo khair hai jo uhud ki ladaai mein musalmano ko haasil hui. Gaae se muraad ahle imaan aur khair se muraad wo bhalaai thi, jo Allah Ta'ala uske baad le aaya aur saccha badla to wo hai jo Allah Ta'ala ne hame'n badr ki ladaai ke baad ataa farmaya tha*".[2239]

[3623] Hazrat Ayesha ﷺ se riwayat hai, unhow'n ne farmaya ke Syeda Fatima ﷺ chalti hui tashreef laae'n, goya unki chaal Nabi ﷺ ki chaal jaisi thi. Nabi ﷺ ne (unhe'n dekh kar) farmaya: "*Meri beti ka aana mubaarak ho*". Phir aap ne unhe'n apni daae'n ya baae'n jaanib bitha liya. Uske baad unse aahista aahisata guftagu farmaai to wo ro padee'n. Maine unse poocha: Tum kyou'n roti ho? Phir Aap ﷺ ne unse koi raaz ki baat ki to wo has-padee'n. Maine kaha: Maine aaj jaisa din kabhi nahi dekha jis mein khushi, gham ke ziyaada qareeb ho, chunache maine Hazrat Fatima ﷺ se Aap ﷺ ki guftagu ke mutaalliq poocha to unho'n ne kaha: Main Rasool Allah ﷺ ka raaz ifsha nahi kar sakti. Jab Nabi ﷺ wafaat paa gae to maine unse poocha.[2240]

[3624] Hazrat Fatima ﷺ ne jawab diya ke Aap ﷺ ne mujhse posheeda guftagu ye ki thi: "*Hazrat Jibraeel ﷺ har saal mere saath ek (1) martaba Quran-e-Majeed ka daur karete the, albatta is saal do (2) martaba daur kiya hai. Mere khayaal ke mutaabiq meri maut qareeb aachuki hai aur yaqeenan tum mere ghar waalo'n mein se sab se pehle mere saath mulaqaat karogi*". To main rone lagi. Phir aap ne farmaya: "*Kya tumhe'n pasand nahi ke tum jannat ki aurto'n ya ahle imaan aurto'n ki sardar ho*". Is wajah se main has padi.[2241]

[3625] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne apni lakht-e-jigar Syeda Fatima ﷺ ko apni us bimaari mein bulaya jis mein aap ki wafaat hui thi. Aap ne unse koi raazdaraana guftagu ki to wo rone lagee'n. Phir unhe'n bula kar khufiya kalaam farmaya to wo has padee'n. Hazrat Ayesha ﷺ ne farmaya: Maine Syeda Fatima ﷺ se uska sabab poocha.[2242]

[3626] Unho'n ne kaha ke Nabi ﷺ ne mujh se posheeda baat karte hue bataaya ke meri wafaat isi bimaari mein ho jaaegi jis par main ro padi. Phir aap ne mujh se aahista guftagu farmaai aur mujhe bataaya ke tum mere khandaan ki pehli khatoon ho jo meri wafaat ke baad mere paas aaogi. Is wajah se main has padi.[2243]

Faaeda: In dono riwayaat mein do (2) mo'jeze bayan hue hain: Ek ye ke Hazrat Fatima ﷺ aap ke baad zinda rahe'ngi, chunache wo che maah baad tak zinda rahe'n aur doosra mo'jeza khandaan mein se pehle Rasool Allah ﷺ ko milne waali hain. Ye dono baate'n harf-ba-harf poori huee'n jo aap ki nabuwwat ki zabardast daleel hain.

[3627] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne famraya ke Hazrat Umar bin Khattab ﷺ unhe'n apne bohot qareeb rakhte the. Hazrat Abdur Rahman bin Awf ﷺ ne (eteraaz karte hue) kaha: Un jaise to hamaare bete bhi hain (unki kya khusoosiyat hai?) Unho'n ne farmaya: Unka muqaam tum jaante ho. Phir unho'n ne Hazrat Ibne Abbas ﷺ se is aayat ke mutaalliq poocha: "*Jis aqt Allah ki madad aur fatah aajaaegi*". Hazrat Ibne Abbas ﷺ ne kaha: Is aayat mein Allah Ta'ala ne Rasool Allah ﷺ ko aap ki wafaat ki ittela di hai. Hazrat Umar ﷺ ne farmaya: Is aayat-e-karima se main bhi wohi kuch jaanta hoo'n jo aap jaante hain.[2244]

[3628] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ apni us bimaari se baahar tashreef laae jis mein aap ne wafaat paai thi. Aap ek (1) lambi chaadar odhe hue the aur apne sar ko ek (1) chikni siyaah patti

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[2239] Dekhiye: 3987 4081 7035 7041
[2240] Dekhiye: 3625 3715 4433 6285
[2241] Dekhiye: 3626 3716 4434 6286
[2242] راجع: 3623
[2243] راجع: 3624
[2244] Dekhiye: 4294 4430 4969 4970

se bandha hua tha. Aap mimbar par tashreef farma hue. Allah Ta'ala ki ham do sana bayaan karne ke baad farmaya: "اَمَّا بَعْدُ": *Log ziyaada ho jaae'nge aur ansaar kam hote jaae'nge hatta ke wo logo'n mein aise ho'nge jaise khane mein namak hota hai. Tum mein se jo koi I'maarat* (عِمارَت) *par faaez ho aur apni hukumat ki wajah se wo kisi ko nuqsaan aur nafaa bhi pohoncha sakta ho to usey chaahiye ke ansaar ke mukhlis logo'n ki neki qubool kare aur jo bure ho'n unse darguzar kare*". Nabi ﷺ ki ye aakhri majlis-e-waaz thi.[2245]

[3629] Hazrat Bakrah ؓ se riwayat hai, unho'n ne kaha ke ek (1) din Nabi ﷺ Hazrat Hasan ؓ ko saath le kar baahar tashreef laae. Unhe'n le kar aap mimbar par tashreef farma hue aur farmaya: "*Mera ye beta syed (sardar) hai. Allah Ta'ala uske zariye se musalmano ki do (2) jamaato'n ke darmiyan sulah karaaega*".[2246]

[3630] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne Hazrat Jaafar aur Hazrat Zaid ؓ ke Shaheed hone se pehle hi unke Shaheed hone ki khabar di. Us waqt aap ki aankho'n se aansu jaari the.[2247]

[3631] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: (Shaadi ke mauqa par) Nabi ﷺ ne dariyaaft farmaya: "*Kya tumhare paas qaaleen hain?*" Maine arz kiya: Hamaare paas qaaleen kaha'n se aae? Aap ﷺ ne farmaya: "*Ek (1) waqt tumhare paas umda-umda qaaleen ho'nge*". Chunache ek (1) waqt aaya ke main apni biwi se kehta tha ke apne qaaleen hamaare paas se hataa de to wo kehti hain: Kya Nabi ﷺ ne nahi farmaya tha: "*Anqareeb tumhare paas qaaleen ho'nge?*" Ye sun kar main unhe'n waheen rehne deta hoo'n. (aur khamosh ho jaata hoo'n).[2248]

[3632] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya ke Hazrat Saad bin Moaaz ؓ umrah karne ke liye makkah mukarrama gae to Abu Safwaan Umaiyya bin Khalaf ke paas thehre aur Umaiyya jab shaam[2249] jaata aur madina taiyyaba se guzarta to Hazrat Saad ؓ ke paas thehra karta tha. Umaiyya ne Hazrat Saad ؓ se kaha: Kuch intezaar karo, hatta ke jab dopaher hogi aur log ghaafil ho jaae'nge to chale'n aur baitullah ka tawaaf kar le'n. Jis waqt Hazrat Saad ؓ tawaaf kar rahe the, udhar se achaanak abu jahal aagaya. Usne aate hi kaha: Kaaba ka tawaaf karne waala ye shakhs kaun hai? Hazrat Saad ؓ ne kaha: Main Saad hoo'n. Abu Jahal bola: Tu kaaba ka tawaaf aman-o-amaan se kar raha hai, halaa'nke tum logo'n ne Muhammad aur uske saathiyo'n ko jagah di hai? Hazrat Saad ؓ ne kaha: Haa'n, is mein kya shak hai, chunache wo dono jhagad pade. Umaiyya ne Hazrat Saad ؓ se kaha: Abu Hakam par aawaaz buland na karo, wo is waadi ke logo'n ka sardar hai. Hazrat Saad ؓ ne kaha: Allah ki qasam! Agar tu muhe baitullah ka tawaaf karne se manaa karega to main shaam ke andar tumhari tijaarat band kar du'nga. Hazrat Abdullah bin Masood ؓ kehte hain ke Umaiyya Hazrat Saad se kehta raha ke apni aawaaz buland na karo aur unhe'n rokne laga. Is par Hazrat Saad ؓ ghusse mein aagae aur farmaane lagey: Mere aage se hatt jaao. Maine Muhammad ﷺ ko ye farmate suna hai ke aap tujhe qatl kare'nge. Umaiyya ne kaha: Mujhe qatl kare'nge? Hazrat Saad ؓ ne farmaya: Haa'n. Is par Umaiyya ne kaha: Allah ki qasam! Muhammad jab koi baat kare'n to wo jhoot nahi hoti, chunache jab apni biwi ke paas waapas aaya to kehne laga: Tujhe maaloom nahi ke mere yasrabi bhai ne mujhe kya kaha hai? Usne poocha: Kya kaha hai? Kehne laga: Usne Muhammad ko ye kehte suna hai ke wo mujhe qatl karne waale hain. Wo bhi kehne lagi: Allah ki qasam! Muhammad kabhi jhoot nahi bolte. Raawi kehte hain ke jab quraish ne badr ki taraf kooch karne ka iraada kiya aur munaadi ki aawaaz buland hui to Umaiyya ki biwi ne kaha: Tujhe wo baat yaad nahi jo tere yasrabi bhai ne kahi thi? Chunache Umaiyya ne saath na jaane ka azm kar liya. To Abu Jahal ne kaha: Aap makkah ke bade logo'n mein se hain. Ek-do (1-2) din ke liye hamaare saath chalo, phir waapas aajaana. Wo unke hamraah chala to Allah Ta'ala ne usey maut ke ghaat utaar diya.[2250]

[3633] Hazrat Abu Usman se riwayat hai, unho'n ne kaha mujhe ye khabar pohonchi ke Hazrat Jibraeel ؑ Nabi ﷺ ki khidmat mein aae, jabke aap ke paas Hazrat Umme Salama ؓ bhi maujood thee'n. Hazrat Jibraeel ؑ ne Aap ﷺ se guftagu ki, phir uth kar chale gae. Nabi ﷺ ne Hazrat Umme Salama ؓ se farmaya: "*Ye kaun the?*" Hazrat Umme Salama ؓ ne arzkiya: Ye Hazrat Dihyah Kalbi ؓ the. Umme Salama ؓ farmati hain: Allah ki qasam! Main usey Dihyah

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[2245] راجع: 927
[2246] راجع: 2704
[2247] راجع: 1246
[2248] Dekhiye: 5161
[2249] T: Bilaad ash Shaam [RSB]
[2250] Dekhiye: 3950

hi khayaal kiya tha, hatta ke maine Nabi ﷺ ka khutba suna ke Hazrat Jibraeel ؑ ke aane ka zikr farma rahe the. Raawi kehte hain ke maine Abu Usman se poocha: Aap ne ye waaqea kisse suna hai? To unho'n ne kaha: Maine ye waaqea Hazrat Usama bin Zaid ؓ se suna hai.[2251]

[3634] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maine logo'n ko paak-saaf zameen mein jamaa dekha. Itne mein Abu Bakar uthe aur unho'n ne ek (1) ya do (2) dol nikaale, magar unke dol kheenchne mein kuch kamzori paai jaati thi. Allah Ta'ala unki maghfirat farmae. Phri wo dol Umar ne le liya aur wo dol unke lete hi ek (1) bada dol ban gaya. Maine logo'n mein kisi zor-aawar ko nahi dekha jo Hazrat Umar ؓ ki tarah taaqat ke saath paani bharta ho. Unho'n ne itna paani bhara ke sab logo'n ne apne oont saeraab kar ke bitha diye*".

## (Raawi-e-hadees) Hazrat Hamaam (هَمَّام), Syedna Abu Huraira ؓ se riwayat karte hain, unho'n ne Nabi ﷺ se bayan kiya, aap ne farmaya: Abu Bakar ne ek (1) ya do (2) dol kheenche.[2252]

## Baab 26: Irshad-e-Baari Ta'ala: "(Jin logo'n ko ham ne kitaab di) Wo Aap Ko You'n Pehchaante Hain Jaisa Ke Apne Beto'n Ko Pehchaante Hain, Iske Ba-wujood Un Mein se Ek (1) giroh Deeda-daanista Haq Ko Chupaata Hai"[2253] Ka Bayaan

[3635] Hazrat Abdullah bin Umar ؓ se riwayat hai ke chand yahoodi Rasool Allah ﷺ ke paas aae aur unho'n ne zikr kiya ke un mein se ek (1) mard aur aurat ne zina kiya hai. Rasool Allah ﷺ ne unhe'n farmaya: "*Tum rajm ke mutaalliq taurat mein kya paate ho?*" Unho'n ne kaha: Ham unhe'n ruswa karte hain aur unhe'n kode maare jaate hain. Hazrat Abdullah bin Salaam ؓ ne kaha: Tum jhoot bolte ho, taurat mein rajm ka hukum maujood hai, chunache wo taurat le aae. Usey khola to ek (1) shakhs ne rajm ki aayat par haath rakh diya aur uske aage peeche se ibaarat padhta raha. Hazrat Abdullah bin Salaam ؓ ne usey kaha: Apna haath uthaao. Usne apna haath uthaaya to wahaa'n aayat-e-rajm maujood thi. Phir unho'n ne kaha: Aye Muhammad! Unho'n ne (Abdullah bin Salaam ؓ ne) sach farmaya hai. Tauraat mein rajm ki aayat maujood hai. Phir Rasool Allah ﷺ ne un dono (badkaaro'n) ko rajm karne ka hukum diya.

Abdullah bin Umar ؓ kehte hain ke maine us mard ko dekha wo aurat ko pattharo'n se bachaane ke liye uske oopar jhuka pada tha.[2254]

Faaeda: Dar-asl yahoodiyo'n ne aapas mein tae kiya tha ke Rasool Allah ﷺ ke paas jaakar zaani aur zaahiya ka faisla talab karo, agar aap rajm ka faisla sunaae'n to usse saaf inkaar kar diya jaae aur agar kode maarne ka hukum de'n to usey qubool kar liya jaae. Agar Allah Ta'ala ne qiyaamat ke din ham se kodo'n par iktefa[2255] karne ke mutaalliq sawaal kiya to ham keh de'nge ke tere aakhir uz zaman nabi ke hukum ke mutaabiq faisla ham ne kiya tha. Isse maaloom hota hai ke yahoodi is baat se ba-khoobi waaqif the ke waaqai aap nabi-e-bar-haq hain aur is mein zara bhi shak nahi hai.

## Baab 27: Mushrikeen Ne Jab Nabi ﷺ Se Mo'jeza Dekhne Ka Sawaal Kiya To Aap ne Shaq-e-Qamar Ka Mo'jeza Dikhaya

[3636] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke zamane mein chaand ke do (2) tukde hue to Nabi ﷺ ne farmaya: "*Tum gawaah raho*".[2256]

[3637] Hazrat Anas ؓ se riwayat hai ke ahle makkah ne Rasool Allah ﷺ se mutaalba kiya ke aap unhe'n koi mo'jeza dikhaae'n to aap ne unhe'n chaand ke do (2) tudke kar dikhaae.[2257]

[3638] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ke ahd-e-mubaarak mein chaand do (2) tukde hua tha.[2258]

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[2251] Dekhiye: 4980
[2252] Dekhiye: 3676 3682 7019 7020
[2253] Surah al Baqara: 146
[2254] راجع: 1329
[2255] T: (اِكْتِفا) Kifaayat, qanaa-at, kaafi [Rekhta]
[2256] Dekhiye: 3869 3871 4864 4865
[2257] Dekhiye: 3968 4867 4868
[2258] Dekhiye: 3870 4866

## Baab 28: Bila-unwaan

[3639] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ke ashaab mein se do (2) sahaabi Andheri raat mein Nabi ﷺ ki majlis se faarigh hue to unke aage-aage chiragho'n ki tarah raushni ho gai. Phir jab wo dono raaste se juda hua to un mein se har-ek ke saath ek-ek (1-1) chiraagh raushan ho gaya, hatta ke wo apne gharo'n mein pohonch gae.[2259]

Faaeda: Is hadees se auliya ki karaamat ka bar-haq hona saabit hua, magar jhooti karaamat banana ek (1) bad-tareen jurm hai, jiska irtekaab hamaare yahaa'n ahle bidat karte rehte hain. Sharaabi, aur afyooni[2260] logo'n ki karamato'n ka charcha karke unki qabro'n ko dargah banaaya jaata hai. Shayad aise hi logo'n ke mutaalliq kaha gaya hai.

| | |
|---|---|
| Kaar-e-shaitan mi kund naa mash wali<br>Gar wali ee'n ast laanat bar wali | Kitne log shaitani kaam karne ke ba-wujood wali kehlaate hain<br>Agar wilaayat isi ka naam hai to "wali" par Allah ki laanat ho. |

[3640] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Meri ummat ke kuch hamehsa ghaalib rahe'nge yahaa'n tak ke Allah ka amr aajaaega. Us waqt bhi wo ghaalib ho'nge*".[2261]

[3641] Hazrat Muawiya ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Meri ummat mein hamesha ek (1) giroh aisa maujood rahega jo Allah ki shariyat ko qaaem rakhe ga. Unhe'n zaleel ya unki mukhalifat karne waale unhe'n koi nuqsaan nahi pohoncha sake'nge, yahaa'n tak ke Allah ka amr aajaaega aur wo usi haalat par gaamzan ho'nge*".

(Raawi-e-hadees) Umair ne kaha ke Maalik bin Yukhamir Hazrat Moaaz bin Jabal ﷺ ke hawaale se bayan karte hain ke hamaare zamane mein wo log hsaam mein hain. Hazrat Ameer-e-Muawiya ﷺ ne kaha: Ye Maalik bin Yukhamir, Hazrat Moaaz bin Jabal ﷺ ke hawaale se keh rahe hain ke ye log shaam ke ilaaqe mein hain.[2262]

[3642] Hazrat Shuaib bin Gharqadah se riwayat hai, unho'n ne kaha ke maine apne qabile ke logo'n se suna, wo Hazrat Urwah (bin Ja-ad) (عروه بن جعد) ﷺ se riwayat karte hain ke Nabi ﷺ ne unhe'n ek (1) dinar diya ke wo uske ewaz ek (1) bakri khareed kar laae'n. Unho'n ne us dinar se do (2) bakriyaa'n kharidee'n. Phir ek (1) bakri ko ek (1) dinar ke ewaz farokht karke dinar bhi waapas kar diya aur bakri bhi pesh kardi. Aap ﷺ ne uski khareed-o-farokht mein barkat ataa farmaai, chunache wo agar mitti bhi khareed lete to us mein bhi unhe'n nafaa ho jaata.

Hazrat Sufyan kehte hain ke Hasan bin Umaarah ne hame'n ye hadees Shuaib bin Gharqadah ke hawaale se pohonchaai thi. Usne kaha tha ke Shabeeb ne ye hadees khud Hazrat Urwah ﷺ se suni thi. Chunache main Shabeeb ki khidmat mein gaya to unho'n ne bataaya ke maine ye hadees khud Urwah ﷺ se nahi suni, balke maine apne qabile ke logo'n se suni thi, jo unke hawaale se isey bayan karte the.

[3643] (Shabeeb bin Gharqadah kehte hain ke) maine ek-doosri hadees khud Hazrat Urwah ﷺ se suni, wo bayan karte the ke maine Nabi ﷺ ko ye farmate hue suna: "*Khair-o-barkat to qiyamat ke din tak ghodo'n ki peshaani se badhni hui hai*". Chunache Shabeeb kehte hain ke maine Hazrat Urwah ﷺ ki haweli mein sattar (70) ghode bandhe hue dekhe.

Sufyan kehte hain ke Hazrat Urwah ﷺ ne Aap ﷺ ke liye bakri kharidi thi, shayad wo qurbani ke liye hogi.[2263]

[3644] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ghode ki peshaani ke saath qiyamat tak ke liye khair-o-barkat ko baandh diya gaya hai*".[2264]

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[2259] راجع: 465

[2260] T: (اَفْیُونی) Afeem ka aadi [Rekhta]

[2261] Dekhiye: 7311 7459

[2262] راجع: 71

[2263] راجع: 2850

[2264] راجع: 2849

[3645] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte ke aap ne farmaya: "*Khair-o-barkat to qiyamat ke din tak ghodo'n ki peshaani se baandh di gai hai*".[2265]

[3646] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ghode teen (3) qism ke aadmiyo'n ke liye hain: Ek (1) ke liye baais-e-sawaab, doosre ke liye parda-poshi ka zariya aur teesre ke liye wabaal-e-jaan hain. Jiske liye ghoda baais-e-sawaab hai wo to wo shakhs hai jis ne apna ghoda Allah ki raah mein baandh rakha hai. Wo usey charaah-gaah ya baagh mein lambi rassi se baandhe rakhta hai. Ghoda apne tool-o-arz mein jo kuch char-lega wo sab maalik ke liye nekiyaa'n ban jaae'ngi. Agar wo rassi tod-daale aur ek (1) ya do (2) bulandiyaa'n daud jaae to uski leed (aur uske qadmo'n ke aasaar us shakhs ke liye nekiyaa'n ho'nge, agar wo neher ke paas se guzre aur wahaa'n se paani peele, halaa'nke maalik ka usey paani pilaane ka iraada nahi tha, ye bhi uski nekiyo'n mein shumaar hoga. Doosra wo shakhs, jo koi maaldaari zaahir karne, parda-poshi aur sawaal se bachne ki gharz se ghoda paalta hai, aur Allah ka haq bhi faramosh nahi karta jo uski gardan aur pusht se waabasta hota hai to ye ghoda uske liye ek (1) tarah ki parda-poshi ka baais hai. Teesra wo shakhs jo ghode ko fakhr-o-ghuroor aur riyakaari ke taur par musalmano se dushmani ke liye baandhta hai, to ye ghoda uske liye wabaal-e-jaan hai*". Phir Rasool Allah ﷺ se gadho'n ke mutaalliq poocha gaya to aap ne farmaya: "*Is jaame aayat ke alaawa unke mutaalliq mujh par kuch naazil nahi hua:* Jo Koi Ek (1) Zarra Bhar Neki Karega To Wo Usey Dekh Le Ga Aur Jo Koi Ek (1) Zarra Bhar Buraai Karega To Wo Usey Dekh Le Ga".[2266] [2267]

Faaeda: Aaj ke jadeed daur mein gaadiyo'n aur kaaro'n ne ghodo'n ki jagah le li hai jin ki duniya mein har maidaan mein zaroorat padti hai, jungle mawaaqe par bil-khusoos unse kaam liya jaata hai. Hadees mein mazkoora teen (3) ashkhaas ka itlaaq gaadi rakhne waalo'n par bhi hota hai. Bohot si gaadiyaa'n baaz dafa behtareen milli mafaad ke liye istemaal hoti hain. Unke maalik tafseel-e-baala ke mutaabiq ajar-o-sawaab ke haqdaar ho'nge. Uske ba-wujood ghodo'n ki zaororat ko ab bhi nazar-andaaz nahi kiya jaa sakta. Phadi ilaaqo'n mein jungi haalaat se unke baghair nabard-aazma hona bohot mushkil hai.

[3647] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ khybar mein subha sawere hi pohonch gae jabke yahoodi aalaat-e-ziraa-at liye baahar nikal rahe the. Jab unho'n ne Aap ﷺ ko dekha to kehne lagey ke Muhammad tu Lashkar samet aapohonche hain, chunache wo daudte hue qile mein panaah-gazee'n ho gae. Nabi ﷺ ne dono haath uthaae aur naara-e-takbeer buland kiya. Phir farmaya: "*Khybar tabaah ho gaya, jab ham kisi qaum ke maidaan mein dere daal de'n to phir daraae hue logo'n ki subha buri ho jaati hai*".[2268]

[3648] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Main aap se bohot si ahadees suntan hoo'n, lekin unhe'n bhool jaata hoo'n to Aap ﷺ ne farmaya: "*Tum apni chaadar phailaao*". Maine apni chaadar phailaai to aap ne apne dono haatho'n se chullu bana kar chaadar mein daal diya. Phir farmaya: "*Usey seene se lagalo*". Chunache maine usey seene se lagaa liya, phir uske baad mujhe koi hadees nahi bholi.[2269]

Faaeda: Chaadar mein Rasool Allah ﷺ ﷺ ne duao'n ke saath barkat ko goya lapp bhar kar daal diya jiski badaulat Hazrat Abu Huraira ka haafza tez ho gaya. Aap jab khair-o-barkat se apne seene ko maamoor kar liya to haafiz-e-hadees aur raawi-e-islaam kehlaae. Aap ko 5000 se zaaed ahadees zubaani yaad thee'n. Tuff[2270] hai un logo'n par jo aise Jaleel-ul-qadar hafiz-e-hadees ko hadees-fahmi mein naaqis thehra kar khud apni himaaqat ka izhaar karte hain. Is hadees mein bhi alaamaat-e-nabuwwat ka isbaat maqsood hai. Is unwaan ke tahat jitni bhi ahadees bayaan hui hain, un sab mein kisi na kisi tarah se alaamaat-e-nabuwwat ka suboot milta hai aur yehi Imam Bukhari ﷺ ka maqsad hai.

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[2265] راجع: 2851

[2266] Surah al Zalzalah: 7-8

[2267] راجع: 2371

[2268] راجع: 371

[2269] راجع: 118

[2270] T: (تُف) Laanat, phatkaar, dhutkaar [Rekhta]

بسم الله الرحمان الرحيم

# 62: Kitabu Fazaail Ashaab un Nabi ﷺ (Nabi ﷺ Ke Sahaaba Ikraam رضي الله عنهم Ke Fazaail-o-Manaaqib Ka Bayaan) كِتَابُ فَضَائِلِ أَصْحَابِ النَّبِيِّ صَلَّىْ اللهُ عَلَيْهِ وَسَلَّمْ

## Baab 1: Nabi ﷺ Ke Sahaba Ikraam رضي الله عنهم Ke Fazaael Ka Bayaan Aur Sahaabi Wo Musalman Hai Jisne Nabi ﷺ Ke Sohbat Ikhtiyaar Ki Ho Usey Aap Ka Didaar Naseeb Hua Hai

[3649] Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ek (1) waqt aaega ke ahle islaam ki jamaate'n jihaad kare'ngi to unse poocha jaaega ke tum mein se koi shakhs hai jise Rasool Allah ﷺ ki rafaaqat naseeb hui ho? Wo kahe'nge: Haa'n. To unhe'n fatah naseeb hogi. Phir logo'n par ek (1) waqt aaega ke musalmano ki jamaate'n jihaad kare'ngi aur us mauqa par ye poocha jaaega ke tum mein koi aisa shakhs hai jisne Rasool Allah ﷺ ke Sahaba Ikraam رضي الله عنهم ki sohbat ikhtiyar ki ho? Log kahe'nge: Ji haa'n, to unhe'n bhi fatah haasil hogi. Phir logo'n par ek (1) waqt aaega ke musalmano ki jamaate'n jihaad kare'ngi to us waqt sawaal uthega: Kya yahaa'n koi aise buzurg hain jo Rasool Allah ﷺ ke Sahaba Ikraam رضي الله عنهم ke shaagirdo'n mein se kisi shaagird ki sohbat mein rahe ho'n? Log jawaab de'nge: Ji haa'n, to unhe'n fatah haasil hogi*".[2271]

Faaeda: Is hadees mein logo'n ke teen (3) tabaqaat[2272] ka bayaan hai. Pehla tabqa, Sahaba Ikraam رضي الله عنهم ka hai jis ne Rasool Allah ﷺ ki rafaaqat ikhtiyaar ki, ya usne aap ka deedaar kiya, phir wo haalaat-e-islaam par faut hua. Doosra tabqa taabaeen-e-azzaam ka hai aur taabaeen wo musalman hain jinho'n ne kam-az-kam ek (1) sahaabi ki sohbat uthaai ho, phir islaam ki haalat mein faut hua ho. Teesra tabqa taba-taabaeen ka hai, inse muraad wo musalman hain jinho'n ne kisi taabai ko dekha ho, phir usi haalat-e-islaam mein unhe'n maut aai ho. Rasool Allah ﷺ ne in teen (3) zamane waalo'n ki fazilat bayan ki hai ke wo khair-ul-quroon hain jaisa ke aainda hadees mein aaega.

[3650] Hazrat Imran bin Hussain رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Meri ummat ka sab se behtareen zamana mera zamana hai. Phir un logo'n ka jo is zamane ke baad aae'nge. Phir unka jo us zamane ke baad aae'nge*". Hazrat Imran bin Hussain رضي الله عنه kehte hain: Mujhe yaad nahi ke Aap ﷺ ne apne daur ke baad do (2) zamano'n ka zikr kiya ya teen (3) ka? (Phir aap ne farmaya:) "*Phir tumhare baad aise log paida ho'nge jo gawaahi de'nge jabke unse gawaahi talab nahi ki jaaegi. Wo khiayanat*[2273] *kare'nge, un mein amaanatdaari nahi hogi. Wo nazar aur mannat maane'nge, lekin unhe'n poora nahi kare'nge aur un mein motaapa zaahir hoga*".[2274]

[3651] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke Nabi ﷺ ne farmaya: "*Behtareen log mere zamane ke hain. Phir wo jo unke baad aae'nge. Phir aise log paida ho'nge ke gawaahi dene se pehle qasam unki zuban par aaegi aur qasam dene se pehle gawaahi dene ke liye taiyyaar ho'nge*".

(Raawi-e-hadees) Ibrahim Nakhai ne kaha: Jab ham chote-chote hote the to hamaare buzurg hame'n gawaahi dene aur ahad-o-paimaan karne par maarte the.[2275]

Faaeda: Hadees mein sabqat[2276] se muraad ye hai ke deen se be-parwaai ki wajah se un mein hirs aur laalach ka ghalba hoga. Bas yehi hoga ke jis cheez se ibitia kare'n shahaadat se ya qasam se. Goya in dono ki wajah se ek (1) daud lagi hogi. Iska misdaaq dekhna hoga to hamari adaalato'n mein taiyyaar shuda gawaaho'n ko dekh liya jaae. Daulat ki laalach mein wo jhooti gawaahi aur jhooti qasam dene ke liye har waqt taiyyaar baithe hain, halaa'nke gawaahi chashm-deed waaqea aur qasam yaqeeni amr ki hoti hai, lekin unhe'n usse koi gharz nahi.

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[2271] راجع: 2897

[2272] T: (طَبْقات) Tabqa ki jamaa, rutba, haisiyat, muqaam [Rekhta]

[2273] T: (خِيانَت) Kisi ki amaanat mein chori ya naajaaez tasarruf, be-imaani, fareb [Rekhta]

[2274] راجع: 2651

[2275] راجع: 2652

[2276] T: (سَبْقَت) Fauqiyat, badaai, sharf, buzurgi, azmat [Rekhta]

## Baab 2: Muhajireen Ke Fazaael-o-Manaaqib Ka Bayaan

In mein sar-e-fehrist Hazrat Abu Bakar ﷺ bin Abu Quhaafa Taimi ﷺ hain. Irshad-e-Baari Ta'ala hai: "In Naadir Muhajireen Ka Khaas Haq Hai (jo apne gharo'n aur jaedaado'n se be-dakhal kiye gae. Wo sirf Allah ka fazal aur uski raza chaahte hain. Allah aur uske Rasool ki madad karte hain. Yehi log sacche hain).[2277]"

Nez, Allah Ta'ala ne farmaya: "Agar Tum In (Muhammad ﷺ) Ki Madad Nahi Karoge To (usse pehle) Allah Ne Unki Madad Ki Thi…".[2278]

Hazrat Ayesha, Hazrat Abu Saeed Khudri, aur Hazrat Ibne Abbas ﷺ bayan karte hain ke Hazrat Abu Bakar ﷺ ﷺ (hijrat ke waqt) Nabi ﷺ ke saath ghaar mein rahe the.

[3652] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ﷺ ne mere baap Aazib se tera (13) dirham ke ewaz ek (1) kajaawa[2279] khareed kiya. Phir Hazrat Abu Bakar ﷺ ﷺ ne Aazib se kaha ke apne bete se kaho, wo ise mere yahaa'n utha le jaae. Aazib ne kaha: Ye us waqt tak mumkin nahi, jab tak aap wo waaqea na bayaan kare'n ke aap aur Rasool Allah ﷺ makkah se kaise nikle the, jabke mushrikeen aap hazraat ki talaash mein sargadaa'n[2280] the? Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Ham ne makkah se kooch kiya. Phir ham saari raat aur saara din chalte rahe, hatta ke dopaher ho gai aur sooraj sar par aagaya to maine idhar-udhar nigaah daudaai, shayad kahee'n saaya nazar aae to ham wahaa'n aaraam kare'n. Aakhir ek chattaan ke paas aae to uska kuch saaya dekha. Maine wahaa'n jagah hamwaar ki. Phir Nabi ﷺ ke liye farsh bicha kar arz ki: Allah ke Nabi ﷺ! Aap yahaa'n aaraam farmae'n. Nabi ﷺ leit-gae[2281] to maine chaaro'n taraf nazar daudaai ke mabaada log hamari talaash mein ho'n. Achaanak mujhe ek (1) bakriyo'n ka charwaaha nazar aaya, jo us patthar ki taraf bakriyaa'n haa'nk raha tha. Wo bhi us chattan se wohi iraada rakhta tha jo ham rakhte the. Maine usse poocha tu kiska ghulam hai? Usne quraish ke ek (1) aadmi ka naam liya jise main jaanta tha. Maine kaha: Teri bakriyo'n mein doodh hai? Usne kaha: Ji haa'n. Maine kaha: Kya tum hamaare liye doodh dohne ke majaaz[2282] ho? Usne kaha: Ji haa'n. Maine usey doodh nikaalne ko kaha to usne apni bakriyo'n mein se ek (1) bakri ko rok liya. Maine usey kaha ke ghubaar waghaira se uske than saaf kare. Phir usey apne doono haath saaf karne ka bhi kaha. Chunache usne apna ek (1) haath doosre haath par maara aur mere liye thoda sa doodh ek (1) bartan mein nikaala. Maine Rasool Allah ﷺ ke liye ek (1) chaagal apne saath le rakhi thi. Uske mu'n par kapda baandha hua tha. Maine kuch paani doodh mein daala to wo neeche tak thanda ho gaya. Phir maine usey le kar Nabi ﷺ ke paas aaya to aap bedaar ho chuke the. Maine arz kiya: Allah ke Rasool ﷺ! Doodh pee leejiye. Aap ne is qadar nosh farmaya ke main khush aur mutmaeen ho gaya. Phir maine arz kiya: Allah ke Rasool ﷺ! Ab kooch ka waqt qareeb aagaya hai? Aap ne farmaya: "*Haa'n, theek hai*". Chunache ham ne wahaa'n se kooch kiya, jabke ahle makkah hamari talaash mein the. Lekin Suraqa bin Maalik bin Ju'shum (جُعْشُمْ) ke alaawa ham tak kisi ki rasaai[2283] na hui. Wo apne ghode par sawaar tha. Maine arz kiya: Allah ke Rasool ﷺ! Hamara peecha karne waala dushman hamaare qareeb aapohoncha hai. Aap ﷺ ne farmaya: "*Fikr mat karo, yaqeenan Allah Ta'ala hamaare saath hai*".

"تُرِيْحُوْنَ" ke maane shaam ko charaana aur "تَسْرَحُوْنَ"[2284] ke maane subha ko charaana hain.[2285]

[3653] Hazrat Anas ﷺ se riwayat hai, wo Hazrat Abu Bakar ﷺ ﷺ se bayan karte hain, unho'n ne kaha ke maine Nabi ﷺ se arz kiya jabke main ghaar-e-saur mein tha. Agar un mein se koi apne qadmo'n ke neeche dekh le to ham usey

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[2277] Surah al Hashr: 8
[2278] Surah at Tauba: 40
[2279] T: (کجاوَہ) Sawariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [Rekhta]
[2280] T: (سَرگرداں) Hairaan, pareshaan, ghoomne ya chakkar lagaane waala [Rekhta]
[2281] T: (لیٹ گئے) Daraaz ho gae, sapaat ho jaana [Rekhta]
[2282] T: (مَجَاز) Ikhtiyaar diya gaya, ijaazat diya gaya [Rekhta]
[2283] T: (رَسائی) Pohonchne ka amal ya kaifiyat, mel-milaap [Rekhta]
[2284] Surah an Nahl: 6
[2285] راجع: 2439

zaroor nazar aajaae'nge. Aap ne farmaya: "*Aye Abu Bakar! Un do (2) ke mutaalliq tera kya gumaan hai jin ke saath teesra (3rd) Allah Ta'ala hai?*"[2286]

## Baab 3: Irshad-e-Nabawi: "Abu Bakar Ke Darwaze Ke Alaawa Sab Darwaze Band Kar Do" Ka Bayaan

Hazrat Ibne Abbas ﷺ ne is hadees ko Nabi ﷺ se bayan kiya hai.

[3654] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne khutba dete hue farmaya: "*Allah Ta'ala ne apne ek (1) bande ko duniya aur jo Allah ke paas hai un mein se kisi ek (1) ka ikhtiyaar diya to us bande ne wo pasand kiya jo Allah ke paas hai*". Ye sun kar Hazrat Abu Bakar ﷺ ﷺ rone lagey. Ham ne unke rone par taajjub kiya ke Rasool Allah ﷺ to ek (1) bande ke mutaalliq khabar de rahe hain jise ikhtiyaar diya gaya hai! baad mein pata chala ke jinhe'n ikhtiyaar diya gaya tha wo khud Rasool Allah ﷺ ki zaat-e-giraami thi. Waaqai Hazrat Abu Bakar ﷺ ﷺ ham sab se ziyaada jaanne waale the. Rasool Allah ﷺ ne farmaya: "*Apni rafaaqat*[2287] *aur apne maal ke zariye mujh par sab se ziyaada ehsanaat Abu Bakar ke hain. Agar main apne Rabb ke siwa kisi ko khaleel banaata to Abu Bakar ko banaata, lekin unse islami akhuwwat aur deeni mohabbat hai. Masjid ki taraf khulne waale tamaam darwaze band kar diye jaae'n, magar Abu Bakar ka darwaza band na kiya jaae*".[2288]

## Baab 4: Nabi ﷺ Ke Baad Tamaam Sahaba Ikraam ﷺ Par Abu Bakar ﷺ Ko Bartari Haasil Hai

[3655] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke ahd-e-mubaarak hi mein jab hame'n sahaaba ke darmiyan intekhaab ke liye kaha jaata to ham sab se Afzal aur behtar Hazrat Abu Bakar ﷺ ﷺ ko qaraar dete, phir Hazrat Umar bin Khattab ﷺ ko, phir Hazrat Usman ﷺ ka darja aata.[2289]

## Baab 5: Nabi ﷺ Ke Irshad-e-Giraami: "Agar Main Kisi Ko Khaleel Banaata To" Ka Bayaan

In alfaaz ko Hazrat Abu Saeed Khudri ﷺ ne zikr kiya hai

[3656] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar main apni ummat se kisi ko khaleel banaata to zaroor Abu Bakar ko khaleel banaata, lekin wo mere (deeni) bhai aur mere sahaabi hain*".[2290]

[3657] Ayyub se riwayat hai (unho'n ne Ikrima se, unho'n ne Ibne Abbas ﷺ se, unho'n ne Rasool Allah ﷺ se bayan kiya:) "*Agar main kisi ko khaleel banaata to zaroor Abu Bakar ko banaata, lekin akhuwwat-e-islaam Afzal hai*".[2291]

Qutaiba ne Abdul Wahhaab se, unho'n ne Ayyub se isi tarah bayan kiya hai.

[3658] Hazrat Abdullah bin Abu Mulaika se riwayat hai, unho'n ne kaha ke ahle kufa ne Hazrat Abdullah bin Zubair ﷺ ko dada (ki wiraasat) ke mutaalliq khat likha to aap ne unhe'n jawaab diya ke Rasool Allah ﷺ ne jis shakhs ke baare mein farmaya: "*Main agar is ummat mein kisi ko khaleel banaata to isko banaata*". Is, yaane Abu Bakar ﷺ ne dada ko baap ke qaaem muqaam qaraar diya tha.

Faaeda: Hazrat Abu Bakar ﷺ ﷺ ne istehqaaq[2292]-e-wiraasat mein dada ko baap ke qaaem muqaam qaraar diya, ke agar koi shakhs faut ho jaae aur uska dada zinda ho to wo baap ki adm maujoodgi mein apne pote ki wiraasat ka haqdaar hoga.

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[2286] Dekhiye: 3922 4663

[2287] T: (رَفَاقَت) Dosti, wafadaari, hamdardi, khair-khwahi [Rekhta]

[2288] راجع: 466

[2289] Dekhiye: 3698

[2290] راجع: 468

[2291] راجع: 467

[2292] T: (اِسْتِحْقَاق) Qaanooni ya akhlaaqi haq [Rekhta]

## Baab: Bila-unwaan

[3659] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha ke ek (1) aurat Nabi ﷺ ki khidmat mein haazir hui to aap ne usse farmaya ke wo phir aae. Usne arz kiya: Agar main aau'n aur aap ko na paau'n, uski muraad aap ki wafaat thi. To Aap ﷺ ne farmaya: "*Agar tu mujhe na paae to Abu Bakar ﷺ ke paas chali jaana*".[2293]

Faaeda: Is hadees se Rasool Allah ﷺ ki wafaat ke baad Hazrat Abu Bakar ﷺ ﷺ ke khlifa hone ka waaze ishaara milta hai, nez in hazraat ki tardeed bhi hai jo daawa karte hain ke Rasool Allah ﷺ ne Hazrat Ali aur Hazrat Abbas ﷺ ko khalifa banaane ki wasiyyat ki thi.

[3660] Hazrat Hammaam se riwayat hai, unho'n ne kaha ke maine Hazrat Ammaar ﷺ se suna, wo farma rahe the ke maine Rasool Allah ﷺ ﷺ ko us waqt dekha jab aap ke saat paanch (5) ghulamo'n, do (2) aurato'n aur Hazrat Abu Bakar ﷺ ﷺ ke alaawa aur koi na tha.[2294]

Faaeda: Paanch (5) ghulam ye the: Hazrat Bilal bin Abi Rabaah, Hazrat Zaid bin Haaritha, Hazrat Aamir bin Fuhairah, Abu Fakeeha, aur Obaid bin Zaid Habshi ﷺ. Aurte'n Hazrat Kadeejatul Kubra aur Hazrat Umme Aiman ya Hazrat Sumaiyya ﷺ.

[3661] Hazrat Abu Darda ﷺ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ke paas baitha hua tha, itne mein Hazrat Abu Bakar ﷺ ﷺ apni chaadar ka ek (1) kinaare uthaae hue aae, yahaa'n tak ke aap ka ghutna nanga ho gaya. Nabi ﷺ ne farmaya: "*Tumhare dost kisi se lad kar aae hain*". Phir Hazrat Abu Bakar ﷺ ﷺ ne salaam kiya aur kaha: Allah ke Rasool ﷺ! Mere aur Ibne Khattab ﷺ ke darmiyan kisi baat par kuch jhagda ho gaya tha. Maine jaldi se unhe'n sakht sust keh diya. Phir mujhe nadaamat hui. Maine unse maazarat[2295] ki aur moaafi ka sawaal kiya, lekin unho'n ne inkaar kar diya. Ab main aap ke paas haazir hua hoo'n. Aap ﷺ ne farmaya: "*Abu Bakar! Allah tujhe moaaf farmae*". Aap ne ye teen (3) martaba kaha. Phir aisa hua ke Hazrat Umar ﷺ sharminda hue aur Hazrat Abu Bakar ﷺ ﷺ ke ghar par aae aur dariyaaft kiya ke Abu Bakar ﷺ yahaa'n maujood hain? Ghar waalo'n ne jawab diya: Nahi. Phir Hazrat Umar ﷺ Nabi ﷺ ke paas aae aur unhe'n salaam kiya. Unhe'n dekh kar Nabi ﷺ ka chehra-e-anwar mutaghaiyyaar hone laga, hatta ke Hazrat Abu Bakar ﷺ ﷺ dare aur do (2) zaanu baith kar arz karne lagey: Allah ke Rasool ﷺ! Allah ki qasam! Ziyaadati maine hi ki thi. Unho'n ne do (2) martaba ye jumla kaha. Us waqt Nabi ﷺ ne farmaya: "*Aye logo! Allah Ta'ala ne mujhe tumhari taraf Rasool bana kar bheja to tum logo'n ne mujhe jhutlaaya, lekin Abu Bakar ﷺ ne mujhe saccha kaha aur unho'n ne apne maal aur apni jaan se meri khidmat ki. Kya tum meri khaatir mere dost ko sataana chod doge?*" Aur aap ne ye do (2) martaba farmaya. Is irshad-e-giraami ke baad Hazrat Abu Bakar ﷺ ﷺ ko phir kisi ne nahi sataaya.[2296]

[3662] Hazrat Amr bin Aas ﷺ se riwayat hai ke Nabi ﷺ ne unhe'n ghazwa-e-zaat-ul-salaasil[2297] mein ameer bana kar bheja tha. Wo kehte hain ke main (waapas) aap ke paas aaya to maine arz kiya: Sab logo'n mein kaun shakhs aap ko ziyaada mehboob hai? Aap ne farmaya: "*Ayesha*". Maine arz kiya: Mardo'n mein se kaun? Aap ne farmaya: "*Unke waalid-e-giraami*". Maine poocha: Phir kaun? Aap ne farmaya: "*Phir Umar bin Khattab*". Isi tarah darja-ba-darja aap ne kai aadmiyo'n ke naam liye.[2298]

Faaeda: Ghazwa-e-Zaat-ul-Salaasil 7 hijri mein hua. Is ghazwe mein kuffaar ne apne aap ko zanjeero'n se baand rakha tha, taake wo ijtemaai taur par raah-e-faraar ikhtiyaar na kar sake'n. Musalmano ke Lashkar ki kamaan Hazrat Amr bin Aas ﷺ kar rahe the. Un mein Hazrat Abu Bakar ﷺ aur Hazrat Umar ﷺ bhi maujood the. Is bina par Hazrat Amr

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[2293] Dekhiye: 7220 7360

[2294] Dekhiye: 3857

[2295] T: (مَعْذَرَت) Uzr, heela, bahaana, moaafi [Rekhta]

[2296] Dekhiye: 4640

[2297] T: Ise Sariya (سریہ) Amr bin Aas bhi kaha jaata hai. Ye sariya, ghazwa-e-mu'tah ke taqriban ek (1) mahine baad, madina se dus (10) din ke faasle par maujood Banu Quzaa' qabile ki taraf bheja gaya. Ye log musalmano ke khilaaf roomi lashkar ki madad karne ka iraada aur koshish karte the. [RSB]

[2298] Dekhiye: 4358

bin Aas ﷺ ke din mein khayaal paida hua ke shayad wo un sab se Afzal hain, is liye unhe'n ameer banaaya gaya hai. Is liye aap ne mazkoora sawalaat kiye.

[3663] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Ek (1) dafa, ek (1) charwaaha apni bakriyo'n mein tha, ke ek (1) bhediye ne us par hamla kiya aur un mein se ek (1) bakri utha kar le bhaaga. To gadariya*[2299] *usey chudaane ke liye uske peeche bhaaga. Us dauraan mein bhediye ne uski taraf mutawajja ho kar kaha: Darindo'n waale din inka kaun muhaafiz hoga, jis din mere alaawa unhe'n koi nahi charaaega? Isi tarah ek (1) aadmi bael*[2300] *ko haa'nk kar le jaa raha tha. Phir wo us par sawaar ho gaya to bael uski taraf mutwajje ho kar kehne laga: Main to is kaam ke liye nahi paida hua, mujhe to kheti-baadi ke liye paida kiya gaya hai*". Logo'n ne Subhan-Allah keh kar apne taajjub ka izhaar kiya to Nabi ﷺ ne farmaya: "*Main iski tasdeeq karta hoo'n, nez Hazrat Abu Bakar ﷺ aur Hazrat Umar ﷺ bhi is par yaqeen rakhte hain*".[2301]

[3664] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Main ek (1) dafa so raha tha, ke maine khud ko ek (1) aise kooe'n par dekhajis par dol padaa tha. Maine uss ejis qadar Allah ne chaaha paani ke dol nikaale. Phir Ibne Quhaafa ne usey le liya aur unho'n ne kooe'n se ek (1) ya do (2) dol nikaale aur unke dol kheenchne mein kuch zoaf aur naatawaani thi. Allah Ta'ala unhe'n wo kamzori moaaf farmae. Phir wo dol badaa ho gaya to usey Umar bin Khattab ne le liya. Maine logo'n mein koi aisa zor-aawar shakhs nahi paaya jo Umar ki tarah dol nikaalta ho. Hatta ke sab log saeraab ho gae aur unho'n ne apne oont bhi saeraab karke bitha diye*".[2302]

[3665] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs takabbur ki niyyat se apna kapda neeche latkaata hai, Allah Ta'ala usey qiyaamat ke din nazar-e-rahmat se nahi dekhega*". Ye sun kar Hazrat Abu Bakar ﷺ ﷺ goya hue: Mere kapde ka ek (1) gosha latak jaata hai, magar ye ke main uska khoob ehtemaam karu'n. Us par Rasool Allah ﷺ ne farmaya: "*Tum aisa bataur-e-takabbur nahi karte ho*".

Raawi-e-hadees Moosa ne Saalib bin Abdullah se kaha: Kya Hazrat Abdullah bin Umar ﷺ ne tae-band latkaane ka zikr kiya tha, unho'n ne jawab diya ke maine unhe'n sirf kapde ka zikr karte hue suna hai.[2303]

Faaeda: Hadees mein ek (1) goshe se muraad pichli jaanib hai, kyou'nke suren mote ho'n to chaadar ka pichla knaara ruk jaata hai aur jab suren halke-phulke ho'n to chaadar ko jahaa'n insaan baandhna aur rokna chaahta hai, wahaa'n par chaadar ruk nahi sakti, balke us jagah se neeche dhalak jaati hai. Choo'nke Abu Bakar ﷺ laaghar, naheef jism waale the. Is binaa par kamar mein kuch jhukaao bhi tha, koshish ke ba-wujood baaz auqaat aap ki chaadar takhno'n se neeche ho jaati thi. Is liye Rasool Allah ﷺ ne unhe'n mustashna qaraar diya. Isse chaadar ki agli jaanib bhi muraad ho sakti hai, kyou'nke pait badha hua ho to chaadar ka apni jagah par rukna mumkin nahi rehta. Baaz riwayaat mein aap ke mutaalliq hai ke aap ka pait badha hua tha, lekin ye khilaaf-e-maaroof[2304] hai. Pehli taujeeh[2305] ziyaada qareen-e-qiyaas[2306] hai. والله أعلم

[3666] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jisne Allah ki raah mein kisi cheez ka joda kharch kiya usey jannat ke tamaam darwaazo'n se bulaya jaaega. Aye Allah ke bande! Ye behtar hai. Jo shakhs namazi hoga usey baab us salaah se pukaara jaaega. Jo shakhs mujahideen se hoga, usey baab-ul-jihaad se daawat di jaaegi. Jo shakhs sadqa karne waalo'n se hoga, usey baab us sadqa se bulaya jaaega. Aur jo shakhs roza-daaro'n se hoga, usey baab us siyaam aur baab-ur-raiyyaan se bulaya jaaega*". Hazrat Abu Bakar ﷺ ﷺ ne arz ki: Allah ke Rasool ﷺ! Jis shakhs ko tamaam darwaazo'n se pukaara jaaega usey koi zaroorat

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[2299] T: (گَڈَرِیا) bhed-bakriyaa'n (nez gaae-bhains) charaane waala [Rekhta]

[2300] T: (بَیْل) Ox [RSB]

[2301] راجع: 2324

[2302] Dekhiye: 7021 7022 7475

[2303] Dekhiye: 5783 5784 5791 6062

[2304] T: (خِلافِ مَعْرُوْف) Jo zaahir, maaloom, mash-hoor na ho [RSB]

[2305] T: (تَوجِیہ) Sabab, illat, daleel, wajah bayaan karna [Rekhta]

[2306] T: (قَرِینِ قِیاس) Qaabil-e-faham, qaabil-e-etebaar [RSB]

na hogi. Phir arz kiya: Allah ke Rasool ﷺ! Kya kisi shakhs ko tamaam darwaazo'n se daawat di jaaegi? Aap ne farmaya: "*Haa'n, aye Abu Bakar! Main ummeed rakhta hoo'n ke tum un logo'n se ho*".[2307]

[3667] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki wafaat hui to Hazrat Abu Bakar ؓ apni jaageer sunhi (اَلسُّنْحِ), yaane madina ke baalaai hisse mein the. Hazrat Umar ؓ ye kehte hue khade hue: Allah ki qasam! Rasool Allah ﷺ ne wafaat nahi paai. Mazeed farmaya: Wallah! Mere dil mein yehi baat aai hai ke aap ne wafaat nahi paai aur Allah Ta'ala aap ko (sehat-yaabi ke baad) uthaaega, to aap (maut ki baate'n karne waale) logo'n ke haath aur paao'n kaate'nge. Itne mein Hazrat Abu Bakar ؓ tashreef laae. Unho'n ne Rasool Allah ﷺ ke chehra-e-anwar se kapda hataaya, aap ko bosa diya aur farmaya: Mera baap aur meri maa aap par fidaa ho'n! Aap hayaat-o-mamaat mein paakiza hain. Us zaat ki qasam jiske haath mein meri jaan hai! Allah Ta'ala aap ko kabhi do (2) mauto'n ka maza nahi chakhaaega. Phir aap baahar tashreef le gae aur farmaya: Aye qasam uthaane waale! Zara theher jaa. Jab Hazrat Abu Bakar ؓ ne taqreer shuru ki to Umar ؓ baith gae.[2308]

[3668] Hazrat Abu Bakar ؓ ne Allah Ta'ala ki hamd os sana ki, phir farmaya: Tawajjo se suno! Jo shakhs Hazrat Muhammad ﷺ ki ibaadat karta tha, usey maaloom hona chaahiye ke Hazrat Muhammad ﷺ ki wafaat ho chuki hai, aur jo shakhs Allah Ta'ala ki ibaadat karta tha to beshak Allah Ta'ala zinda jawed hai, aur us par kabhi maut nahi aaegi. Phir aap ne ye aayat padhi: "Beshak Aap Marne Waale Hain Aur Wo Bhi Marne Waale Hain".[2309] Nez, ye aayat bhi tilaawat farmaai: "Hazrat Muhammad Sirf Rasool Hain. Aap Se Pehle Bohot Se Rasool Guzar Chuke Hain. Agar Aap Wafaat Paajaae'n Ya Shaheed Kar Diye Jaae'n To Kya Tum Sab Apni Ediyo'n Ke Bal Phir Jaaoge? Aur Koi Apni Ediyo'n Ke Bal Phir Jaaega Wo Allah Ta'ala Ka Kuch Bhi Nahi Bigaad Sakega. Beshak Allah Ta'ala Shukar Karne Waalo'n Ko Acchi Jazaa De Ga".[2310] Ye sun kar log be-ikhtiyaar rone lagey aur ansaar Hazrat Saad bin Ubadah ؓ ke paas saqeefa banu saaidah (سَقِيْفَةِ بَنِيْ سَاعِدَةَ) mein jamaa ho gae aur kehne lagey: Ek (1) ameer ham mein se hoga aur ek (1) ameer tum mein se hoga. Hazrat Abu Bakar ؓ, Hazrat Umar aur Hazrat Abu Obaidah bin Jarraah ؓ unke paas gae. Hazrat Umar ؓ taqreer karna chaahte the, lekin Hazrat Abu Bakar ؓ ne unhe'n chup kara diya. Hazrat Umar ؓ farmate the: Wallah! Mera iraada ye tha ke maine ek (1) bohot acchi taqreer taiyyaar karli thi. Mera khayaal tha ke Hazrat Abu Bakar ؓ muaamale ki gehraai tak nahi pohonch sake'nge. Bahar-haal Hazrat Abu Bakar ؓ ne taqreer shuri ki. Waaqai wo tamaam logo'n se ziyaada baleegh saabit hue. Unho'n ne apni taqreer jaari rakhte hue farmaya: Ham muhajireen umaraa aur hukkaam ho'nge aur tum ansaar hamaare wazeer hoge. Is dauraan mein Hubaab bin Munzir ؓ ne farmaya: Wallah! Ham aisa nahi karenge, balke ek (1) ameer ham mein se aur ek (1) ameer tum mein se hoga. Abu Bakar ؓ ne farmaya: Aisa nahi hoga, balke ham umaraa ho'nge aur tum wazeer hoge, kyou'nke mahal-e-wuqoo[2311] ke etebaar se quraish tamaam arbo'n se behtar aur afaal-o-kirdaar[2312] ke lihaaz se Afzal hain. Lehaza tum sab Hazrat Umar ya Abu Obaida bin Jarrah ki bait karlo. Hazrat Umar ؓ ne farmaya: Nahi, ham to aap hi ki bait kare'nge, kyou'nke aap hamaare sardar, ham mein se Afzal aur ham sab mein se Rasool Allah ﷺ ko ziyaada mehboob hain. Phir Hazrat Umar ؓ ne Hazrat Abu Bakar ؓ ka haath pakda aur unki bait Karli aur uske baad tamaam logo'n ne aap ki bait Karli. Kisi kehne waale ne kaha: Tum ne Hazrat Saad bin Ubadah ؓ ko halaak kar daala hai, yaane usey nazar-andaaz kar diya hai. Hazrat Umar ؓ ne farmaya: Usey to Allah ne halaak kiya hai.[2313]

[3669] Ek-doosri sanad se Hazrat Ayesha ؓ se marwi hai, unho'n ne farmaya: Nabi ﷺ ne apni aankhe'n oopar uthaaee'n, phir teen (3) martaba farmaya: "*(Aye Allah!) Mujhe Malaa-e-Aala*[2314] *mein daakhil karde*". Aur baqiya hadees bayan ki. Hazrat Ayesha ؓ farmati hain ke Allah Ta'ala ne un dono hazraat ke khitaab se bohot faaeda

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[2307] راجع: 1897

[2308] راجع: 1241

[2309] Surah az Zumar: 30

[2310] Surah aale Imran: 144

[2311] T: (مَحَلّ وُقُوع) Waaqe hone ki jagah, wo muqaam jahan koi shae waaqe ho [Rekhta]

[2312] T: (اَفْعَال و كِرْدَار) Seerat aur kaam, chaal-chalan aur amal [Rekhta]

[2313] راجع: 1242

[2314] T: (ملائ اعلیٰ) Muqarrab farishte, wo farishte jin ka Allah ke yahaa'n muqaam-o-martaba bohot buland hai [RSB]

pohonchaaya. Hazrat Umar ﷺ logo'n ko daraate the, taake kahee'n logo'n mein nifaaq na phoot pade. Allah Ta'ala ne unki wajah se us nifaaq ko door kar diya.[2315]

[3670] Hazrat Abu Bakar ﷺ ne logo'n ki khoob rahnumaai farmaai aur jo unki zimmedaari thi wo un par waazeh ki. Chunache jab log wahaa'n se nikle to ye aayat-e-karima tilaawat kar rahe the.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ... الشَّاكِرِينَ.[2316]

"(Hazrat) Muhammad ﷺ Sirf Rasool Hi Hain, Unse Pehle Bahot Se Rasool Ho Chuke Hain, Kya Agar Unka Inteqal Ho Jaae Yaa Ye Shaheed Ho Jaae'n, To Tum Islam Se Apni Ediyo'n Ke Bal Phir Jaaoge? Aur Jo Koi Phir Jaae Apni Ediyo'n Par To Hargiz Allah Ta'ala Ka Kuch Naa Bigaadega, Anqareeb Allah Ta'ala Shukar-guzaro'n Ko Nek Badla De Ga".[2317]

Faaeda: Is hadees se Hazrat Abu Bakar ﷺ ﷺ ki fazilat saabit hoti hai ke aap ki baseerat, azeem khutba, aur bar-waqt iqdaam ne ummat ke shiraaza[2318] ko muntashir hone[2319] se bachaa liya. Nez ye bhi maaloom hua ke aap ka ilm Hazrat Umar ﷺ, balke tamaam sahaaba ke ilm se badh kart ha.

[3671] Hazrat Muhammad ibne Hanafiyya se riwayat hai, unho'n ne kaha ke maine apne waalid-e-giraami (Hazrat Ali ﷺ) se poocha: Rasool Allah ﷺ ke baad sab se afzal kaun hain? To unho'n ne jawaab diya: Hazrat Abu Bakar ﷺ ﷺ. Maine poocha: Phir kaun? To unho'n ne farmaya: Uske baad Hazrat Umar ﷺ. Mujhe is baat ka andehs hua ke ab aap Hazrat Usman ﷺ ka naam zikr kare'nge to maine kaha: Uske baad phir aap (afzal) hain? Ye sun kar unho'n ne farmaya: Main to sirf aam musalmano jaisa ek (1) aadmi hoo'n.

Faaeda: Muhammad Ibne Hanafiyya, apni waalida ki taraf mansoob hain aur wo Hazrat Ali ﷺ ke bete hain. Wo jung-e-yamama mein qaid ho kar aai thee'n, mumkin hai ke unke nazdeek Hazrat Ali ﷺ, Hazrat Usman ﷺ se afzal ho'n. Is liye unho'n ne Hazrat Usman ke bajaae unka naam le liya, lekin ahle sunnat ka is amr par ittefaaq hai ke un hazraat ki khilaafat ki tarteeb ke mutaabiq unki fazilat-o-bartari mein bhi tarteeb hai. Hazrat Ali ﷺ ka ye kehna ke main aam musalmano mein se ek (1) aadmi hoo'n tawaazo[2320] aur inkesaar[2321] par mahmool[2322] hai.

[3672] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham ek (1) safar mein Rasool Allah ﷺ ke hamraah rawaana hue. Jab ham muqaam-e-baeda ya zaat-ul-jaish par pohonche to mera haar gumm ho gaya. Uski talaash ke liye Rasool Allah ﷺ wahaa'n thehre aur log bhi aap ke saath ruk gae, jabke wahaa'n koi paani (ka chashma) nahi tha aur na Sahaba Ikraam ﷺ ke paas hi paani tha. Log Hazrat Abu Bakar ﷺ ﷺ ke paas aakar kehne lagey: Aap nahi dekhte ke Ayesha ﷺ ne kya kaam kar dikhaya hai? Unho'n ne Rasool Allah ﷺ ko deegar logo'n samet thehra rakha hai. yahaa'n na paani ka chashma hai aur na khud unke paas paani hai. Hazrat Abu Bakar ﷺ ﷺ tashreef laae, jabke Rasool Allah ﷺ meri raan par apna sar-e-mubaarak rakhe neend farma rahe the. Unho'n ne aate hi farmaya: Tum ne khwah-ma-khwah Rasool Allah ﷺ aur doosre logo'n ko rok rakha hai, jabke na to wo kisi chashme par hain aur na khud unke paas paani hai? Unho'n ne mujhe khoob daa'nta aur jo kuch Allah ne chaaha unho'n ne mujhe sarzanish[2323] karte hue kaha. Phir apne haath se meri kamar mein kachoka[2324] lagaaya aur main harkat na kar sakti thi, kyou'nkr Rasool Allah ﷺ meri raan par sar rakh kar mahoo-e-isteraahat[2325] the. Bahar-haal Rasool Allah ﷺ subha tak soe rahe. Uthe to paani nahi tha. Us waqt Allah Ta'ala ne aayat-e-tayammum naazil farmaai. Phir sab logo'n ne tayammum karke namaz padhi. Hazrat Usaid bin Huzair ﷺ ne kaha: Aye khandaan-e-Abu Bakar! Ye tumhari koi pehli

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[2315] راجع: 1241

[2316] Surah aale Imran: 144

[2317] T: Surah aale Imran ki aayat 144 ka tarjuma Ahsan-ul-Bayan se liya gaya hai. [RSB]

[2318] T: (شِیرازَہ) Intezaam, bandobast [Rekhta] Muntashir= Bikharne waala, be-tarteeb, tittar-bittar [Rekhta]

[2319] T: (مُنْتَشَر ہونا) Nazm-o-zabt tabaah ho jaana [Rekhta]

[2320] T: (تَواضُع) Khaatir-madaarat, aao-bhagat, mehmaan-nawaazi [Rekhta]

[2321] T: (اِنْکِسار) Khaaksaari, aajizi [Rekhta]

[2322] T: (مَحْمُول) Munhasir, waabasta [Rekhta]

[2323] T: (سَرزَنِش) Bura-bhala kehna, tambeeh, malaamat [Rekhta]

[2324] T: (کَچوکا) Nok-daar cheez se zarb, jhatka [Rekhta]

[2325] T: (مَحْو اِسْتِراحَت) Aaraam se leta hua, soya hua [Rekhta]

hi barkat nahi hai. Hazrat Ayesha ﷺ ne farmaya: Jis ont par main sawaar thi. Jab maine usey uthaaya to uske neeche se haar mil gaya.[2326]

[3673] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ farmaya: "*Mere ashaab ko bura-bhala na kaho, kyou'nke tum mein se koi uhud pahaad ke baraabar bhi sona kharch kare to wo unke mudd*[2327] *ya nisf mudd ke baraabar nahi pohonch sakta*".

Hazrat Jarir, Abdullah bin Dawood, Abu Muawiya aur Muhaazir ne Amash se riwayat karne mein Shu'ba ki mataaba-at[2328] ki hai.

[3674] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne apne ghar wazoo kiya aur baahar nikalte dil mein kehne lagey ke main aaj Rasool Allah ﷺ ki khidmat mein zaroor aap ke saath rahu'nga, chunache wo masjid mein aae aur Nabi ﷺ ke mutaalliq daryaaf kiya to logo'n ne kaha: Aap baahar kahee'n us taraf tashreef le gae hain. Lehaza main aap ke qadmo'n ke nishanaat par aap ke mutaalliq poochta hua rawaana hua aur chaah-e-arees[2329], yaane uski munder ke darmiyan kooe'n mein paao'n latkaae baithe hue the aur apni pindliyo'n ko khol kar kooe'n mein latka rakha tha. Main aap ko salaam karke laut aaya aur darwaze par baith gaya. Maine socha ke aaj Nabi ﷺ ka darbaan banu'nga. Itne mein Hazrat Abu Bakar ﷺ ﷺ tashreef laae aur unho'n ne darwaza khat-kataaya. Maine poocha: Kaun hai? Unho'n ne kaha Abu Bakar hoo'n. Maine kaha: Zara thehriye. Maine jaakar (Rasool Allah ﷺ se) arz kiya: Allah ke Rasool ﷺ! Abu Bakar ijaazat maangte hain. Aap ne farmaya: "*Unko aane do aur jannat ki bashaarat bhi sunaao*". Lehaza, maine waapas aakar Abu Bakar ﷺ se kaha: Andar aajaaiye aur Rasool Allah ﷺ aap ko jannat ki bashaarat dete hain. Chunache Hazrat Abu Bakar ﷺ ﷺ andar aae aur Rasool Allah ﷺ ki daaee'n jaanib aap ke saath munder par baith gae aur unho'n ne bhi isi tara apne dono paao'n kooe'n mein latka diye, jis tarah Nabi ﷺ ne latka rakhe the aur apni pindliyaa'n bhi khol dee'n. Main waapas jaakar baith gaya aur main apne bhai ko ghar mein wazoo karte chod aaya tha aur usne bhi mere peeche aana tha. Maine (apne dil mein) kaha: Agar Allah ko falaa'n, yaane mere bhai ki bhalaai manzoor hai to zaroor usko yahaa'n le aaega. Itne mein kya dekhta hoo'n ke koi darwaza hila raha hai. Maine poocha: Kaun hai? Usne kaha: Umar bin Khattab hoo'n. Maine kaha: Zara thehriye. Phir main Rasool Allah ﷺ ke paas aaya aur aap ko salaam karke guzaarish ki, ke Hazrat Umar ﷺ haazir hain aur aap ke paas aane ki ijaazat chaahte hain. Aap ne farmaya: "*Unhe'n ijaazat do aur jannat ki bhi bashaarat sunaao*". Maine waapas aakar kaha: Andar aajaae'n aur Rasool Allah ﷺ ne aap ko jannat ki basharat di hai. Chunache wo andar aae aur Rasool Allah ﷺ ke saath kooe'n ki munder par aap ki baaee'n jaanib baith gae aur apne dono paao'n kooe'n mein latka diye. Phir main waapas aakar darwaze par baith gaya aur dil mein wohi kehne laga, ke agar Allah falaa'n ke saath bhalaai chaahega to usey yahaa'n zaroor le aaega. Itne mein ek (1) shakhs aaya aur darwaaze ko harkat dene laga: Maine poocha: Kaun hai? Usne kaha: Usman bin Affaan hoo'n. Maine kaha: Thehriye, phir main Nabi ﷺ ke paas aaya aur unhe'n khabar di to aap ne farmaya: "*Unhe'n andar aane ki ijaazat aur jo aazmaaish unhe'n pohonchegi, uske badle mein jannat ki bashaarat bhi de do*". Chunache main aaya aur unse kaha ke aajaao aur Rasool Allah ﷺ ne us museebat par, jo aap ko pohonchegi jannat ki bashaarat di hai. Chunache Hazrat Usman bhi andar aagae aur unho'n ne munder ko bhara hua dekha to wo aap ke saamne doosri jaanib baith gae.

Hazrat Saeed bin Musiyyaib ne kaha: Main is tarah baithne se unki qabro'n ki jagah muraad li hai.[2330]

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[2326] راجع: 334

[2327] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [Rekhta]

[2328] T: (مُتابَعَت) Pairawi, itteba, taabedaari [Rekhta]

[2329] T: Ise arabi mein ber al khaatim (بئر الخاتم) aur ber un nabi (بئر النبي) bhi kaha jaata hai. Isi kooe'n mein Hazrat Usman ﷺ ki ungli mein maujood wo anghoti, jise Rasool Allah ﷺ khutoot ke aakhir mein mohor ki tarah istemaal karte the, gir gai thi, aur kaafi dhoodhne ke ba-wujood nahi mili. Ye kooaa'n Masjid-e-Quba, madina ki maghribi jaanib ek baagh mein maujood hai. [RSB]

[2330] Dekhiye: 3693 3695 7097 7262

[3675] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Nabi ﷺ ek (1) martaba uhud pahaad par chadhe. Aap ke saath Hazrat Abu Bakar ﷺ, Hazrat Umar, aur Hazrat Usman ﷺ the. Itne mein pahaad larazne aur kaa'npne laga to aap ne farmaya: "*Aye Uhud! Theher jaa, kyou'nke tujh par is waqt ek (1) nabi, ek (1) siddiq aur do (2) shaheed hain*".[2331]

[3676] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Main (khwaab mein) ek (1) kooe'n par khada usse paani kheench raha tha ke mere paas Abu Bakar-o-Umar ﷺ bhi pohonch gae. Phir Abu Bakar ﷺ ne dol le liya aur ek (1) ya do (2) dol kheenche*". Unke paani bharne mein kuch kamzori thi. Allah Ta'ala usey door kar de ga. Phir Abu Bakar ﷺ ke haath se wo dol Hazrat Umar ﷺ ne le liya aur unke haath mein pohonchte hi wo dol ek (1) bade dol ki shakl ikhtiyaar kar gaya. Maine koi himmat waala shae-zor[2332] insaan nahi dekha jo itni husne tadbeer aur quwwat ke saath kaam karne ka aadi ho. Chunache unho'n ne itna paani kheencha ke logo'n ne apne oonto'n ko bhi paani pila kar bitha diya.

(Raawi-e-hadees) Wahab ne bayan kiya ke (اَلْعَطَنُ) oonto'n ke baithne ki jagah ko kehte hain. Arab ka muhaawara hai: Oont saeraab hue ke (wahee'n) baith gae.[2333]

[3677] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke main kuch logo'n ke saath khada tha aur ham Allah Ta'ala se Hazrat Umar ﷺ ke dua-e-maghfirat kar rahe the, jabke unka janaza chaar-paai par rakha jaa chuka tha. Itne mein ek (1) shakhs ne mere peeche se aakar apni kohni mere kandhe par rakh di aur kehne laga: Allah tum par rahem kare! Main ummeed rakhta hoo'n ke Allah Ta'ala tumhe'n tumhare saathiyo'n ke hamraah rakhega, kyou'nke main aksar Rasool Allah ﷺ ko ye farmate suna karta tha: "*Falaa'n jagah par main tha aur Abu Bakar-o-Umar saath the. Maine aur Abu Bakar-o-Umar ne ye kaam kiya. Main aur Abu Bakar-o-Umar rawaana hue*". Mujhe is liye ummeed hai ke Allah Ta'ala tumhe'n unke saath rakhega. Phir maine peeche mudhkar dekha to ye (duaaiya) kalimaat kehne waale Hazrat Ali bin Abi Taalib ﷺ the.[2334]

[3678] Hazrat Urwah bin Zubair ﷺ se riwayat hai, unho'n ne kaha ke maine Abdullah bin Umar ﷺ se mushrikeen-e-makkah ki sab se badi zaalimaana harkat ke baare mein poocha jo unho'n ne Rasool Allah ﷺ ke saath ki thi to unho'n ne bataaya: Maine Uqba bin Abu Mu'yat ko dekha wo Nabi ﷺ ke paas aaya, jabke aap namaz padh rahe the. Usne apni chaadar aap ki gardan mein daali aur usse aap ka gala gho'nt-te hue usey sakhti se dabaaya. Itne mein Hazrat Abu Bakar ﷺ ﷺ tashreef laae to unho'n ne us laeen[2335] ko aap se hataaya aur farmaya: "Kya Tum Aise Shakhs Ko Qatl Karna Chaahte Ho Jo Kehta Hai, Mera Rabb Allah Hai Aur Tumhare Paas Apne Rabb Ki Taraf Se Dalaael Bhi Laaya Hai"[2336].[2337]

## Baab 6: Hazrat Abu Hafs Umar bin Khattab Quraishi A'dawi ﷺ Ke Manaaqib Ka Bayaan

[3679] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Maine apne aap ko (ba-haalat-e-khwaab) jannat mein daakhil hote dekha aur wahaa'n Abu Talha ki biwi Rumaisa ko bhi dekha. Maine ek (1) shakhs ke chalne ki aawaaz sun kar dariyaaft kiya: Ye kaun hai? To kisi ne jawaab diya: Ye Hazrat Bilal ﷺ hain. Phir maine wahaa'n ek (1) mahel dekha. Uske sahn mein ek (1) jawaan aurat baithi hui thi. Maine poocha: Ye kiska mahel hai? Kisi ne kaha ke Hazrat Umar bin Khattab ﷺ ka hai. Maine iraada kiya ke mahel mein ghoom phir kar dekhu'n. Magar aye Umar! Mujhe tumhari ghairat yaad aagai*". Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan! Kya main aap par ghairat karu'nga?[2338]

[3680] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne bayan kiya ke ham Rasool Allah ﷺ ki khidmat mein haazir the, jab aap ne farmaya: "*Main soya hua tha ke maine khud ko jannat mein dekha. Achaanak wahaa'n ek (1) aurat ko mehel ke paas wazoo karte dekha. Maine poocha: Ye mahel kiska hai? Farishto'n ne jawab diya: Ye Hazrat Umar*

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[2331] Dekhiye: 3686 3699

[2332] T: (شَہ زُوْر) Zor-aawar taaqat-o-quwwat aur bal waala, nihaayat qawi, pahelwaan [Rekhta]

[2333] راجع: 3634

[2334] Dekhiye: 3685

[2335] T: (لَعِين) Mal-oon, mardood, bad-bakht, dozakhi, phitaakra hua, zaalim [Rekhta]

[2336] Surah Ghaafir: 28

[2337] Dekhiye: 3856 4815

[2338] Dekhiye: 5226 7024

*bin Khattab* ﷺ *ka hai. Main unki ghairat ka khayaal karte hue waapas aagaya*". Hazrat Umar Farooq ﷺ ro pade aur kaha: Allah ke Rasool ﷺ! Kya maine aap ke khilaaf ghairat karna thi?[2339]

[3681] Hazrat Hamza bin Abdullah se riwayat hai, wo apne baap (Hazrat Abdullah bin Umar ﷺ) se bayan karte hain ke Rasool Allah ﷺ ne farmaya: "*Maine ba-haalat-e-khwaab doodh piya, is qadar piya ke uski saeraabi apne naakhun ya naakhuno'n par dekhne laga. Phir maine wo doodh Hazrat Umar* ﷺ *ko de diya*". Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Is khwaab ki taabeer kya hai? Aap ne farmaya: "*Iski taabeer ilm hai*".[2340]

[3682] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Maine khwaab mein dekha ke ek (1) kooe'n par charkha se dol kheench raha hoo'n. Itne mein Hazrat Abu Bakar aae to unho'n ne ek (1) ya do (2) dol paani ke bhare hue kheenche. Unke paani bharne meinkuch kamzori thi. Allah Ta'ala unki maghfirat farmae. Phir Hazrat Umar* ﷺ *aae to wo dole k (1) bade dol ki shakl ikhtiyaar kar gaya. Maine koi shae-zor aur taaqatwar aadmi nahi dekha jis ne itni mahaarat se apna kaam poora kiya ho, yahaa'n tak ke log khud bhi saeraab hue aur unho'n ne apne oonto'n ko saeraab karke unke thikaano'n mein baandh diya*".

Ibne Jubair ﷺ kehte hain ke Abqari (الْعَبْقَرِيُّ) umda qaaleen ko kehte hain.

Hazrat Yahya kehte hain ke Zarabiyyu (اَلزَّرَابِيُّ) baareek kinaaro'n waali chaadaro'n ko kaha jaata hai. "مَبْثُوْثَةٌ"[2341] ke maane kasrat ke hain.[2342]

[3683] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar bin Khattab ﷺ ne Rasool Allah ﷺ se andar aane ki ijaazat talab ki, jabke us waqt aap ke paas quraish ki chand aurte'n baithi baate'n kar rahi thee'n. Bohot israar ke saath naan-o-nafqa mein izaafe ka mutaalba kar rahi thee'n. Aise haalaat mein unki aawaaze'n Aap ﷺ ki aawaaz se buland ho rahi thee'n. Jab Hazrat Umar ﷺ ne ijaazat talab ki to wo jaldi se parde mein chali gaee'n. Rasool Allah ﷺ ne unhe'n ijaazat di, jab Hazrat Umar ﷺ andar aae to Rasool Allah ﷺ muskura rahe the. Hazrat Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ Allah Ta'ala aap ke dandaan-e-muqaddasa ko hamesha hansta rakhe. Nabi ﷺ ne farmaya: "*Mujhe in aurto'n par hasi aarahi hai, jo abhi mere paas baithi hui thee'n, lekin jab unho'n ne tumhari aawaaz suni to jaldi se pas-e-parda chali gaee'n*". Umar ﷺ ne arz kiya: Allah ke Rasool ﷺ! Aap ziyaada haqdaar hain ke wo aap se dare'n. Phir unho'n ne aurto'n se mukhatib ho kar kaha: Aye aapne aap ki dushmano! Tum mujh se darti ho aur Rasool Allah ﷺ se nahi dartee'n? Unho'n ne jawab diya: Haa'n, aap theek kehte hain. Rasool Allah ﷺ ke muqaable mein aap kahee'n ziyaada sakht hain. Rasool Allah ﷺ ne farmaya: "*Aye Ibne Khattab! Ab aap is mauzu ko khatam kare'n. Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Agar shaitan kisi raah par aap ko chalta dekh le to wo apna raasta chod kar doosra raasta ikhtiyaar kar leta hai*".[2343]

[3684] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke jab se Hazrat Umar ﷺ musalman hue, ham log baraabar izzat ki zindagi guzaarne lagey.[2344]

[3685] Ibne Abi Mulaika se riwayat hai, ke unho'n ne Hazrat Ibne Abbas ﷺ se suna, wo farma rahe the: Hazrat Umar ﷺ ka janaaza rakha gaya to logo'n ne usey ghere mein le liya aur unke liye Allah se duaae'n aur maghfirat talab karne lagey. Maine bhi wahaa'n maujood tha. Janaza uthaane se pehle achaanak ek (1) aadmi ne mere kandho'n par haath rakhe. Maine dekha to wo Hazrat Ali ﷺ the. Unho'n ne Hazrat Umar ﷺ ke liye dua-e-maghfriat karte hue farmaya: Aye Umar! Tum ne apne baad koi aisa shakhs nahi choda jo amal-o-kirdaar ke etebaar se mujhe aap se ziyaada mehboob ho (aur main tamanna karu'n) ke main is jaisa ban kar Allah Ta'ala se milu'n. Allah ki qasam! Mujhe to pehle hi se yaqeen tha ke Allah Ta'ala aap ko aap ke dono saathiyo'n ke saath rakhega aur mera ye yaqeen is binaa

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[2339] راجع: 3242
[2340] راجع: 82
[2341] Surah al Ghaashiya: 16
[2342] راجع: 3634
[2343] راجع: 3294
[2344] Dekhiye: 3863

par tha ke main aksar Nabi ﷺ se ye suna karta tha: "*Main aur Abu Bakar-o-Umar gae, main aur Abu Bakar-o-Umar andar aae, main aur Abu Bakar-o-Umar baahar nikle*".[2345]

[3686] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) martaba uhud pahaad par chadhe. Aap ke hamraah Hazrat Abu Bakar ؓ, Hazrat Umar, aur Hazrat Usman ؓ bhi the. Pahaad larazne aur kaa'npne laga to aap ne apna paao'n maar kar usey farmaya: "*Aye Uhud! Theher ja, kyou'nke tujh par ek nabi, ek siddiq aur do (2) shaheed hi to hain*".[2346]

[3687] Hazrat Aslam se riwayat hai, unho'n ne kaha ke mujh se Hazrat Abdullah bin Umar ؓ ne Hazrat Umar ؓ ke kuch haalat pooche to maine unhe'n bataaya ke jab se Rasool Allah ﷺ ne wafaat paai hai, maine aap ke baad koi shakhs aisa nahi dekha jo muaamalaat nimtaane mein bohot koshish karne waala aur Allah ki raah mein ziyaada sakhaawat karne waala ho, aur ye khoobiyaa'n Hazrat Umar ؓ par khatam ho gaee'n.

[3688] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek (1) shakhs ne Nabi ﷺ se qiyamat ke mutaalliq poocha ke wo kab aaaegi? Aap ne farmaya: "*Toone uske liye kya taiyyaar kiya hai?*" Usne kaha: Kuch bhi nahi, sirf itni baat hai ke main Allah aur uske Rasool se mohabbat karta hoo'n. Aap ne farmaya: "*Tu qiyamat ke din usi ke saath hoga jisse tu mohabbat rakhta hai*". Hazrat Anas ؓ ka bayan hai ke ham kisi baat se itna khush na hue jis qadar Nabi ﷺ ke is irshad-e-giraami se khush hue: "*Jis ko tu mehboob rakhta hai qiyaamat ke din usi ke saath hoga*".

Hazrat Anas ؓ kehte hain ke main to Nabi ﷺ, Hazrat Abu Bakar ؓ, Hazrat Umar ؓ se mohabbat rakhta hoo'n. Mujhe ummeed hai ke is mohabbat ki wajah se main unke saath hu'nga, agarche maine un jaise amal nahi kiye.[2347]

[3689] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum se pehli ummato'n mein mohaddis hua karte the. Agar meri ummat mein koi aisa shakhs hai to wo Umar ؓ hain*".

Hazrat Abu Huraira ؓ ki bayan karda ek-doosri riwayat mein hai ke Nabi ﷺ ne farmaya: "*Tum se pehle bani israel mein kuch aise log hote the, jinhe'n ilhaam hua karta tha, halaa'nke wo nabi nahi hote the, lehaaza agar meri ummat mein koi is qaabil hai to wo Umar hain*".

Hazrat Ibne Abbas ؓ ne is tarah kaha hai: Koi nabi ya mohaddis.[2348]

Faaeda: Mohaddis wo hota hai jis par Allah ki taraf se ilhaam ho aur haq uski zubaan par jaari ho jaae, ya jisse farishte ham-kalaam ho'n, ya wo jiski raae bilkul saheeh ho. Hazrat Umar ؓ bhi aise hi logo'n se hain. Hadees ke aakhir mein Hazrat Ibne Abbas ؓ ki ek (1) qirat naqal hui hai, poori aayat is tarah hai:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ ...

Ham Ne Aap Se Pehle Jo Bhi Rasool Ya Nabi Bheja…[2349]

Wo is aayat mein nabi ke baad mohaddis ka lafz bhi padhte the. والله أعلم

[3690] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ek (1) charwaaha apni bakriyaa'n chara raha tha, ke ek (1) bhediye ne hamla karke un mein se ek (1) bakri qaabu Karli. Charwaahe ne uska peecha kiya, usse bakri chudaali to bhediya uski taraf mutawajja ho kar kehne laga: Darindo'n ke din inki hifaazat kaun karega?*" Logo'n ne kaha: SubhanAllah (bhediya baate'n karta hai). Nabi ﷺ ne farmaya: "*Main iski tasdeeq karta hoo'n aur Abu Bakar-o-Umar bhi iski tasdeeq karte hain*". Halaa'nke Abu Bakar-o-Umar ؓ wahaa'n maujood na the.[2350]

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[2345] راجع: 3677
[2346] راجع: 3675
[2347] Dekhiye: 6167 6171 7153
[2348] راجع: 3469
[2349] Surah al Hajj: 52
[2350] راجع: 2324

[3691] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Ek (1) dafa main so rah atha, maine khwaab mein logo'n ko dekha ke wo mere saamne pesh kiye jaa rahe hain aur unho'n ne qameese'n pehen rakhi hain. Kuch qameese'n to aisi hain jo seeno'n tak hain, aur kuch usse neeche hain. Umar ko jab mere saamne laaya gaya to un par jo qamees thi wo usey ghaseet rahe the*". Logo'n ne arz kiya: Allah ke Rasool ﷺ! Aap ne iski kya taabeer farmaai? Aap ne farmaya: "*Wo deen hai*".[2351]

[3692] Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne kaha ke jab Hazrat Umar ﷺ zakhmi kar diye gae to unho'n ne sakht be-chaini ka izhaar kiya. Us mauqa par Hazrat Ibne Abbas ﷺ ne aap ko tasalli dete hue kaha: Ameer-ul-Momineen! Aap is qadar ghabra kyou'n rahe hain? Aap to Rasool Allah ﷺ ki rafaaqat mein rahe aur Aap ﷺ ki sohbat ka poora haq adaa kiya, phir aap jab (Rasool Allah ﷺ se) judaa hue to Nabi ﷺ aap par khush the. Phir aap Hazrat Abu Bakar ﷺ ﷺ ki sohbat uthaai aur unki rafaaqat ka bhi aap ne poora-poora haq adaa kiya. Phir aaj pab (unse) juda hue to wo bhi aap se khush the. Phir aap ne deegar musalmano ki sohbat ikhtiyaar ki, to unki sohbat ka bhi aap ne poora-poora haq adaa kiya. Agar aap unse juda ho'nge to baae'n-haalat juda ho'nge ke wo sab aap par raazi ho'nge. Hazrat Umar ne Ibne Abbas ﷺ se farmaya ke jo aap ne Rasool Allah ﷺ ki sohbat aur aap ki razamandi ka zikr kiya hai to ye Allah Ta'ala ka bohot bada ehsaan hai, jo usne mujh par kiya hai aur jo aap ne Abu Bakar ﷺ ki rafaaqat aur unki razamandi ka zikr kiya hai, to ye bhi Allah ka bohot bada ehsaan hai, jo usne mujh par kiya hai. Albatta jo tum meri ghabraahat ko mulaahaza kar rahe ho, to ye tumhare aur tumhare saathiyo'n ki firk ki wajah se hai. Allah ki qasam! Agar mere paas zameen bhar sona hota to Allah ke azaab ka saamna karne se pehle uska fidya de kar usse najaat haasil karne ki koshish karta.

Hammad bin Zaid ne kaha ke ham se Ayyub ne, unho'n ne Ibne Abi Mulaika se, aur unho'n ne Ibne Abbas ﷺ se bayan kiya. Unho'n ne kaha ke main Hazrat Umar ﷺ ke paas gaya. Phir aakhir tak yehi hadees bayan ki.

[3693] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke madina taiyyaba ke baaghaat mein se ek (1) baagh mein Nabi ﷺ ke hamraah tha. Achaanak ek (1) shakhs aaya aur usne darwaza kholne ka mutaalba kiya. Nabi ﷺ ne farmaya: "*Darwaz khol do aur aane waale ko jannat ki bashaarat do*". Maine darwaza khola to kya dekhta hoo'n ke wo Abu Bakar ﷺ hain. Maine unhe'n wo khush-khabri di, jo Nabi ﷺ ne farmaai thi. Unho'n ne us par Allah ka shukr adaa kiya. Phir ek (1) aur shakhs aaya aur usne bhi darwaza kholne ka mutaalba kiya to Nabi ﷺ ne farmaya: "*Darwaza kholo aur usey jannat ki bashaarat sunaao*". Maine darwaza khola to wo Hazrat Umar ﷺ the. Maine unhe'n basharat di jo Nabi ﷺ ne farmaai thi. Unho'n ne bhi us par Allah Ta'ala ki hamd-o-sana ki. Phir ek (1) aur shakhs ne darwaza khulwaana chaaha to Nabi ﷺ ne mujhe farmaya: "*Darwaza kholo aur aane waale ko jannat ki bashaarat do, us museebat par jo usey pohonchegi*". Maine dekha wo Hazrat Usman ﷺ hain. Maine unhe'n Rasool Allah ﷺ ke irshad se muttala kiya to unho'n ne Allah ki taareef famai aur mazeed kaha ke Allah hi madadgaar hai.[2352]

[3694] Hazrat Abdullah bin Hisham ﷺ se riwayat hai, unho'n ne kaha ke ham ek (1) martaba Nabi ﷺ ke hamraah the, jabke aap ne Hazrat Umar ﷺ ka haath pakad rakha tha.[2353]

## Baab 7: Hazrat Abu Umar-o-Usman bin Affaan Quraishi ﷺ Ke Fazaail-o-Manaaqib Ka Bayaan

Nabi ﷺ ne farmaya: "*Jis shakhs ne ber-e-rooma*[2354] *ko khoda uske liye jannat hai*". To Hazrat Usman ﷺ ne usey khudwaaya, nez aap ne farmaya: "*Jis shakhs ne jaish-e-usrah*[2355] *ko saaz-o-saaman muhaiyya kiya, uske liye jannat hai*". To Hazrat Usman ne us Lashkar ko saamaan muhaiyya kiya.

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[2351] راجع: 23

[2352] راجع: 3674

[2353] Dekhiye: 6264 6632

[2354] T: T: Isey ber-e-usman ya Hazrat Usman ﷺ ka kooaa'n bhi kaha jaata hai. Ye waadi-e-aqeeq masjie qiblatain se taqriban 1 kilometer ke faasle par ek baagh mein, jo Hazrat Usman ﷺ ke hi naam se mash-hoor hai, waaqe hai. [RSB]

[2355] T: Ghazwa-e-Tabuk [RSB]

[3695] Hazrat Abu Moosa Ashari ﷺ se riwayat hai ke Nabi ﷺ ek (1) baagh mein daakhil hue to mujhe hukum diya ke baagh ke darwaaze ki nigraani karu'n, chunache ek (1) aadmi aaya aur usne andar aane ki ijaazat talab ki. Aap ﷺ ne farmaya: "*Usey ijaazat do aur jannat ki bashaarat bhi suna do*". Wo Hazrat Abu Bakar ﷺ ﷺ the. Phir ek (1) aur shakhs aaya aur usne bhi andar aane ki ijaazat maangi to Aap ﷺ ne farmaya: "*Usey ijaazat do aur janant ki khush-khabri sunaao*". Wo Hazrat Umar ﷺ the. Phir ek (1) aur shakhs aaya to usne bhi anadar aane ki ijaazat talab ki, to aap thodi der khamosh rahe. Phir aap ne farmaya: "*Usey ijaazat do aur jannat ki bashaarat bhi do us museebat par jo usey pohonchegi*". Wo Hazrat Usman ﷺ the.[2356]

Hammad ne kaha: Ham se Aasim Ahwal aur Ali bin Hakam ne bayan kiya, unho'n ne Abu Usman ko Abu Musha Ashari se is tarah bayan karte hue suna. Aasim ne us mein ye izaafa zikr kiya hai ke Nabi ﷺ ek (1) jagah tashreef farma tha, jaha'n paani tha, jabke aap ne dono ghutno'n ya ek (1) ghutne se kapda utha rakha tha, jab Hazrat Usman ﷺ andar aae to aap ne ghutno'n par kapda kar liya.

[3696] Hazrat Obaidullah bin Adi bin Khiyaar se riwayat hai ke Hazrat Miswar bin Makhrama ﷺ aur Abdur Rahman bin Aswad bin Abd-yaghoos ne unse kaha ke tumhe'n Hazrat Usman ﷺ se unke bhai waleed ke mutaalliq guftagu karne mein kya amr maane (مانع)[2357] hai? Log uske mutaalliq bohot che-magoyaa'n[2358] karte hain, chunache main Hazrat Usman ﷺ ke paas gaya. Jab wo namaz ke liye tashreef laae to maine arz ki: Mujhe aap se ek (1) zaroori kaam hai, jis mein aap ke liye khair-khwahi hai. Hazrat Usman ﷺ ne farmaya: Bhale aadmi! Main tujh se Allah ki panaah chaahta hoo'n. Main waapas aakar un logo'n ke paas aagaya. Itne mein Hazrat Usman ﷺ ka qaasid mujhe bulaane ke liye aagaya. Main jab uske hamraah Hazrat Usman ﷺ ki khidmat mein haazir hua to unho'n ne dariyaaft farmaya: Bataao, tumhari khair-khwahi kyat hi? Maine arz ki: Allah Ta'ala ne Hazrat Muhammad ﷺ ko haq de kar mab-oos farmaya aur aap par quran naazil kiya, nez aap un logo'n mein se hain jinho'n ne Allah aur uske Rasool ﷺ ki daawat ko qubool kiya. Aap ne do (2) hijrate'n kee'n aur Rasool Allah ﷺ ki sohbat uthaai aur aap ke tareeqe aru sunnat ko mulaahaza kiya. Baat ye hai ke log Waleed ke mutaalliq bohot baate'n kar rahe hain. Hazrat Usman ﷺ ne farmaya: Kya toone Rasool Allah ﷺ ko paaya hai? Maine kaha: Nahi, lekin Aap ﷺ ki ahadees mujhe pohonchi hain, jaisa ke kuwaari ladki tak ko uske parde ke ba-wujood pohonch chuki hain. Us par Hazrat Usman ne farmaya: Allah Ta'ala ne Hazrat Muhammad ﷺ ko haq de kar mab-oos farmay aur main Allah aur uske Rasool ﷺ ki daawat qubool karne waalo'n mein hi tha. Main us haq par imaan laaya jise de kar aap ko bheja gaya tha aur maine do (2) hijrate'n ki hain, jaisa ke toone zikr kiya hai. Bila-shubha maine Rasool Allah ﷺ ki bait ki aur aap ki sohbat mein raha. Allah ki qasam! Maine kabhi aap ki naa-farmaani nahi ki aur na kabhi aap se khiyaanat hi ka irtekaab kiya, yahaa'n tak ke Allah Ta'ala ne aap ko wafaat di. Isi arah Hazrat Abu Bakar ﷺ ﷺ ke saath bhi mera yehi muaamala raha. Hazrat Umar Farooq ﷺ ke saath bhi mera yehi rawaiyya tha. Phir mujhe unka jaanasheen bana diya gaya. To kya mujhe wo huqooq haasil nahi ho'nge jo unhe'n haasil the? Maine arz kiya: Kyou'n nahi, zaroor haasil ho'nge. Aap ne farmaya: Phir in baato'n ka kya jawaaz baaqi reh jaata hai, jo waqtan-fawaqtan tum logo'n ki taraf se mujhe pohonchti rehti hain? Baaqi jo tum ne Waleed ke mutaalliq shikaayat ki hai, in-sha-Allah uski saza jo waajib hai zaroor de'nge. Uske baad Hazrat Usman ﷺ ne Hazrat Ali ﷺ ko bulaya aur unhe'n farmaya ke wo Waleed ko kode maare'n. Chunache unho'n ne Waleed ko assi (80) kode bataur-e-hadd lagaae.[2359]

Faaeda: Waleed bin Uqba, Hazrat Usman ﷺ ke maadri bhai[2360] the. Wo Hazrat Usman ﷺ ki taraf se kufa ka governer tha. Uske mutaalliq sharaab-noshi ki shikayaat thee'n. Hazrat Obaidullah bin Adi ne bhi Hazrat Usman ﷺ se Waleed ke sharaab peene ke mutaalliq kaha tha. Hazrat Adi, aap ke bhaanje the, Hazrat Miswar bin Makhrama aur Abdur Rahman bin Aswad ne is liye unka intekhaab kiya tha ke wo apne maamu'n se Waleed ke mutaalliq baat kare'n, lekin Hazrat Usman ﷺ ne auzu billah (اعوذ بالله) padh kar unki baat ko us waqt na suna, ke namaz mein uske mutaalliq bure khayalaat na aae'n. Is liye aap ne namaz ke baad unse baat karna pasand farmaya. Phir Hazrat Usman ﷺ bade

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[2356] راجع: 3674

[2357] T: (مَانِع) Manaa karne waala, rokne waala [Rekhta]

[2358] T: (چِه مِیگوئِیاں) Gapshap karna [Urduinc]

[2359] Dekhiye: 3872 3927

[2360] T: (مَادری) Maa ki taraf mansoob [Rekhta]

saaheb-e-murawwat[2361] aur haya-daar qism ke insaan the, unhe'n ye baat baar-e-khaatir[2362] thi ke main usey in baato'n ka aisa jaawab du'nga jo unhe'n bula rale aur un par giraa'n[2363] guzre is liye Allah ki panaah maangi.

[3697] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke ahd-e-mubaarak mein ham Hazrat Abu Bakar ﷺ ﷺ ke baraabar kisi ko khayaal nahi karte the, phir Hazrat Umar ﷺ ko, uske baad Hazrat Usman ﷺ ko. Phir ham Nabi ﷺ ke ashaab ko chod dete the, ek-doosre se kisi ko Afzal nahi jaante the.[2364]

Abdul Aziz se riwayat karne mein Abdullah ne Shaazaan ki mataaba-at ki hai.

[3698] Hazrat Usman bin Mauhab se riwayat hai ke ahle misr se ek (1) shakhs aaya, usne baitullah ka hajj kiya to logo'n ko ek (1) jagah baithe hue dekha. Poocha: Ye kaun log hain? Logo'n ne kaha: Ye quraish ke log hain. Usne poocha: In mein ye buzurg kaun hain? Logo'n ne bataaya: Ye Hazrat Abdullah bin Umar ﷺ hain. Misri ne kaha: Aye Abdullah bin Umar! Main aap se chand baato'n ki wazaahat chaahta hoo'n. Kya aap ko maaloom hai ke Hazrat Usman ﷺ uhud ke din maidaan se bhaag nikle the? Unho'n ne farmaya ke haa'n (mujhe is baat ka ilm hai). Phir usne kaha: Kya aap jaante hain ke wo jung-e-badr se bhi ghayab the? Hazrat Ibne Umar ﷺ ne farmaya: Haa'n (mujhe uska bhi ilm hai). Phir usne kaha: Kya aap isse bhi aagaah hain ke wo bait-e-rizwan se bhi ghayab the aur us mein shareek na hue the? Unho'n ne farmaya: Haa'n (Janata hoo'n). Tab us shakhs ne naara-e-takbeer buland kiya. Us par Hazrat Abdullah bin Umar ﷺ ne farmaya: Idhar aa, main tujhe unki wazaahat karta hoo'n. Uhud se bhaag jaane ki baabat to main gawaahi deta hoo'n ke Allah Ta'ala ne unhe'n moaaf kar diya aur unhe'n bakhsh diya. Raha badr ki ladaai mein shareek na hona! To uski wajah ye thi ke unke nikah mein Rasool Allah ﷺ ki lakht-e-jigar thee'n. Wo un dino'n bimaar huee'n to Rasool Allah ﷺ ne Hazrat Usman ﷺ se farmaya: "*(Tum uski timaardaar karo) Tumhe'n jung-e-badr mein shareek hone waalo'n ke baraabar hissa aur sawaab milega*". Baaqi raha unka bait-e-rizwan se ghayab rehna! To agar koi shakhs makkah mein Hazrat Usman ﷺ se ziyaada baa-izzat hota to aap usey rawaana kar dete. Lehaza unhe'n Rasool Allah ﷺ ne bheja tha, to aap chale gae aur jab bait-e-rizwan hui to Rasool Allah ﷺ ne apne daae'n haath ko Hazrat Usman ﷺ ka haaq qaraar de kar usey apne baae'n haath ke oopar rakha aur farmaya: "*Ye Usman ki bait hai*". Phir Hazrat Ibne Umar ﷺ ne us shakhs se farmaya: Ab in baato'n ko bhi apne saath le jaa.

[3699] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ek (1) martaba uhud pahaad par chadhe, jabke Hazrat Abu Bakar ﷺ, Hazrat Umar, aur Hazrat Usman ﷺ aap ke hamraah the. Uhud kaa'npne laga, to Aap ﷺ ne farmaya: "*Aye uhud! Theher jaao*". Mera khayaal hai ke aap ne apna paao'n maarte hue farmaya: "*Tere oopar nabi, siddiq aur do (2) shaheedo'n ke alaawa aur koi nahi hai*".[2365]

## Baab 8: Hazrat Usman ﷺ Ki Bait Aur Us Par Ittefaq Ka Bayan

[3700] Umar bin Maimoon se riwayat hai, unho'n ne kaha ke maine Hazrat Umar bin Khattab ﷺ ko shaheed hone se chand din pehle madina taiyyaba mein dekha tha ke aap Hazrat Huzaifa bin Yamaan aur Usman bin Haneef ﷺ ke paas khade (unse) pooch rahe the ke tum logo'n ne kaise kiya hai? Kya tum logo'n ko ye andesha to nahi ke tum ne (Iraq ki) arzi[2366] ka itna mehsool laga diya hai, jiski gunjaaish na ho? Unho'n ne jawab diya ke ham ne un par kharch ka itna hi bojh daala hai, jise adaa karne ki us zameen mein himmat hai. Is silsile mein koi ziyaadati nahi ki gai. Hazrat Umar ﷺ ne farmaya: Dekho! Phir soch lo ke tumne itna tax to nahi lagaaya jo zameen ki taaqat se baahar ho. Un dono ne jawaab diya ke aisa nahi hai (balke hasb-e-istitaa-at aur maaqool[2367] hai). Uske baad Hazrat Umar ﷺ ne farmaya: Agar Allah Ta'ala ne mujhe salaamat rakha to main Iraq ki bewaao'n ko is haal mein chodu'nga ke wo mere baad kisi ki mohtaaj nahi rahe'ngei. Amr bin Maimoon kehte hain ke abhi is guftagu par chautha (4th) din hi aaya tha

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[2361] T: (مُرَوَّت) Riaayat, lihaaz, paas, insaaniyat [Rekhta]

[2362] T: (بارِ خاطِر) Jo tabiyyat par giraa'n guzre, khilaaf-e-tabiyyat, naa-gawaar, takleef-deh [Rekhta]

[2363] T: (گِراں) Naa-gawaar, takleef-deh, dushwaar, mushkil [Rekhta]

[2364] راجع: 3655 3130

[2365] راجع: 3675

[2366] T: (اَرْض) Zameen, ilaaqa [Rekhta]

[2367] T: (مَعْقُول) Munaasib, durust [Rekhta]

ke unhe'n zakhmi kar diya gaya. Jis roz wo zakhmi kiye gae main saff mein khada tha. Mere aur unke darmiyan sirf Abdullah bin Abbas ﷺ the. Unki ye aadat thi ke jab saff ke paas se guzarte to farmate ke safe'n seedhi kar lo aur jab dekhte ke ab safo'n mein koi khalal[2368] nahi reh gaya to aage badte aur takbeer-e-tehreema kehte aur pehli rakat mein aksar Surah Yusuf ya Surah an Nahl ya utni hi taweel koi surah padhte, taake sab log jamaa ho jaae'n. Us din bhi aap ne "Allahu Akbar" hi kaha tha ke maine suna, aap farma rahe hain: Mujhe kutte ne qatl kar daala ya mujhe kutte ne kaat khaaya hai. Dar-asl Abu Lulu ne aap ko zakhmi kar diya tha. Uske baad wo bad-bakht apna do (2) dhaari khanjar liye daudne laga. Daae'n-baae'n jidhar se guzarta logo'n ko zakhmi karta jaata, hatta ke usne tera (13) aadmi zakhmi kiye, jin mein se saat (7) faut ho gae. Musalmano mein se ek (1) saahab ne jab ye soorat-e-haal dekhi to usne us par apna lamba coat daal diya. Jab us mal-oon[2369] ghulam ko yaqeen ho gaya ke wo giraftaar ho chuka hai to usne apne aap ko zibah kar daala. Idhar Hazrat Umar ne Hazrat Abdur Rahman bin Awf ﷺ ka haath pakda aur unhe'n aage badha diya. Jo log Hazrat Umar ﷺ ke qareeb the unho'n ne wo soorat-e-haal dekhi jo maine dekhi thi jo log masjid ke kono'n mein the, unhe'n kuch na maaloomho saka. Choo'nke unho'n ne Hazrat Umar ﷺ ki qir-at na suni to wo Subhan-Allah, Subhan-Allah kehte rahe. Taaham Hazrat Abdur Rahman bin Awf ﷺ ne logo'n ko bohot halki si namaz padhai. Jab namaz se faarigh hue to Hazrat Umar ﷺ ne farmaya: Ibne Abbas! Dekho mujhe kis ne zakhmi kiya hai? Hazrat Ibne Abbas ﷺ ne thodi der ghoom-phir kar dekha aur aakar kaha: Hazrat Mugheera ﷺ ke ghulam ne (aap ko zakhmi kiya hai). Aap ne dariyaaft farmaya: Wohi jo kaarigar hai? Ibne Abbas ﷺ ne jawab diya: Haa'n. Hazrat Umar ﷺ ne farmaya: Allah Ta'ala usey halaak kare! Maine uske baare mein acchi baat kahi thi. Allah ka shukar hai, usne meri maut kisi aise shakhs ke haatho'n muqaddar nahi ki jo islaam ka muddai ho. Aye Ibne Abbas! Tum aur tumhare waalid is baat ko pasand karte the ke madina taiyyaba mein ajmi ghulam ziyaada ho'n. You'n bhi unke paas ghulam bohot the. Is par Ibne Abbas ﷺ ne kaha: Agar aap farmae'n to ham sab ko qatl kar dete hain. Hazrat Umar ﷺ ne farmaya: Ye soch intehaai ghalat hai, khusoosan jab wo tumhari zubaan mein kalaam karte hain, tumhare qible ki taraf rukh kar namaz adaa karte hain aur tumhari tarah hajj karte hain, to uske baad tum unhe'n qatl karne mein sacche nahi ho. Phir Hazrat Umar ﷺ ko utha kar unke ghar laaya gaya aur ham bhi aap ke saath-saath aae. Aisa maaloom hota tha ke jaise logo'n par usse pehle itni badi museebat aai hi nahi hai. Kuch kehte ke fikr karne ki koi baat nahi aur kuch log kehte the ke aap ki zindagi khatre mein hai. Phir nabeez laai gai. Aap ne nosh ki to wo pait ke raaste se baahar nikal gai. Phir doodh laaya gaya, aap ne wo nosh kiya to wo bhi pait se nikal gaya. Us waqt logo'n ko yaqeen ho gaya ke aap zinda nahi reh sake'nge. Phir ham aap ke paas aae, jabke doosre log bhi aarahe the. Wo sab aap ki taareef karte the. Us dauraan mein ek (1) naujawaan aaya aur kehne laga: Ameer-ul-Momineen! Aap ko Allah ki taraf se khush-khabri ho ke Aa ko Rasool Allah ﷺ ki rafaaqat haasil rahi aur aap jaante hain ke aap qadeem-ul-islaam[2370] hain. Phir aap khalifa banaae gae aur aap ne poore insaaf ke saath hukumat ki, phir aap ko shahaadat naseeb hui. Hazrat Umar ﷺ ne farmaya: Main to is baat par khush hoo'n ke in tamaam baato'n ki wajah se mera muaamala baraabar par khatam ho jaae. Na mujhe unka sawaab ho aur na mujhe unki paadaash mein koi saza ho. Phir jab wo naujawaan waapas hua to uska tah-band zameen par ghisat[2371] raha tha. Farmaya ke us naujawaan ko waapas bulaao. Jab wo aaya to aap ne farmaya: Mere bahtije! Apna tah-band oopar uthaao, usse kapda saaf rahega aur Allah ke yahaa'n taqwa ka baais bhi hai.

Abdullah bin Umar! Dekho mujh par kitna qarz hai? Unho'n ne hisaab kiya to chiyyaasi-hazaar (86,000) ya uske lag-bhag paaya. Aap ne farmaya: Agar Umar ki aulaad ke amwaal is qarz ki adaaegi ke liye kaafi ho'n to unke amwaal hi se usey adaa karna, ba-soorat-e-deegar (meri qaum) qabila-e-banu adi bin kaab ko uski adaaegi ke liye kehna. Agar unke amwaal bhi kaafi na ho'n to quraish se kehna. Unke alaawa kisi aur se madad talab na karna. Bahar-haal tum ne mera qarz adaa karna hai. Ab Ummul Momineen Hazrat Ayesha ﷺ ke paas jaao aur unhe'n kehna Umar ne aap ki khidmat mein salaam arz kiya hai. Ameer-ul-Momineen na kehna, kyou'nke main ab musalmano ka ameer nahi raha. Unse arz karna ke Umar bin Khattab ne aap se apne dono saathiyo'n ke saath dafan hone ki ijaazat talab ki hai.

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[2368] T: (خَلَل) Bigaad, rukaawat, naqs [Rekhta]

[2369] T: (مَلْعُون) Jis par laanat ki gai ho, laanat kiya gaya [Rekhta]

[2370] T: Shuru-shuru mein islaam qubool karne waale hain [RSB]

[2371] T: (گِھسَٹ) Zameen par ragadta hua chalna, kheench kar aana ya jaana [Rekhta]

Chunache Hazrat Abdullah bin Umar ﷺ ne salaam kiya aur andar aane ki ijaazat talab ki. Aap ne andar jaane ke baad dekha ke Ummul Momineen Hazrat Ayesha ﷺ baithi ro rahi hain. Arz kiya ke Umar bin Khattab ne aap ko salaam kaha hai, aur wo aap se ijaazat chaahte hain ke apne dono saathiyo'n ke saath dafan ho'n. Hazrat Ayesha ﷺ ne farmaya ke maine is jagah ko apne liye muntakhab kar rakha tha, lekin aaj main unhe'n apni zaat par tarjeeh deti hoo'n. Jab Abdullah bin Umar ﷺ waapas aae to logo'n ne bataaya ke wo aagae hain to Hazrat Umar ﷺ ne farmaya ke mujhe uthaao. Ek (1) shakhs sahaara de kar aap ko bithaaya. Farmaya Abdullah! Kya jawaab laae ho? Arz kiya: Ameer-ul-Momineen! Wohi jo aap ki tamanna thi. Unho'n ne dafan ki ijaazat de di hai. Farmaya: Allah ka shukar hai. Mere liye isse ziyaaada koi aur cheez ahem na thi, lekin jab meri wafaat ho jaae aur mujhe utha kar le jaao to phir salaam arz karne ke baad kehna ke Umar bin Khattab dafan hone ki ijaazat chaahte hain. Agar wo mere liye ba-khushi ijaazat de de'n to mujhe wahaa'n dafan kar dena aur agar ijaazat na de'n to mujhe musalmano ke qabrastan mein dafan kar dena. Uske baad Ummul Momineen Hazrat Hafsa ﷺ aaee'n. Unke hamraah kuch doosri khawateen bhi thee'n. Jab ham ne unhe'n dekha to ham wahaa'n se uth gae. Wo aap ke paas aakar kuch der roti rahee'n. Phir jab doosre logo'n ne andar aane ki ijaazat maangi to wo makaan ke androoni hisse mein chali gaee'n. Chunache ham ne makaan ke andar se unke rone ki aawaaz suni. Logo'n ne arz kiya: Ameer-ul-Momineen! Khilaafat ke mutaalliq koi wasiyyat kar de'n. Farmaya: Main khilaafat ka un hazraat se ziyaada kisi ko haqdaar nahi paata ke Rasool Allah ﷺ apni wafaat tak jin par khush the. Phir aap ne Hazrat Ali, Hazrat Usman, Hazrat Zubair, Hazrat Talha, Hazrat Saad aur Hazrat Abdur Rahman bin Awf ﷺ ka naam liya aur ye bhi farmaya ke Abdullah bin Umar ﷺ ko bhi mashware ki hadd tak shareek rakha jaae, lekin khilaafat ke muaamalaat se unhe'n koi sarokaar[2372] nahi hoga. Aap ne ye jumla Hazrat Abdullah bin Umar ﷺ ki dil-joi ke liye farmaya. Agar khilaafat Hazrat Saad bin Abi Waqqaas ﷺ ko mile to wo uske sazawaar hain, warna jo bhi khalifa banaaya jaae wo apne zamana-e-khilaafat mein unse ta-aawoon (تَعَاوُن) haasil karta rahe. Maine unko (kufa ki governari se) unki naa-ehli[2373] ya kisi khiyaanat ki wajah se maazool nahi kiya tha. Hazrat Umar ﷺ ne mazeed farmaya: Main apne baad hone waale khalifa ko muhajireen-e-awwaleen ke baare mein wasiyyat karta hoo'n ke wo unke huqooq pehchaane aur unke ehteraam ko malhooz rakhe aur main usey ansaar ke saath khair-khwahi ki wasiyyat karta hoo'n, jo muhajireen se pehle darul-hijrat aur darul-imaan, yaane madina taiyyaba mein muqeem hain. Wo unke nekukaar logo'n ke ikhlaas ki qadar kare aur unke buro'n ki buraai ko nazar-andaaz kare. Main hone waale khalifa ko wasiyyat karta hoo'n ke wo shehri aabaadi ke saath bhi accha bartaao kare, kyou'nke ye log islaam ke madadgaar hain. Maal faraaham karne waale aur islaam dushmano'n ke liye ek (1) museebat hain. Aur unse wohi kuch liya jaae jo unki zarooriyaat se ziyaada ho aur wo bhi unki razamandi se wasool kiya jaae. Main khalifa ko dehaati aabaadi ke saath husn-e-sulook ki wasiyyat karta hoo'n. Kyou'nke wo asal arab aur islaam ki bunyad hain. Unki zarooriyaat se zaaed unka maal liya jaae aur unke zaroorat-mando'n hi par usey kharch kar diya jaae. Main usey Allah aur uske Rasool ke zimme ki paasdaari[2374] ki bhi wasiyyat karta hoo'n ke ahle zimma ke ehed ko poora kiya jaae aur unki himaayat mein jung ki jaae, nez unki haisiyat se ziyaada bojh un par na daala jaae. Jab Hazrat Umar ﷺ ki wafaat ho gai to ham unhe'n utha kar Hazrat Ayesha ﷺ ke hujre ke paas le aae. Hazrat Abdullah bin Umar ﷺ ne Hazrat Ayesha ﷺ ko salaam arz kiya aur kaha ke Umar bin Khattab ﷺ ijaazat talab kar rahe hain. Ummul Momineen ﷺ ne farmaya: Unhe'n yaheen dafan kiya jaae, chunache unhe'n wahee'n unke dono saathiyo'n ke saath dafan kar diya gaya. Jab log unke dafan se faarigh hue to naam-zad[2375] karda log jamaa hue. Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Tum apni raae teen (3) hazraat ke hawaale kar do. Hazrat Zubair ﷺ ne kaha mein apna haq Hazrat Ali ke supurd karta hoo'n. Hazrat Talha ﷺ ne kaha ke maine apni raae ka haq Hazrat Usman ﷺ ko so'npa. Hazrat Saad ﷺ ne kaha ke maine apna muaamala Hazrat Abdur Rahman bin Awf ﷺ ke hawaale kiya. Hazrat Abdur Rahman bin Awf ﷺ ne Hazrat Usman aur Hazrat Ali ﷺ se farmaya: Aap dono mein se kaun amr-e-khilaafat se dast-bardaar[2376] hota hai, ham usey khilaafat so'np de'nge. Allah Ta'ala uska nigraan hoga aur huqooq-e-islaam ki zimmedaari us par laazim hogi. Lehaza dono mein se har ek (1) apne se afzal par ghaur kare. Is par ye

[2372] T: (سَروکار) Waasta, taalluq, gharz [Rekhta]
[2373] T: (نا اَہلی) Adm-e-qaabiliyat, ahl na hone ki haalat ya kaifiyat [Rekhta]
[2374] T: (پاسْداری) Nigehbaani, muhaafazat, tarafdaari [Urduinc]
[2375] T: (نامزَد) Maaroof, mash-hoor, makhsoos [Rekhta]
[2376] T: (دَسْت بَرْدار) Kisi kaam waghaira se haath uthaane waala, chodne waala [Rekhta]

dono hazraat khamosh ho gae to Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Kya aap hazraat is intekhaab ki zimmedaari mujh par daalte hain? Allah ki qasam! Main tum se Afzal ka intekhaab karne mein kotaahi nahi karu'nga. Un dono hazraat ne kaha: Haa'n (aap aisa kare'n). Uske baad Hazrat Abdur Rahman ne un mein se ek (1) ka haath pakad kar kaha ke aap ko Rasool Allah ﷺ ki qaraabat-daari aur islaam ki qadaamat[2377] ka wo haq haasil hai jo aap jaante hain. Allah Ta'ala aap ka nigehbaan hai. Agar main aap ko khalifa bana du'n to aap ne adl-o-insaaf karna hoga aur agar Usman ko khalifa bana du'n to unki baat sunni hogi aur unki itaa-at karni hogi. Phir doosre (Hazrat Usman) ko tanhaai mein le gae aur unse bhi isi tarah kaha aur jab dono se ehed-o-paimaan le liya to farmaya: Aye Usman! Apna haath uthaao, chunache pehle unho'n ne unse bait ki, phir Hazrat Ali ﷺ ne unse bait ki, phir ahlud daar (أَهْلُ الدَّارِ) aae, unho'n ne aap ki bait ki (al-gharz sab ne bait ki).[2378]

Faaeda: Hadees mein "أَهْلُ الدَّارِ" ke alfaaz aae hain, jiska maane ye hai ke aap ke ghar waale aae aur unho'n ne bait ki, albatta shaareheen ne "أَهْلُ الدَّارِ" se madina ke log muraad liye hain.

## Baab 9: Hazrat Abu Hasan Ali bin Abi Taalib Quraishi Haashmi ﷺ Ke Fazaail-o-Manaaqib

Nabi ﷺ ne Hazrat Ali ﷺ se farmaya: "*Tum mujh se ho aur main tum se hoo'n*". Nez, Hazrat Umar ﷺ ne Hazrat Ali ﷺ ke mutaalliq farmaya tha ke Rasool Allah ﷺ apni wafaat tak unse raazi aur khush the.

[3701] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Rasool Allah ﷺ ne faramaya: "*Main kal aise shakhs ko jhanda du'nga jiske haath par Allah Ta'ala fatah inaayat karega*". Log raat bhar sochte rahe ke dekhe'n jhanda kise milta hai? Subah hui to log Rasool Allah ﷺ ki khidmat mein haazir hue. Har-ek ki khwahish thi ke jhanda usey diya jaae, lekin Aap ﷺ ne farmaya: "*Ali bin Abi Taalib kaha'n hain?*" Logo'n ne arz kiya: Allah ke Rasool ﷺ! Unki aankho'n mein koi shikaayat hai. Aap ﷺ ne farmaya: "*Usey paighaam bhej kar bulaao*". Jab wo aae to Aap ﷺ ne unki aankho'n mein apna luaab-e-dahan[2379] daala aur unke liye dua farmaai. Chunache usse unhe'n aisi shifa hui ke goya pehle koi marz hi nahi tha. Aap ne Hazrat Ali ﷺ ko jhanda diya. Hazrat Ali ne arz kiya: Allah ke Rasool ﷺ! Main unse jung karta rahu'nga hatta ke wo saare ham jaise (musalman) ho jaae'n? Aap ne farmaya: "*Abhi you'n hi chalte raho. Jab unke maidaan mein utro to pehle unhe'n islaam ki daawat do aur unhe'n bataao ke Allah ke un par kya huqooq (waajib) hain? Allah ki qasam! Agar tumhari koshish se kisi ek (1) shakhs ko Allah Ta'ala hidayat kar de to ye tumahre liye surkh oonto'n se behtar hai*".[2380]

[3702] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ali ﷺ Khyabar ke mauqa par Nabi ﷺ se peeche reh gae, kyou'nke wo aashob-e-chashm mein mubtalaa the. Phir unho'n ne socha ke main Rasool Allah ﷺ ke saath us ghazwa mein shareek nahi ho saku'nga. Chunache ghar se nikle aur Nabi ﷺ ke lashkar se jaa miley. Jab wo raat aai jis mein subha khybar fatah hua to Rasool Allah ﷺ ne farmaya: "*Kal main aise shakhs ko jhanda du'nga*". Ya farmaya: "*Kal wo shakhs jhanda le ga jisse Allah aur uske Rasool ko mohabbat hai*". Ya farmaya: "*Wo Allah aur uske Rasool se mohabbat karta hai aur Allah uske haatho'n fatah naseeb karega*". Phir Hazrat Ali ﷺ aagae, halaa'nke unke aane ki tawaqqo[2381] nahi thi. Logo'n ne kaha: Ye hain Hazrat Ali ﷺ to Rasool Allah ﷺ ne unhe'n jhanda diya. Phir Allah Ta'ala ne unke haatho'n fatah inaayat farmaai.[2382]

[3703] Hazrat Sahal bin Saad ﷺ se riwayat hai, unke paas ek (1) aadmi aaya aur kehne laga ke falaa'n aadmi jo madina taiyyaba ka haakim hai, wo bar-sar-e-mimbar Hazrat Ali ﷺ ke mutaalliq bad-goi karta hai. Unho'n ne poocha: Wo kya karta hai? Usne bataaya wo unhe'n Abu Turaab kehta hai. Hazrat Sahal ﷺ ne muskura kar jawab diya: Allah ki qasam! Ye naam to unka khud Nabi ﷺ ne rakha hai aur khud Hazrat Ali ﷺ ko us naam se ziyaada koi doosra naam pasand nahi tha. Raawi-e-hadees kehta hai ke maine Hazrat Sahal ﷺ se hadees sunne ki farmaaish ki, ke Abu Abbas! Wo kaise hua? Unho'n ne farmaya ke ek (1) dafa Hazrat Ali ﷺ Syeda Fatima ﷺ ke paas aae to khaawind-biwi mein

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[2377] T: (قَدامَت) Qadeem hona [Rekhta]

[2378] راجع: 1392

[2379] T: (لعابِ دہن) Thook, raal [Rekhta]

[2380] راجع: 2942

[2381] T: (تَوَقُّع) Ummeed, aas, bharosa [Rekhta]

[2382] راجع: 2975

kuch talkh-kalaami[2383] hui. Hazrat Ali ﷺ wahaa'n se fauran waapas aagae aur masjid mein jaakar leit gae. Nabi ﷺ ne (Syeda Fatima ﷺ se) poocha: "*Tumhara chacha-zaad kaha'n hai?*" Unho'n ne bataaya ke wo masjid mein chale gae hain. Aap ﷺ unke paas tashreef laae to dekha ke unki chaadar peeth se giri hui hai aur unki pusht khaak-aalood ho chuki hai. Aap ﷺ ne unki peeth se mitti saaf karte hue farmaya: "*Aye Abu Turaab! Utho*" Aap ne do (2) martaba farmaya.[2384]

Faaeda: Ye hadees Hazrat Ali ﷺ ki fazilat aur unke buland martabe par dalaalat karti hai, kyou'nke Rasool Allah ﷺ khud chal kar unhe'n lene gae aur unki kamar se gard-o-ghubaar ko saaf kiya aur un par shafqat-o-meherbaani karte hue unhe'n raazi karna chaaha. Maaloom hota hai ke Rasool Allah ﷺ ne Hazrat Ali ﷺ ko pehli martaba is kuniyat[2385] se yaad kiya.

[3704] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unke paas ek (1) aadmi aaya aur Hazrat Usman ﷺ ke mutaalliq dariyaaft kiya to unho'n ne unke kuch acche aamaal zikr kiye, phir farmaya: Shayad ye baate'n tere liye naa-gawaar ho'n! Usne kaha: Haa'n. Unho'n ne farmaya: Allah Ta'ala Teri naak khaak-aalood kare. Phir usne Hazrat Ali ke mutaalliq poocha to aap ne unki khush khoobiyaa'n bayaan kee'n aur farmaya ke Nabi ﷺ ke gharo'n ke darmiyan unka ghar hai. Phir kaha ke shayad ye baate'n bhi tujhe buri lagti ho'ngi. Usne kaha: Haa'n. Unho'n ne farmaya: Allah Ta'ala tujhe zaleel-o-khwaar kare! yahaa'n se dafaa hoja aur mere khilaaf tu jo karna chaahta hai, kar le.[2386]

[3705] Hazrat Ali ﷺ se riwayat hai ke Hazrat Fatima ﷺ ne chakki peesne ki takleef ki shikaayat ki. Uske baad Nabi ﷺ ke paas qaidi aae to wo aap ki khidmat mein haazir huee'n, lekin us waqt aap maujood nahi the. Albatta Hazrat Ayesha ﷺ se unki mulaqaat hui aur unse uska tazkira kiya. Jab Nabi ﷺ tashreef laae to Hazrat Ayesha ﷺ ne Syeda Fatima ke aane ka maqsad bayaan kiya. Hazrat Ali ﷺ ne kaha ke uske baad Nabi ﷺ hamaare ghar tashreef laae jabke ham apne bistaro'n mein leit chuke the. Maine bistar se uthna chaaha to aap ne farmaya: "*Apni jagah lete raho*". Uske baad aap hamaare dono'n ke darmiyan baith gae hatta ke maine aap ke qadmo'n ki thandak apne seene mein mehsoos ki. Aap ne farmaya: "*Tum logo'n ne mujh se jo mutaalba kiya hai main tumhe'n isse acchi baat na bataau'n? Jab tum sone ke liye apne bistaro'n par letne lago to chau'ntees (34) martaba Allahu Akbar, te'ntees (33) martaba Subhan-Allah, aur te'ntees (33) martaba Alhamdulillah padh liya karo. Ye amal tumhare liye kisi bhi khaadim se behtar hai*".[2387]

[3706] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Ali ﷺ se farmaya: "*Kya tum is amr par khush nahi ho ke tum mere liye aise qaaem-muqaam ho, jaise Hazrat Haroon ﷺ Hazrat Moosa ﷺ ke jaanasheen the?*"[2388]

Faaeda: Jab Rasool Allah ﷺ jung-e-tabuk par gae to Hazrat Ali ﷺ ko saath nahi le gae, balke unhe'n ghar mein kaam-kaaj ke liye rehne diya. Wo munafiqeen ke propaganda se mutaassir ho kar Rasool Allah ﷺ ko raasta mein miley aur kaha ke aap ne mujhe baccho'n aur aurto'n mein chod diya hai. Us waqt Rasool Allah ﷺ ne unki tasalli ke liye mazkoora irshad farmaya. Waazeh rahe ke Rasool Allah ﷺ ki maujoodgi mein ghar ke jaanashini, khilaafat-e-ummat ka taqaaza nahi karti, kyou'nke ghar ki dekh-bhaal se insaan haakim nahi ban sakta. Nez Hazrat Haroon ﷺ, Janab Moosa ﷺ se pehle wafaat paa gae the, is liye us par qiyaas bhi saheeh nahi hai. Us ghazwe mein imaamat-e-salaah ke liye Hazrat Abdullah bin Umme Maktoom ﷺ ko muqarrar farmaya. Agar itni si baat khilaafat ke liye kaafi hoti to Ibne Umme Maktoom ﷺ khilaafat ke haqdaar hote, lekin aisa nahi hua, bahar-haal us hadees se ittisaal[2389]-e-khilaafat saabit nahi hota. والله أعلم

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[2383] T: (تلْخ كَلامی) Talk-goi, bad-zubaani, sakht-kalaami [Rekhta]

[2384] راجع: 441

[2385] T: (كُنِّيَت) Asal naam ke alaawa wo naam jis ke pehle Ab (اب), Abu, Ibn, Umm, Bint, waghaira maujood ho'n [Rekhta]

[2386] راجع: 3130

[2387] راجع: 3113

[2388] Dekhiye: 4416

[2389] T: (اِتّصال) Tasalsul, pae-dar-pae [Rekhta]

[3707] Hazrat Ali ﷺ se riwayat hai, unho'nne (Iraq waalo'n se) farmaya: Jis tarah tum pehle faisle kiya karte the usi tarah faisle karte raho kyou'nke main ikhtelaaf ko pasand nahi karta hoo'n, ta-aa'nke log ittefaq se rahe'n ya main bhi is duniya se apne saathiyo'n (Siddeeq-o-Farooq ﷺ) ki tarah chala jaau'n.

Hazrat Ibne Sireen ﷺ farmate hain ke log (shaikhain[2390] ki mukhalifat mein) Hazrat Ali ﷺ se jo riwayaat bayan karte hain wo aksar jhoot ka palinda hain.

## Baab 10: Hazrat Jaafar bin Abi Taalib ﷺ Ke Fazaail

Nabi ﷺ ne unse farmaya: "*Tum soorat-o-seerat mein mere mushaaba ho*".

[3708] Hazrat Abu Huraira ﷺ se riwayat hai, log kehte hain ke Abu Huraira bohot ahadees bayan karta hai. Dar-asl baat ye hai ke main apna pait bharne ke liye har waqt Rasool Allah ﷺ ki khidmat mein rehta tha, na to main khameeri roti khaata aur na umda libaas hi pehenta, na meri khidmat ke liye falaa'n mard aur falaa'n aurat hi thi. Main bhook ki shiddat ki wajah se apne pait par patthar baandh liya karta. Baaz auqaat main kisi se koi aayat poochta, halaa'nke wo aayat mujhe yaad hoti thi. Mera matlab ye hota ke wo mujhe ghar le jaa kar khana khilaa de. Hazrat Jaafar bin Abi Taalib ﷺ masakeen ke haq mein tamaam logo'n se ziyaada behtar the. Wo hame'n apne ghar le jaate aur jo kuch ghar mein muyassar hota wo hame'n khilaate. Baaz auqaat to aisa hota ke wo shahed ya ghee ki kuppi hi le aate, jis mein kuch na hota wo usey phaad dete aur us mein jo kuch hota ham usey chaat lete the.[2391]

Faaeda: Is hadees mein Hazrat Jaafar bin Abi Taalib ﷺ ki fazilat ka bayaan hai ke wo masakeen se bohot mohabbat karte the, Rasool Allah ﷺ ne unki kuniyat Abul Masakeen rakhi thi, kyou'nke masakeen ke saath aksar baitha karte the aur unki khidmat mein masroof rehte the. Ghurba aur Masakeen ke bohot qadardaan the aur unki khair-khwahi karne mein koi kotaahi nahi karte the.

[3709] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke jab wo Hazrat Abdullah bin Jaafar ﷺ ko salaam kehte to you'n kehte: Aye Dhul-Janaheen ke bete! Tum par salaamti ho.

Abu Abdullah (Imam Bukhari ﷺ) kehte hain: "اَلْجَنَاحَانِ" se muraad har-do kinaare hain.[2392]

## Baab 11: Hazrat Abbas Bin Abdul Muttalib ﷺ Ka Zikr-e-Khair

[3710] Hazrat Anas ﷺ se riwayat hai ke Hazrat Umar ﷺ jab qahet-saali se do-chaar hote to Hazrat Abbas ﷺ se baarish ki dua karaate aur dua karte: Aye Allah! Pehle ham apne Nabi ﷺ se baarish ki dua karaate the to, tu hame'n baarish se saeraab karta tha. Ab ham apne Nabi ke chacha se baarish ki duaa karaate hain, is liye hame'n baarish se saeraab kar. Raawi kehta hai ke uske baad khoob baarish hoti.[2393]

## Baab 12: Rasool Allah ﷺ Ki Qaraabat Aur Rishtedaari Ke Fazaail, Nez Hazrat Fatima ﷺ Bint-e-Nabi ﷺ Ke Manaaqib

Unke mutaalliq Nabi ﷺ ne farmaya: "Fatima ﷺ Jannati Aurto'n Ki Sardar Hai"

[3711] Hazrat Ayesha ﷺ se riwayat hai ke Syeda Fatima ﷺ ne Hazrat Abu Bakar ﷺ ﷺ ki taraf paighaam bheja, jis ke zariye se wo Nabi ﷺ ke un sadaqaat ka mutaalba karti thee'n jo madina taiyyaba mein aur fadak mein the. Isi tarah jo khybar ke khums se baaqi bach gaya tha.

[3712] Hazrat Abu Bakar ﷺ (z) ne kaha ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Hamaare (tarka mein) wiraasat jaari nahi hoti. Ham jo kuch chod jaate hain wo sadqa hota hai. Albatta, Aale Muhammad ke akhrajaat isi maal se poore kiye jaae'n. Khurd-o-nosh*[2394] *se ziyaada unka koi haq nahi hai*". Allah ki qasam! Rasool Allah ﷺ ke sadaqaat, jo Nabi ﷺ ke zamana-e-mubaarak mein hua karte the, main un mein koi tabdeeli nahi karu'nga, balke un mein wohi

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[2390] T: Hazrat Abu Bakar-o-Hazrat Umar ﷺ. [RSB]

[2391] Dekhiye: 4532

[2392] Dekhiye: 4264

[2393] راجع: 1010

[2394] T: (خورد و نوش) Khana-peena [Rekhta]

nizaam jaari rakhu'nga jo Rasool Allah ﷺ ne qaaem farmaya tha. Uske baad Hazrat Ali ؓ aap ke yahaa'n aae aur kehne lagey: Abu Bakar! Ham aap ke muqaam aur martabe ka eteraaf karte hain. Phir unho'n ne Rasool Allah ﷺ se apni qaraabat aur haq ka zikr kiya. Hazrat Abu Bakar ؓ ؓ ne apni guftagu jaari rakhte hue farmaya: Us zaat ki qasam jiske haath mein meri jaan hai! Rasool Allah ﷺ ke rishtedaaro'n se accha sulook karna mujhe apne qaraabat-daaro'n ke saath behtar sulook se ziyaada mehboob hai.[2395]

Faaeda: Hazrat Fatima ؓ ka khayaal tha ke Rasool Allah ﷺ ke jumla sadaqaat aap ki milk[2396] the, isliye us tarka se hame'n hissa milna chaahiye. Lekin Hazrat Abu Bakar ؓ ؓ ne farmaya ke Rasool Allah ﷺ ki qaraabat-daari mujhe apni qaraabat-daari se ziyaada mehboob hai. Lekin Rasool Allah ﷺ ke irshadaat aur maamoolaat ke pesh-e-nazar aap ke sadaqaat-o-tarkaat ko taqseem nahi kiya jaa sakta, balke ye tamaam aap ki aal-o-aulaad, azwaaj-e-mutahharaat aur deegar aam musaaleh[2397] ke liye waqf hain. Ye aise sadaqaat hain jin par aap ki wafaat ke baad milkiyat ka daawa nahi kiya jaa sakta, balke mazkoora hazraat qiyaamat tak unse apni haajaat poori karte rahe'nge. Lekin usey apni milkiyat tasawwur nahi kare'nge.

[3713] Hazrat Ibne Umar ؓ se riwayat hai ke Hazrat Abu Bakar ؓ ؓ ne farmaya: Muhammad ﷺ ka aap ke ahle-bait ke baare mein khaas khayaal rakho, yaane bahar-soorat unka ehteraam baja laao.[2398]

Faaeda: Rasool Allah ﷺ ke ahle-bait, azwaaj-e-mutahharaat, aap ki betiyo'n aur doosre tamaam aqaarib se mohabbat rakhna, jin mein Hazrat Fatima, Syedna Ali aur unki aulaad bhi shaamil hai. Rasool Allah ﷺ ki mohabbat-o-taazeem aur huqooq-shanaasi[2399] ke lihaaz se ahle imaan ke liye zaroori hai aur unse darja-ba-darja mohabbat rakhna haqeeqat mein Rasool Allah ﷺ se mohabbat hi ka taqaaza hai. Aisi mohabbat ka taqaaza tamaam ahle islaam se hai, jaisa ke mazkoora baala Hazrat Abu Bakar ؓ ؓ ke farmaan se saabit hota hai.

[3714] Hazrat Miswar bin Makhrama ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Fatima mera jigar-gosha hai, is liye jisne usey naaraaz kiya usne mujhe naaraaz kiya*".[2400]

[3715] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne apni lakht-e-jigar Syeda Fatima ko is bimari ke mauqa par apne paas bulaya jis mein aap ne wafaat paai, aap ne unse koi khufiya baat ki to wo rone lagee'n. Phir aap ne unhe'n bulaya aur unse koi aahista baat ki to wo ha'nsne lagee'n. Hazrat Ayesha ؓ farmati hain ke maine Syeda Fatima ؓ se usek mutaalliq dariyaaft kiya.[2401]

[3716] Unho'n ne (Hazrat Syeda Fatima ؓ ne) bataaya: Mujhse Nabi ﷺ ne aahisata baat ki thi ke aap us bimaari mein wafaat paa jaae'ne to main us par rone lagi. Phir aap ne mujh se dobaara aahista guftagu farmaai ke aap ke ahle-bait mein se main sab se pehle aap se mulaqaat karu'nga to main us par ha'ns padi.[2402]

## Baab 13: Hazrat Zubair bin Awwaam ؓ Ke Manaaqib

Hazrat Ibne Abbas ؓ bayan karte hain ke wo Nabi ﷺ ke hawaari (madadgaar) the. Hawaariyo'n ko hawaari is liye kaha jaata hai ke unke kapde safed the.

[3717] Hazrat Marwan bin Hakam se riwayat hai, unho'n ne kaha ke jis saal nakseer phootne[2403] ki wabaa phaili to Hazrat Usman ؓ ki is qadar nakseer phooti ke unhe'n hajj se is marz ne rok diya. Unho'n ne wasiyyat kardi. Unki khidmat mein ek (1) quraishi saahab aae aur arz kiya ke aap kisi ko apna khalifa bana de'n. Hazrat Usman ؓ ne poocha ke logo'n ki ye khwahish hai? Usne kaha: Haa'n. Aap ne poocha: Kisko khalifa naam-zad karu'n? Us par wo

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[2395] راجع: 3093

[2396] T: (مِلك) Wo cheez jis par qabza ho [Urduinc]

[2397] T: (مُصالِح) Wo waarish ya shareek jo deen-e-mushtarik mein se kisi shae-e-maaloom ko le kar alaaheda ho jaae aur doosre waaris ya shareek us par raazi ho'n [Rekhta]

[2398] Dekhiye: 3751

[2399] T: (حُقُوق شَناسی) Huqooq, manzilat, martabat ki pehchaan-o-shanaakht [RSB]

[2400] راجع: 926

[2401] راجع: 3623

[2402] راجع: 3624

[2403] T: (نَکسِیر پُھوٹنا) Naak se khoon aana [Rekhta]

khamosh ho gaya. Uske baad koi doosre saahab aae. Mera khayaal hai ke wo Haaris the. Unho'n ne bhi yehi kaha ke aap kisi ko khalifa naam-zad kar de'n. Aap ne poocha: Kya ye sab logo'n ki raae hai? Usne kaha: Ji haa'n. Aap ne poocha: Wo kaun ho sakta hai? Us par wo khamosh ho gaya, to aap ne farmaya: Ghaliban logo'n ka Zubair ﷺ ki taraf rujhaan[2404] hoga? Usne kaha: Ji haa'n. Phir aap ne farmaya: Mujhe us zaat ki qasam jis ke haath mein meri jaan hai! Mere ilm ke mutaabiq bhi wo un sab se behtar hain. Bila-shubha wo Rasool Allah ﷺ ko bhi un sab se ziyaada mehboob the.[2405]

[3718] Hazrat Marwan bin Hakam se riwayat hai, unho'n ne kaha: Main Hazrat Usman ﷺ ki khidmat mein maujood tha, ek (1) shakhs ne unki khidmat mein haazir ho kar arz ki: Aap kisi ko apna khalifa naam-zad kar de'n. Aap ne farmaya: Kya uski khwahish ki jaa rahi hai? Usne kaha: Ji haa'n, Hazrat Zubair ﷺ ki taraf logo'n ka rujhaan hai. Hazrat Usman ne farmaya: Allah ki qasam! Tum sab jaante ho ke wo tum mein is mansab ke liye behtar aur laayaq hain. Aap ne ye baat teen (3) martaba dohraai.[2406]

[3719] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Bila-shubha har nabi ke hawaari hote hain aur mere hawaari Hazrat Zubair bin Awwaam ﷺ hain*".[2407]

[3720] Hazrat Abdullah bin Zubair ﷺ se riwayat hai, unho'n ne farmaya ke ghazwa-e-ahzaab ke waqt mujhe aur Umar bin Abu Salama ﷺ ko (kamsin hone ki wajah se) aurto'n mein chod diya gaya. Phir maine jo nazar daudaai to dekha ke Hazrat Zubair bin Awwaam ﷺ apne ghode par sawaar hain aur do (2) ya teen (3) baar Banu Quraiza ki taraf gae hain, phir waapas aae hain. Jab ikhtitaam-e-jung par main waapas aaya to kaha: Abbu Jaan! Maine aap ko dekha ke baar-baar idhar aate jaate the? Unho'n ne farmaya: Beta! Toone mujhe dekha tha? Maine arz kiya: Ji haa'n. Unho'n ne wazaahat farmaai ke Rasool Allah ﷺ ne farmaya: "*Koi aisa hai jo Banu Quraiza ke paas jaae aur mere paas unki khabar laae?*" Chunache main us muhim[2408] ke liye gaya. Phir jab main waapas aaya to Rasool Allah ﷺ ne apne maa-baap yakjaa jamaa karke farmaya: "*Mere maa-baap tum par fida ho'n*".

[3721] Hazrat Urwah bin Zubair ﷺ se riwayat hai ke Yarmuk ke din Nabi ﷺ ke Sahaba Ikraam ﷺ ne Hazrat Zubair ﷺ se kaha: Aap hamla kyou'n nahi karte, taake aap ke saath mil kar ham bhi hamla kare'n? Chunache Hazrat Zubair ﷺ ne un roomiyo'n par hamla kiya to us mauqa par kuffaar ne do (2) kaari-zakhm[2409] aap ke shaane par lagaae. Un dono ke darmiyan wo zakhm tha jo badr ke mauqa par aap ko lagaa tha. Hazrat Urwah kehte hain ke main bachpan mein un zakhmo'n ke andar apni ungliyaa'n daakhil karke khela karta tha.[2410]

## Baab 14: Hazrat Talha bin Obaidullah ﷺ Ka Zikr-e-Khair

Hazrat Umar ﷺ ne famraya: Jab Nabi ﷺ ki wafaat hui to aap Talha bin Obaidullah se raazi the.

[3722 3723] Hazrat Abu Usman se riwyat hai, unho'n ne kaha ke baaz un ghazwaat ke waqt jin mein khud Rasool Allah ﷺ ne shumooliyat[2411] ki, Nabi ﷺ ke hamraah Hazrat talha aur Hazrat Saad ﷺ ke alaawa aur koi baaqi nahi raha tha. Ye baat khud unki bayaan karda hadees mein hai.[2412]

[3724] Hazrat Qais bin Abu Haazim se riwayat hai, unho'n ne kaha ke maine Hazrat Talha ﷺ ka wo haath dekha jo shal[2413] ho chuka tha, jiske zariye se wo Nabi ﷺ ki hifaazat karte rahe the.[2414]

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[2404] T: (رُجْحان) Tabiyyat ya zehen waghaira ka qudrati ya fitrati jhukaao aur raghbat-o-tawajjo, mailaan, dilchaspi [Rekhta]

[2405] Dekhiye: 3718

[2406] راجع: 3717

[2407] راجع: 2846

[2408] T: (مُہِم) Bada bhaari ya dushwaar-guzaar kaam, zaroori kaam [Rekhta]

[2409] T: (کاری زَخْم) Gehri chot [RSB]

[2410] Dekhiye: 3973 3975

[2411] T: (شُمُولِیَت) Shaamil hona, hissedaari [Rekhta]

[2412] Dekhiye: 4060 4061

[2413] T: (ہاتھ شَل ہونا) Haath ka thak jaana, haath ka kaam ke qaabil na rehna [Rekhta]

[2414] Dekhiye: 4063

## Baab 15: Hazrat Saad bin Abi Waqqaas Zohri ﷺ Ke Fazaail Ka Bayaan

Banu Zohra, Nabi ﷺ ke nanhiyaal the unka asal naam Saad bin Maalik hai.

[3725] Hazrat Saad bin Abi Waqqaas ﷺ se riwayat hai, unho'n ne farmaya: Uhud ke din Nabi ﷺ ne mere liye apne maa-baap dono jamaa kar diye the.[2415]

[3726] Hazrat Saad bin Abi Waqqaas se riwayat hai, unho'n ne farmaya ke maine apne aap ko dekha ke main islaam ki ek-tihaai tha.[2416]

Faaeda: Is hadees ka matlab hai ke jab main musalman hua to mujh se pehle do (2) shakhs islaam laae the aur teesra main khud tha. Musalman hone waalo'n mein ek (1) Abu Bakar aur doosri Hazrat Khadeeja tul Kubra ﷺ thee'n. Jabke ek (1) hadees mein Hazrat Ammaar ﷺ farmate hain ke maine Rasool Allah ﷺ ko dekha ke aap ke hamraah paanch (5) ghulam aur ek (1) Abu Bakar ﷺ musalman the.[2417] Ba-zaahir ye hadees Hazrat Saad bin Abi Waqqaas ﷺ ke bayan ke khilaaf hai. Haafiz Ibne Hajar ﷺ ne iska ye jawaab diya hai ke aazaad logo'n mein se Hazrat Saad bin Abi Waqqaas ﷺ teesre shakhs the jo musalman hue. Ye bhi mumkin hai ke Hazrat Saad bin Abi Waqqaas ﷺ ko doosre islaam laane waalo'n ka ilm na hua ho, kyou'nke un dino'n jo musalman hota wo apne islaam ko doosro'n se posheeda rakhta tha.[2418]

[3727] Hazrat Saad bin Abi Waqqaas ﷺ hi se riwayat hai, unho'n ne farmaya: Koi bhi musalman nahi hua, magar usi roz jis mein maine islaam qubool kiya aur main saat (7) roz tak usi haalat mein raha ke main islaam ka teesra fard tha.

Abu Usama ne is riwayat ko bayaan karne mein Ibne Abi Zaaidah ki mataaba-at ki hai.[2419]

[3728] Hazrat Saad bin Abi Waqqaas ﷺ se ek (1) aur riwayat hai, unho'n ne farmaya ke main arab ka pehla aadmi hoo'n, jisne sab se pehle Allah ki raah mein teer-andaazi ki. Ham Nabi ﷺ ke hamraah jihaad ke liye jaate aur hamaare paas darakhto'n ke patto'n ke siwa khaane ke liye aur koi cheez na hoti thi. Us khuraak se hame'n oonto'n aur bakriyo'n ki tarah ijaabat[2420] hoti thi. Us mein koi aur cheez makhloot[2421] na hoti. Lekin ab banu asad ka ye haal hai ke wo islaam ke ahkaam par amal karne mein mere andar aeb nikaalte hain. Is soorat mein to main naakaam-o-naamuraad raha, nez, mere sab kaam barbaad ho gae. Banu Asad ne Hazrat Umar ﷺ se unke mutaalliq chughli ki thi ke wo acchi tarah namaz nahi padhte.[2422]

## Baab 16: Nabi ﷺ Ke Daamaado'n Ka Tazkira Jin Mein Abul Aas bin Rabee Bhi Hain

[3729] Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne kaha ke jab Hazrat Ali ﷺ ne Abu Jahal ki beti se mangni ki to Syeda Fatima ﷺ ye sun kar Rasool Allah ﷺ ke paas haazir huee'n aur kaha: Aap ki biraadari ka khayaal hai ke aap apni betiyo'n ki himaayat mein ghussa nahi farmate. Yehi wajah hai ke Hazrat Ali ﷺ Abu Jahal ki dukhtar se nikah karna chaahte hain. Ye sun kar Rasool Allah ﷺ khade hue, main us waqt sun raha tha, jab aap ne khutbe ke baad farmaya: "*Amma Baad! Maine Abul Aas bin Rabee ﷺ se ek (1) beti ka nikah kiya to usne mujh se jo baat ki usey saccha kar dikhaaya. Beshak Fatima ﷺ mera jigar-gosha hai aur main ye gawaara nahi karta ke usey ranj pohonche. Allah ki qasam! Rasool Allah ﷺ ki beti aur Allah ke dushman ki beti, ek (1) shakhs ke aqd mein nahi reh saktee'n*". Ye sunte hi Hazrat Ali ﷺ ne us mangni ko tark kar diya.

Muhammad bin Amr ne mazkoora hadees baae'n-alfaaz bayan ki hai: Hazrat Miswar ﷺ kehte hain ke maine Nabi ﷺ se suna, aap ne Banu Shams ke apne ek (1) daamaad ka zikr kiya aur daamaadi mein uske umda ausaaf ki taareef

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[2415] Dekhiye: 4055 4056 4057
[2416] Dekhiye: 3727 3858
[2417] SB: H3660
[2418] Fath-ul-Baari: V7 P107
[2419] راجع: 3726
[2420] T: (اِجابَت) Maqbooliyat [Rekhta]
[2421] T: (مَخْلُوط) Mila-jula, khalat-malat, gad-mad [Urduinc]
[2422] Dekhiye: 5412 6453

farmaai. Aap ne farmaya: "*Unho'n ne mujh se jo baat kahi usey saccha kar dikhaya aur mujhse jo waada kiya usey poora kar dikhaaya*".[2423]

Faaeda: Rasool Allah ﷺ ke ek (1) daamaad Hazrat Abul Aas bin Rabee hain jo aap ki dukhtar Hazrat Zainab رضی اللہ عنہا ke khaawind the, is hadees mein unka zikr-e-khair hai. Mushrikeen-e-makkah ne Hazrat Abul Aas رضی اللہ عنہ par dabaao daala tha ke Rasool Allah ﷺ ki beti ko talaaq de de'n to unho'n ne saaf inkaar kar diya. Rasool Allah ﷺ is binaa par qaraabat-e-daamaadi ki taareef kar rahe hain, nez Rasool Allah ﷺ ne apni beti ka nikah dete waqt Hazrat Abul Aas رضی اللہ عنہ se ye shart ki thi ke unki maujoodgi mein kisi doosri aurat se nikah nahi kare'nge, unho'n ne us shart ko poora kiya. Shayad Hazrat Ali رضی اللہ عنہ ne bhi yehi shart ki ho, magar aap bhool gae aur umoom-e-jawaaz[2424] par nazar rakhte hue Abu Jahal ki beti se mangni ki. Lekin jab Rasool Allah ﷺ ne izhaar-e-naaraazi karte hue khutba diya to apne iraada ko tark kar diya. Isi tarah Hazrat Abu Aas رضی اللہ عنہ jab ghazwa-e-badr mein qaidi ban kar aae to Rasool Allah ﷺ ne usey rihaa karte waqt kaha tha ke meri beti zainab ko madina behj dena to unho'n ne us waada ke mutaabiq unhe'n bhej diya tha. Rasool Allah ﷺ ne unki taareef ki hai. Waazeh rahe ke wo fatah makkah se qabl musalman ho gae the, phir unho'n ne madina taiyyaba ki taraf hijrat ki to Rasool Allah ﷺ ne Hazrat Zainab رضی اللہ عنہا ko uski zaujiyat mein de diya.

## Baab 17: Nabi ﷺ Ke Aazaad Karna Ghulam Hazrat Zaid bin Haaritha رضی اللہ عنہ Ke Manaaqib

Hazrat Baraa رضی اللہ عنہ ne Nabi ﷺ se bayan kiya ke (aap ne Hazrat Zaid se farmaya:) "*Tu hamaara bhai aur dost hai*".

[3730] Hazrat Abdullah bin Umar رضی اللہ عنہما se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek (1) Lashkar taiyyaar kiya aur us par Hazrat Usama bin Zaid رضی اللہ عنہ ko ameer muqarrar farmaya to kuch logo'n ne unki imaarat[2425] par eteraaz kiya. Us waqt Nabi ﷺ ne farmaya: "*Agar tum Usama bin Zaid ki sardari par eteraaz karte ho to tum ne qab-azee'n uske baap ki imaarat par bhi eteraaz kiya tha. Allah ki qasam! Wo sardari ke liye nihaayat hi mauzoo'n shakhs the aur mujhe sab logo'n se ziyaada mehboob the aur unke baad ye Usama رضی اللہ عنہ mujhe tamaam logo'n se ziyaada pyaare hain*".[2426]

[3731] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya ke qiyaafa-shanaas[2427] mere paas aaya, jabke Nabi ﷺ bhi mere paas maujood the. Hazrat Usama رضی اللہ عنہ aur (unke waalid-e-giraami) Hazrat Zaid bin Haaritha رضی اللہ عنہ dono lete hue the, to us qiyaafa-shanaas ne kaha: Ye dono paao'n baaham ek-doosre se paida hue hain. Hazrat Ayesha رضی اللہ عنہا ka bayan hai ke is inkishaaf se Nabi ﷺ bohot khush hue aur ye baat aap ko bohot pasand aai. Phir aap ne Hazrat Ayesha رضی اللہ عنہا se uska izhaar kiya.[2428]

Faaeda: Is riwayat mein kuch tasaamuh[2429] aur ikhtesaar hai. Qiyaafa-shanaas Hazrat Ayesha رضی اللہ عنہا ki maujoodgi mein nahi aaya tha, balke wo masjid-e-nabawi mein Rasool Allah ﷺ ki khidmat mein haazir hua, jabke Hazrat Usama aur Zaid رضی اللہ عنہما dono baap beta masjid mein hi lete hue the, to qiyaafa-shanaas ne wo baat kahi jiska hadees mein zikr hai. Rasool Allah ﷺ ne is waaqea ki ittela baahar se aakar di, jaisa ke hadees ke aakhri alfaaz se saabit ho raha hai. Chunache ek (1) riwayat mein saraahat hai ke dar-asl Hazrat Zaid bin Haaritha رضی اللہ عنہ ka rang safed tha, jabke unke bete Hazrat Usama رضی اللہ عنہ ka rang siyaah tha. Is wajah se munafiqeen taana dete the ke Hazrat Usama رضی اللہ عنہ Hazrat Zaid رضی اللہ عنہ ke bete nahi. Rasool Allah ﷺ ko agarche unke nasab mein koi shak nahi tha, lekin qiyaafa-shanaas ki baag se khush hue kyou'nke usse munafiqeen ke ghalat propaganda ki tardeed hoti thi. Is baat ki ittela aap ne Hazrat Ayesha رضی اللہ عنہا ko di.

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[2423] راجع: 926

[2424] T: (عموم جواز) Sharai taur par ijaazat ya ikhtiyaar [RSB]

[2425] T: (اِمارَت) Hukoomat, sardari [Rekhta]

[2426] Dekhiye: 4250 4468 4469 6627 7187

[2427] T: (قِیافه شَناس) Haalaat, shakl, seerat waghaira se haqeeqat ko pehchaanne waala [Rekhta]

[2428] راجع: 3555

[2429] T: (تَسامُح) Is tarah bolna ke saaf matlab samajh mein na aae [Rekhta]

## Baab 18: Hazrat Usama bin Zaid ﷺ Ka Zikr-e-Khair

[3732] Hazrat Ayesha ﷺ se riwayat hai ke jab quraish ko ek makhzumi aurat ke muaamale ne pareshan kiya to unho'n ne faisla kiya ke Hazrat Usama bin Zaid ﷺ ke alaawa sifaarish ki aur kaun jur-at[2430] kar sakta hai, kyou'nke wo Rasool Allah ﷺ ko intehaai azeez hain.[2431]

[3733] Hazrat Ayesha ﷺ hi se riwayat hai ke Banu Makhzoom ki ek (1) aurat ne chori ki to logo'n ne kaha ke uske mutaalliq Nabi ﷺ se kaun baate karega? Aakhir kisi ko aap se guftagu karne ki jur-at na hui. Phir Hazrat Usama bin Zaid ﷺ ne aap se baat ki to aap ne farmaya: "*Bani israel ka yehi tareeqa tha, ke jab un mein se koi muazzaz shakhs chori karta to usko chod dete aur jab koi kamzor chori karta to uska haath kaat daalte. (Suno!) Agar meri beti Fatima bhi chori karti to main uska haath bhi kaat deta*".[2432]

[3734] Hazrat Abdullah bin Dinar se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Umar ﷺ ne masjid mein ek (1) shakhs ko dekha ke wo uske kisi goshe mein kapde phaila raha hai. Aap ne farmaya: Dekho ye kaun hai? Kaash ye mere qareeb hota! Ek (1) shakhs ne kaha: Aye Abu Abdur Rahman! Kya aap unhe'n nahi jaante? Ye to Muhammad bin Usama hain. Hazrat Abdullah bin Umar ﷺ ne apna sar jhuka liya aur dono haatho'n se zameen kuredne lagey. Phir farmaya: Agar unhe'n Rasool Allah ﷺ dekhte to yaqeenan aap unse mohabbat karte.

[3735] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ unhe'n aur Hazrat Hussain ﷺ ko utha lete aur farmate: "*Aye Allah! Tu inhe'n apna mehboob bana. Bila-shubha main bhi in dono se mohabbat karta hoo'n*".[2433]

[3736] Hazrat Usama bin Zaid ﷺ ke maula (Harmalah) (حَرْمَلَةُ) se riwayat hai ke Hazrat Ibne Umar ﷺ ne Hajjaaj bin Aiman ko dekha jo Umme Aiman ﷺ ke pote the aur wo dauran-e-namaz mein rukoo-o-sujood poori tarah nahi karte the, to aap ne farmaya: Apni namaz dobaara padho.

Waazeh rahe ke Umme Aiman ﷺ ke bete Aiman Hazrat Usama ﷺ ke maadri bhai, ansaar se the.[2434]

[3737] Hazrat Harmalah, jo Usama bin Zaid ﷺ ke aazaad-karda ghulam hain, se riwayat hai, wo Hazrat Abdullah bin Umar ﷺ ki khidmat mein haazir the, us dauraan mein Hajjaaj bin Aiman aaya aur usne namaz mein rukoo-o-sujood poori tarah adaa na kiya to Hazrat Abdullah bin Umar ﷺ ne usey farmaya: Apni namaz dobaara padho. Jab wo waapas jaane laga to unho'n ne mujh se poocha: Ye kaun hai? Maine kaha: Ye Hazrat Umme Aiman ﷺ ke pote Hajjaaj bin Aiman hain. Hazrat Ibne Umar ﷺ ne farmaya: Agar ise Rasool Allah ﷺ dekhte to isse bohot mohabbat karte. Phir aap ne Hazrat Umme Aiman ﷺ ki aulaad se Aap ﷺ ki mohabbat ke waqeaat bayan kiye.

Imam Bukhari ﷺ bayan karte hain ke mere baaz saathiyo'n ne Sulaiman se bayan kiya ke Hazrat Umme Aiman ﷺ ne Nabi ﷺ ko godh liya tha.[2435]

## Baab 19: Hazrat Abdullah bin Umar bin Khattab ﷺ Ke Fazaail

[3738] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ki hayaat-e-taiyyaba mein jab koi shakhs khwaab dekhta to usey Nabi ﷺ se bayan karta. Meri khwahish thi ke main bhi koi khwaab dekhu'n to usey Nabi ﷺ se arz karu'n. Main un dino'n ghair-shaadi-shuda aur nau-khez[2436] tha, aur Nabi ﷺ ke ahd-e-mubaarak mein masjid-e-nabawi ke andar hi soya karta tha. Chunache maine khwaab mein do (2) farishto'n ko dekha jo mujhe pakad kar dozakh ki taraf le gae. Maine dekha ke wo bal-daar kooe'n ki tarah pech-dar-pech thi aur kooe'n hi ki tarah uske do (2) dinare bhi the. Uske andar kuch aise log the, jinhe'n main pehchaanta tha. Main usey dekhte hi kehne laga: Main dozakh se Allah ki panaah talab karta hoo'n. Main jahannum se Allah ki panaah maangta hoo'n. Uske baad

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[2430] T: (جُرْأَت) Dileri, himmat, chalaaki [Rekhta]

[2431] راجع: 2648

[2432] راجع: 2648

[2433] Dekhiye: 3747 6003

[2434] Dekhiye: 3737

[2435] راجع: 3736

[2436] T: (نَوْ خَيْز) Wo jis ki daadhi haal mein nikli ho, naujawaan [Rekhta]

mujhe ek-doosra farishta mila. Usne mujhe kaha: Kisi qism ki fikr na karo. Maine apna ye khwaab Hazrat Hafsa ﷺ se bayan kiya.[2437]

[3739] Hazrat Hafsa ﷺ ne mera ye khwaab Nabi ﷺ se bayan kiya to aap ne farmaya: "*Abdullah accha aadmi hai. Kaash! Wo raat ko tahajjud ki namaz padha karta*".

Hazrat Saalim bayan karte hain ke uske baad Hazrat Abdullah bin Umar ﷺ raat ko bohot kam soya karte the.[2438]

[3740 3741] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo apni hamsheer[2439] Hazrat Hafsa ﷺ se bayan karte hain ke Nabi ﷺ ne farmaya: "*Abdullah ek (1) nek aadmi hai*".[2440]

## Baab 20: Hazrat Ammaar aur Hazrat Huzaifa ﷺ Ke Fazaail

[3742] Hazrat Alqama se riwayat hai, unho'n ne kaha: Main shaam[2441] ke ilaaqe mein aaya, do (2) rakat namaz padhi, phir Allah se dua ki: Aye Allah! Mujhe koi nek saathi ataa farma. Phir main ek (1) qaum ke paas gaya aur unki majlis mein baith gaya. Thodi hi der baad ek (1) buzurg aae aur mere paas baith gae. Maine poocha: Ye buzurg kaun hain? Logo'n ne bataaya ke ye Hazrat Abu Darda ﷺ hain. Maine kaha: Aaj maine Allah se dua ki thi ke mujhe nek saathi inaayat kare to Allah Ta'ala ne aap ko mujhe ataa farmaya hai. Hazrat Abu Darda ﷺ ne farmaya: Tum kin logo'n mein se ho? Maine kaha: Ahle Kufa se hoo'n. Unho'n ne farmaya: Kya tum mein Aap ﷺ ke naalain-bardaar[2442] saahab-e-wisaadah[2443] aur aap ka lota uthaane waale Ibne Umme Abd nahi hain? Kya tumahre yahaa'n wo shakhs nahi hai jise apne Nabi ﷺ ki zuban se Allah Ta'ala ne shaitan se pnaah de rakhi hai? Kya tumhare andar wo hasti nahi, jo Nabi ﷺ ki raazdaan thi. Jin raazo'n ko unke siwa aur koi nahi jaanta tha? Phir unho'n ne poocha ke Abdullah bin Masood ﷺ "وَاللَّيْلِ اِذَا يَغْشٰى"[2444] surah kis tarah padhte the? Maine unhe'n padh kar sunaaya:

وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ...

Hazrat Abu Darda ﷺ ne farmaya: Allah ki qasam! Rasool Allah ﷺ ne khud apni zubaan-e-mubaarak se mujhe bhi isi tarah padhaya tha.[2445]

[3743] Hazrat Ibrahim Nakhai se riwayat hai, unho'n ne kaha: Hazrat Alaqama ﷺ mulk-e-shaam gae aur masjid mein daakhil hue to dua ki: Aye Allah! Mujhe accha saathi inaayat farma. To wo Hazrat Abu Darda ﷺ ke paas baithe. Unho'n ne farmaya: Tum kin logo'n mein se ho? Hazrat Alqama ne kaha: Ahle Kufa se hoo'n. Hazrat Abu Darda ﷺ ne farmaya: Kya tum mein wo raazdaan nahi hain jo aise bhedo'n se waaqif the jinhe'n unke siwa aur koi nahi jaanta tha. Yaane Hazrat Huzaifa ﷺ? Raawi kehte hain: Maine kaha: Kyou'n nahi, maujood hain. Phir unho'n ne poocha: Kya tum mein wo shakhs nahi hai jise Allah Ta'ala ne apne Nabi ﷺ ki zubaan par shaitan ke shar se najaat di hai, yaane Hazrat Ammaar bin Yaasir ﷺ? Maine arz kiya: Kyou'n nahi, maujood hain. Phir unho'n ne dariyaaft farmaya: Kya tum mein saaheb-e-siwaak[2446] aur saaheb-e-wisaadah maujood nahi? Maine arz kiya: Kyou'n nahi, balke maujood hain. Phir unho'n ne poocha ke Hazrat Abdullah bin Masood ﷺ "وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ" ko kaise padhte hain? Maine arz kiya: Wo usey "وَالذَّكَرَ وَالْأُنثَىٰ" padhte hain. Hazrat Abu Darda ﷺ ne farmaya: yahaa'n ke log bhi ajeeb hain! Mere saath hamesha se muzaahamat[2447] karte chale aarahe hain, hatta ke mujhe is baat se hataana chaahte hain jo maine Nabi ﷺ se suni hai.[2448]

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[2437] راجع: 440

[2438] راجع: 1122

[2439] T: (ہَم شِیر) Jinho'n ne ek (1) maa ka doodh piya ho, razaai behen [Rekhta]

[2440] راجع: 1122 440

[2441] T: Bilaad ash Shaam [RSB]

[2442] T: (نَعلَین بَردار) Jootiyaa'n uthaana, jootiyaa'n seedhi karna, muraad khidmat-guzaar [Rekhta]

[2443] T: (وِسادَہ) Takiya, sirhaana uthaane waale [RSB]

[2444] Surah al Lail: 1

[2445] راجع: 3287

[2446] T: Miswaak uthaane waale [Rekhta]

[2447] T: (مُزاحَمَت) Rokne ka amal, rok-tok, rukaawat, resistance [Rekhta]

[2448] راجع: 3287

Faaeda: Mash-hoor qir-at "وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ" hai jo arsa-e-akheera mein padhi gai. Mumkin hai ke pehle is aayat ka nuzool Hazrat Abdullah bin Masood ﷺ ki qir-at ke mutaabiq ho, lekin baad mein "وَمَا خَلَقَ" ka is mein izaafa hua ho, lekin Hazrat Abdullah bin Masood aur Hazrat Abu Darda ﷺ ko uski khabar na hui ho, wo pehli qir-at ke mutaabiq hi padhte rahe.

## Baab 21: Hazrat Abu Obaidah bin Jarrah ﷺ Ke Manaaqib

[3744] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Har Ummat mein ek (1) ameen hota hai aur hamari is ummat ke ameen Abu Obaida bin Jarrah hain*".[2449]

[3745] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ahle najraan se farmaya: "*Main tumhare yahaa'n aisa haakim bheju'nga jo kaamil ameen hoga*". Ye sun kar Sahaba Ikraam ﷺ ne nigaahe'n uthaaee'n to aap ne Hazrat Abu Obaidah bin Jarrah ﷺ ko bheja.[2450]

Faaeda: Rasool Allah ﷺ ke Sahaba Ikraam ﷺ ki alag-alag khususiyaat hain, chunache Rasool Allah ﷺ ne farmaya: "*Meri ummat mein sab se ziyaada rahem karne waale Abu Bakar ﷺ, Allah ke ahkaam ke nifaaz mein ziyaada sakht Hazrat Umar ﷺ, sab se ziyaada haya-daar Hazrat Usman ﷺ, halaal-o-haraam ke ziyaada aalim Moaaz bin Jabal, wiraasat ka ilm ziyaada jaanne waale Hazrat Zaid bin Saabit, Quran-e-Kareem ke qaari Ubai bin Kaab aur har ummat ka ameen hota hai, lekin is umamt ke ameen Hazrat Abu Obaida bin Jarrah hain. ﷺ*".[2451] Agarche amaanat-o-dayaanat ka wasf[2452] deegar Sahaba Ikraam ﷺ mein bhi maujood tha, lekin siyaaq-o-sabaaq[2453] se maaloom hota hai ke Hazrat Abu Obaida bin Jarrah ﷺ bataur-e-khaas is wasf ke haamil the. Jaisa ke Hazrat Usman ﷺ ka haya-daar hona aur Hazrat Ali ﷺ ka insaaf pasand hona bayan hua hai.

## Baab: Mus'ab bin Umair ﷺ Ka Zikr-e-Khair

## Baab 22: Hazrat Hasan Aur Hussain ﷺ Ke Manaaqib

Hazrat Naafe bin Jubair ne Hazrat Abu Huraira ﷺ se bayan kiya ke Nabi ﷺ ne Hazrat Hasan ﷺ ko gale se lagaaya.

[3746] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko mimbar par farmate hue suna, jabke Hazrat Hasan ﷺ aap ke pehlu mein the. Aap ek (1) baar logo'n ko dekhte, doosri martaba Hazrat Hasan ﷺ ki taraf nazar karke farmate: "*Mera ye bete syed (sardar) hai. Ummeed hai ke Allah Ta'ala iske baais musalmano ki do (2) jamaato'n mein sulah karaaega*".[2454]

[3747] Hazrat Usama bin Zaid ﷺ se riwayat hai, wo Nabi ﷺ se riwayat karte hain ke aap unhe'n aur Hazrat Hasan ﷺ ko pakad kar ye dua karte the: "*Aye Allah! Main in dono se mohabbat karta hoo'n to bhi unse mohabbat farma*".[2455]

[3748] Hazrat Anas ﷺ se riwayat hai ke waali-e-kufa Obaidullah bin Ziyaad ke paas Hazrat Hussain ﷺ ka sar-e-mubaarak laaya gaya, jisko ek (1) tasht mein rakha gaya tha, to wo bad-bakht us par lakdi maarne laga aur aap ki khoobsoorti ke mutaalliq bhi kuch kaha. Hazrat Anas ﷺ ne us waqt farmaya: Ye to un (ahle-bait mein) sab se ziyaada Rasool Allah ﷺ ke ham-shakl the. Hazrat Hussain ﷺ ne wasmah ka khizaab istemaal kar rakha tha.

Faaeda: Wasmah ek (1) booti hai, jisse baalo'n ko rang diya jaata hai. Usse baal siyaahi-maael[2456] ho jaate hain. Khaalis siyaahi se mumaaneat[2457] hai, agar us mei mehendi ka rang ghaalib ho to mumaaneat nahi hai. Shariyat ki

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[2449] Dekhiye: 4382 7255
[2450] Dekhiye: 4380 4381 7254
[2451] Jaame Tirmizi: al Manaaqib: H3791
[2452] T: (وَصْف) Khoobi, acchi baat, sifat, khaasiyat [Rekhta]
[2453] T: (سِیاق و سَباق) Silsila-e-kalaam, aage-peeche ki ibaarat ya kalaam jisse mafhoom mutaiyyan ho [Rekhta]
[2454] راجع: 2704
[2455] راجع: 3735
[2456] T: (سِیاہی مائِل) Kaala rang liye hue, kaala-pann liye hue [Rekhta]
[2457] T: (مُمانَعَت) Rok-tok, bandish, rok [Rekhta]

mansha[2458] ye hai ke baalo'n ki safedi jawaani ke baalo'n ki siyaahi se khalat-malat na ho, boodha aadmi, jawaan na lagey.

[3749] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko dekha jabke Hazrat Hasan bin Ali ﷺ aap ke kandho'n par the. Aap farma rahe the: "*Aye Allah! Main usse mohabbat karta hoo'n tu bhi usse mohabbat kar*".

[3750] Hazrat Uqba bin Haariz ﷺ se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Bakar ﷺ ﷺ ko dekha ke aap ne Hazrat Hasan ﷺ ko utha rakha tha aur farma rahe the: Mere maa-baap aap par fida ho'n! Ye to shakl-o-soorat mein Nabi ﷺ se milte julte hain. Hazrat Ali ﷺ ke ham-shakl nahi hain aur Hazrat Ali ﷺ paas has rahe the.[2459]

[3751] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Hazrat Muhammad ﷺ ka aap ke ahle-bait ke baare mein khaas khayaal rakho, yaane bahar-soorat unka ehteraam baja laao.[2460]

[3752] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Hasan bin Ali ﷺ se badh kar aur koi shakhs Nabi ﷺ se ziyaada mushaabahat nahi rakhta tha.

[3753] Hazrat Ibne Umar ﷺ se riwayat hai, unse kisi aadmi ne mohrim[2461] ki baabat sawaal kiya, ke agar wo makkhi maar daale to us par kya taawaan[2462] hai? Unho'n ne farmaya ahle iraq makkhi ke qatl ka masla poochte hain, jabke unho'n ne nawaasa-e-rasool ﷺ ko shaheed kar daala, halaa'nke Nabi ﷺ ne un dono ke mutaalliq farmaya tha: "*Ye dono duniya mein mere khushbudaar phool hain*".[2463]

## Baab 23: Hazrat Abu Bakar ﷺ ﷺ Ke Aazaad-karda Ghulam Hazrat Bilal bin Abi Rabaah ﷺ Ke Manaaqib

Nabi ﷺ ne farmaya: "*Maine jannat mein apne aage tumhare qadmo'n ki chaap suni thi*".

[3754] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ farmaya karte the: Abu Bakar ﷺ hamaare sardar hain aur unho'n ne hamaare sardar ko (khareed kar) aazaad kiya hai. Unki muraad Hazrat Bilal ﷺ the.

[3755] Hazrat Qais bayan karte hain ke Hazrat Bilal ﷺ ne Hazrat Abu Bakar ﷺ ﷺ se kaha: Agar aap ne mujhe apni zaat ke liye kharida hai to mujhe (apni ghulami mein) rok rakhe'n aur agar aap ne mujhe Allah ke liye kharida hai to mujhe aazaad kar de'n, taake main Allah ke liye amal karu'n.

## Baab 24: Hazrat Ibne Abbas ﷺ Ka Zikr-e-Khair

[3756] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke mujhe Nabi ﷺ ne apne seene se lagaa kar dua farmaai: "*Aye Allah! Isey hikmat sikhade*".

Abu Ma'mar (أَبُوْ مَعْمَر) ki riwayat ke alfaaz ye hain: "*Aye Allah! Isey quran ka ilm ataa farma*".

Moosa ki riwayat bhi isi tarah hai. (Imam Bukhari ﷺ farmate hain:) Hikmat ke maane hain: Nabuwwat ke alaawa deegar muaamalaat mein raae ka durust hona.[2464]

## Baab 25: Hazrat Khalid bin Waleed ﷺ Ke Manaaqib or Manaqib Ka Bayaan

[3757] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Zaid, Hazrat Jaafar, aur Hazrat Abdullah bin Rawaaha ﷺ ke shaheed hone ki khabar aane se pehle Sahaba Ikraam ﷺ ko muttala kar diya ke ye hazraat shaheed ho chuke hain. Chunache aap ne farmaya: "*(Musalmano ke Lashkar ka) Jhanda Hazrat Zaid bin Haaritha ﷺ ne pakda aur wo*

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[2458] T: (مَنشا) Marzi, maqsad, maane, matlab, mafhoom [Rekhta]

[2459] راجع: 3542

[2460] راجع: 3713

[2461] T: (مَحْرَم) Ehraam pehne hue [RSB]

[2462] T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]

[2463] 5994

[2464] راجع: 75

*shaheed ho gae, phir Hazrat Jaafar ﷺ ne pakda wo bhi shaheed ho gae. Uske baad Hazrat Abdullah bin Rawaaha ﷺ ne apne haatho'n mein liya wo bhi shaheed ho gae. Us waqt aap ki aankho'n se aansu jaari the. Hatta ke Allah ki talwaar mein se ek (1) talwaar ne apne haath mein jhanda liya to Allah Ta'ala ne unhe'n fatah se ham-kinaar kiya*".[2465]

## Baab 26: Hazrat Saalim, Maula Abu Huzaifa ﷺ Ke Manaaqib

[3758] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Abdullah bin Amr ﷺ ke paas Hazrat Abdullah bin Masood ﷺ ka zikr hua to unho'n ne farmaya: Main unse hamesha mohabbat rakhu'nga, kyou'nke maine Rasool Allah ﷺ ko ye farmae suna hai: "*Quran-e-Majeed chaar (4) aadmiyo'n se padho. Abdullah bin Masood se, aur unka naam Aap ﷺ ne pehle zikr kiya, aur Saalim se, jo Abu Huziafa ke aazad-karda hain, Ubai bin Kaab aur Moaaz bin Jabal se*" ﷺ. Mujhe yaad nahi ke Aap ﷺ ne pehle Ubai bin Kaab ﷺ ka naam liya tha ya Hazrat Moaaz bin Jabar ﷺ ka.[2466]

## Baab 27: Hazrat Abdullah bin Masood ﷺ Ke Manaaqib Ka Bayaan

[3759] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ki zubaan-e-mubaarak par koi bura kalma nahi aata tha, aur na aap takalluf se fahash-goi hi karte the. Aap ne farmaya: "*Bila-shubha tum mein se ziyaada azeez mujhe wo shakhs hai jiski aadaat-o-akhlaaq tamaam logo'n se umda ho'n*".[2467]

[3760] Aur Aap ﷺ ne farmaya: "*Quran-e-Majeed chaar (4) aadmiyo'n se seekho. Abdullah bin Masood, Abu Huzaifa ke aazad-karda Saalim, Ubai bin Kaab, aur Moaaz bin Jabal* ﷺ".[2468]

[3761] Hazrat Alqama se riwayat hai, unho'n ne kaha ke main shaam[2469] pohoncha to sab se pehle maine do (2) rakat namaz padhi aur dua maangi: Aye Allah! Mujhe kisi nek saathi ki rafaaqat naseeb ho, chunache maine dekha ke ek (1) buzurg aarahe hain. Jab wo qareeb aagae to maine (dil mein) kaha: Shayad meri dua qubool ho gai hai. Unho'n ne poocha: Aap kaha'n se hain? Maine arz kiya: Kufa ka rehne waala hoo'n. Unho'n ne farmaya: Kya tumhare yahaa'n saaheb-e-naalain, saaheb-o-saada aur saaheb-e-mutahhara nahi hain? Kya tumhare paas wo shaksiyat nahi hai, jise shaitan-e-mardood se panaah mil chuki hai? Kya tumhare yahaa'n sar-basta raaz jaanne waale nahi hain. Jin raazo'n ko unke siwa aur koi nahi jaanta? Phir farmaya: Ibne Umme Abd Surah Lail ki tilaawat kis tarah karte hain? Maine kaha: Wo is tarah padhte hain: "وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ"[2470] unho'n ne farmaya: Mujhe Nabi ﷺ ne apni zuban-e-mubaarak se usi tarah sikhaya tha, lekin ab ahle shaam mujhe is tarah qirat karne se hataana chaahte hain.[2471]

[3762] Hazrat Abdur Rahman bin Yazeed se riwayat hai, unho'n ne kaha: Ham ne Hazrat Huzaifa ﷺ se us shakhs ke mutaalliq dariyaaft kiya, jo Nabi ﷺ ke akhlaaq-o-aadaat aur taur-tareeqe ke bohot qareeb ho, taake ham usse kuch haasil kare'n. Hazrat Huzaifa bin Yamaan ﷺ ne farmaya: Maine Nabi ﷺ ki seerat-o-soorat aur aadaat-o-akhlaaq mein Hazrat Abdullah bin Masood ﷺ se ziyaada qareeb kisi ko nahi dekha.[2472]

[3763] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke main aur mera bhai yemen se aae. Ham kuch muddat madina taiyyaba mein thehre to ham yehi khayaal karte rahe ke Hazrat Abdullah bin Masood ﷺ Nabi ﷺ ke ahle-bait se hain, kyou'nke ham unka aur unki waalida ka Nabi ﷺ ke ghar mein aana jaana dekhte the.[2473]

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[2465] راجع: 1246

[2466] Dekhiye: 3760 3806 3808 4999

[2467] راجع: 3559

[2468] راجع: 3758

[2469] T: Bilaad ash Shaam [RSB]

[2470] Surah al Lail: 1-3

[2471] راجع: 3287

[2472] Dekhiye: 6097

[2473] Dekhiye: 4384

## Baab 28: Hazrat Muawiya ﷺ Ka Zikr-e-Khair

[3764] Ibne Abi Mulaika se riwayat hai, unho'n ne kaha ke Hazrat Muawiya ﷺ ne namaz-e-isha ke baad ek (1) witr padha. Unke paas Hazrat Ibne Abbas ﷺ ka aazaad-karda ghulam tha. Wo is silsile mein Hazrat Ibne Abbas ﷺ ki khidmat mein haazir hua to aap ne farmaya: Koi harj nahi, unho'n ne Rasool Allah ﷺ ki sohbat uthaai hai.[2474]

[3765] Hazrat Ibne Abi Mulaika hi se riwayat hai, Ibne Abbas ﷺ se kaha gaya: Ameer-ul-Momineen Hazrat Muawiya ﷺ ke mutaalliq aap kya kehte hain, unho'n ne witr ki namaz sirf ek (1) rakat padhi hai? Unho'n ne farmaya: Bila-shubha wo khud faqeeh hain.[2475]

[3766] Hazrat Muawiya ﷺ se riwayat hai, unho'n ne farmaya: Tum log ek (1) khaas namaz padhte ho. Ham log Nabi ﷺ ki sohbat mein rahe hain, ham ne aap ko kabhi is waqt namaz padhte nahi dekha, balke aap ne isse manaa farmaya tha. Aap ki muraad asr ke baad do (2) rakat namaz se thi.[2476]

## Baab 29: Syeda Fatima ﷺ Ke Manaaqib

Nabi ﷺ ne farmaya: "*Fatima jannati aurto'n ki sardar hai*".

[3767] Hazrat Miswar bin Makhrama ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Fatima mere jism ka ek (1) hissa hai, jis ne usey naaraaz kiya usne mujhe naaraaz kiya*".[2477]

## Baab 30: Hazrat Ayesha ﷺ Ki FAzeelat Ka Bayan

[3768] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) din farmaya: "*Aye Ayesh*[2478]*! Ye Hazrat Jibraeel* ﷺ *hain, jo aap ko salaam keh rahe hain*". Maine jawaab diya: Un par salaamti ho, Allah ki rahmat ho, aur uski barakaat naazil ho'n. Yaqeenan aap wo kuch dekhte hain jo main nahi dekh sakti. Wo Rasool Allah ﷺ ko muraad le rahi thee'n.[2479]

[3769] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bohot se mard kamaal ko pho'nche hain, lekin aurto'n mein sirf Maryam bint Imran aur firaun ki biwi Aasiya ba-kamaal huee'n aur tamaam aurto'n par Ayesha ki fazilat aisi hai jaise sareed*[2480] *ko tamaam khaano'n par bartari haasil hai*".[2481]

[3770] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ko ye farmate hus suna: "*Hazrat Ayesha* ﷺ *ko doosri tamaam aurto'n par aisi fazilat haasil hai, jo sareed ko doosre tamaam khaano'n par hai*".

[3771] Hazrat Qaasim bin Muhammad se riwayat hai ke Hazrat Ayesha ﷺ bimaar huee'n to Hazrat Ibne Abbas ﷺ unki timaar-daari ke liye haazir hue aur farmaya: Aye Ummul Momineen! Aap ko apne sacche pesh-rauo'n[2482] ke paas jaae'ngi, yaane Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ ﷺ ke paas.[2483]

[3772] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Jab Hazrat Ali ﷺ ne Hazrat Ammaar aur Hazrat Hasan ﷺ ko kufa rawaana kiya, taake logo'n ko unki madad par aamaada kare'n aur unhe'n us maqsad ke liye baahar nikaale'n to wahaa'n pohonch akr Hazrat Ammaar ﷺ ne khutba diya aur farmaya: Hame'n is baat ka ilm hai ke wo (Ummul Momineen Hazrat Ayesha ﷺ) duniya-o-aakhirat mein Aap ﷺ ki zauja-e-mohtarma hain, lekin Allah Ta'ala tumhara

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[2474] Dekhiye: 3765

[2475] راجع: 3764

[2476] راجع: 578

[2477] راجع: 926

[2478] T: Urdu pdf mein Ayesha (عَائِشَةَ) ki jagah Ayesh (عَائِشَ) likha hai. Rasool Allah ﷺ, Ammi Ayesha Siddiqa ﷺ ko mohabbat se Ayesha ki jagah Ayesh bhi bulaate the. [RSB]

[2479] راجع: 3217

[2480] T: (ثَرِيد) Ek (1) qism ka khaana jo shorbe waghaira mein roti ka maleeda bhigo kar taiyyaar kiya jaata hai [Rekhta]

[2481] راجع: 3411

[2482] T: (پیشروؤں) Pehle guzarne waala, aage-aage chalne waala [Rekhta]

[2483] Dekhiye: 4753 4754

imtihaan lena chahta hai ke tum us (Allah) ki pairawi karte ho ya uske muqaable mein tum Ummul Momineen ki pariwi karte ho.[2484]

[3773] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne Hazrat Asma ﵂ se ek (1) haar musta-aar[2485] liya, jo raaste mein gumm ho gaya. Rasool Allah ﷺ ne uski talaash mein chand-ek Sahaba Ikraam ﵃ ko rawaana kiya. Us dauraan mein namaz ka waqt aagaya to unho'n ne wazoo ke baghair hi namaz padh li. Taaham jab wo Rasool Allah ﷺ ke paas aae to is amr ki shikyat ki, us waqt aayat-e-tayammum naazil hui. Hazrat Usaid bin Huzair ﵁ ne kaha: Allah Ta'ala Hazrat Ayesha ﵂ ko jaza-e-khair de, aap jab bhi kisi museebat mein mubtalaa huee'n, Allah Ta'ala ne aap ko wahaa'n se najaat di aur us mein musalmano ke liye barkat ka saamaan paida farma diya.[2486]

[3774] Hazrat Urwah ﵀ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ jab marz-e-wafaat mein the, to har roz apni azwaaj-e-mutahharaat ﵃ ke gharo'n mein tashreef le jaate aur farmate: "*Main kal kaha'n hu'nga? Main kal kaha'n hu'nga? Aap ko Hazrat Ayesha ﵂ ke ghar aane ki khwahish thi. Hazrat Ummul Momineen Ayesha ﵂ farmati hain ke jab meri baari aai to aap ko sukoon hua*".[2487]

[3775] Hazrat Urwah ﵀ se riwayat hai, unho'n ne kaha ke log Hazrat Ayesha ﵂ ki baari ke din apne hadaaya aur nazraane pesh kiya karte the. Hazrat Ayesha ﵂ ne farmaya ke deegar azwaaj-e-mutahharaat Hazrat Umme Salama ﵂ ke ghar jamaa huee'n aur kehne lagee'n: Allah ki qasam! Aye Umme Salma! Log apne hadaaya Hazrat Ayesha ﵂ ki baari mein pesh karte hain, halaa'nke ham khair-o-barkat ki khwahish-mand hain, jaisa ke Hazrat Ayesha ﵂ khair-o-barkat ko chaahti hain. Is liye aap Rasool Allah ﷺ se arz kare'n ke wo logo'n se kahe'n, wo apne nazraane aap jaha'n bhi ho'n pesh kar diya kare'n. Hazrat Umme Salama ﵂ ne is baat ka zikr Nabi ﷺ se kiya to aap ne mu'n pher liya. Hazrat Umme Salama ﵂ kehti hain ke jab phir meri baari par Aap ﷺ mere yahaa'n tashreef laae to maine dobaara arz kiya to aap ne phir mujh se eraaz kiya. Jab teesri martaba tashreef laae to maine phir apne mauqif ko dohraaya. Us waqt aap ne farmaya: "*Aye Umme Salma! Tum mujhe Ayesha ke mutaalliq takleef na do. Allah ki qasam! Ayesha ke alaawa kisi biwi ke lehaaf mein mujhe wahee naazil nahi hoti*".[2488]

Faaeda: Is hadees se saabit hota hai ke Hazrat Ayesha ﵂ sab azwaaj-e-mutahharaat ﵃ se afzal hain, choo'nke Hazrat Khadeeja ﵂ is muqaddama[2489] se pehle faut ho chuki thee'n, lehaaza wo is khitaab mein shaamil nahi hain. Baaz hazraat ne hadees mein mazkoor ikhtesaas[2490] ki ye wajah bayan ki hai ke Hazrat Ayesha ﵂ kapdo'n ki safaai mein ek (1) khaas zauq[2491] rakhti thee'n aur nazaafat farishto'n ko pasand hai, is liye aap ke bistar mein wahee naazil hui thi. Iska ye matlab hargiz nahi ke deegar Azwaaj un Nabi ﷺ safaai ka khayaal na rakhti thee'n, balke wo bhi safaai-suthraai ke aala meyaar par faaiz thee'n, lekin Hazrat Ayesha ﵂ sab se badh kar thee'n.

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[2484] Dekhiye: 7100 7101

[2485] T: (مُسْتَعار) Udhaar liya hua, maanga hua [Rekhta]

[2486] راجع: 334

[2487] راجع: 890

[2488] راجع: 2574

[2489] T: (مُقَدَّمَہ) Baahami jhagda, nazaa', masla [Rekhta]

[2490] T T: (اِخْتِصاص) Kisi shakhs se ya cheez se khusoosi waabastagi, taalluq, nisbat, taqarrub [Rekhta]

[2491] T: (ذَوق) Shauq, raghbat, dilchaspi [Rekhta]